

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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By the Potential Energy of God in Man, Scientifically Applied, will the Reformation Come.

The world is about to awake to the experience of phenomena more wonderful than the wildest visions, dreams and supernatural imaginings of the human mind have ever formulated. These manifestations will not come contrary to the due course of the eternal laws of progress, but by laws and principles not yet conceived of and applied by the world at large, though they are revealed to the chosen few of God's selection, and are to be utilized by the fittest to survive. The ten principles of natural being, with the two primary principles of spiritual life—which comprise the twelve eternal categories—constitute the foundation of the spiritual, moral, social, and civil changes about to revolutionize our economics.

The law of evolution is not marked in its career by an ever gradual and uniform progress, from stage to stage, but is interrupted by revolutions at every point of metamorphosis of fixed to progressive types. At every point of revolutionary progress there is a residuum, a rust, so to speak, deposited from the friction of revolutionary action, and a determination backward—a retrogression of the degenerating or retrogressive type. We are now at the verge of revolution and catastrophe, and the authority and power of the progressive order will be energized in its potentiality, and sustained in its purposes and possibility of accomplishment, by an application of the science of the higher or supernatural law. We employ

the term supernatural for what the etymology of the term involves, and not according to the perverted definition and use of it as employed by a class of materialists, naturalists and spiritualists, who go into spasms whenever the word is spoken.

There is a natural or material world. Within (above) this natural world there is a spiritual. *Natural* laws govern the natural world, and *spiritual* laws govern the spiritual world. As the spiritual is within (above), the laws governing it are *super* (above) natural, that is, above or within the natural. It is through a knowledge of these supernatural, spiritual or higher laws that the higher order of naturo-spiritual beings will be enabled to discomfit the masses who have no knowledge of the source of the power of God's chosen people. Moses was no myth; his power was supernatural. The Lord Jesus was no myth. He performed his work of inaugurating the Christian system through his superiority over the laws of spiritual existence. At this time, there will be a cumulative force of all the ages. The Koreshan Unity has the secret spring of this reservoir of potential energy, and this unity will use it to the end of the destruction of the plutocrat now grinding to powder the masses of the people he holds in slavery.

Not by the slow process of moral growth, through so called civil liberty, but by the power of the Spirit will these changes be wrought.

Wipe it Out!

If gold is sixteen times as valuable as silver, it is because it is about sixteen times as scarce as silver. About sixteen ounces of silver is now regarded equal in value to one ounce of gold. If we could suppose the gold coin of five dollars to represent the intrinsic value of the gold bullion, or if any definite weight of uncoined gold is the same in value as the same weight of coined gold, and silver is an equally valuable metal in commerce, excepting its greater abundance, then, if there are only sixteen times more silver than gold, its monetization would neither increase nor diminish its valuation. If the monetization of gold does not affect its valuation as a standard, that standard being fixed upon its intrinsic value, then the stamp on silver could not affect its valuation, because its valuation has for its basis its intrinsic value at the normal ratio of sixteen to one.

We have talked with democrats and republicans, with monometallists and bimetallicists, and so far they all contend that the government stamp on gold does *not* alter its valuation, because its valuation as coin is fixed upon its intrinsic value as bullion. This is not true; but if, for the sake of argument, it be admitted that the stamp on gold does not

alter its valuation, then it is true that if there are but sixteen ounces of silver to one ounce of gold, and this is the relative or about the relative normal ratio, then the stamp on silver will not alter its marketable demand. There might have been a time when silver and gold bullion sustained this ratio, but if there is forty times as much silver, out of the mines, as there is gold, then a fiat of government to fix the ratio of valuation at sixteen to one, would comprise a scheme of special legislation in favor of a set of thieves and against a set of honest men, if the gold dollar is an honest dollar.

In the speech which made Cleveland president today, but which was uttered before his defeat four years ago, he said that "gold and silver should not part company." This utterance was made upon the general fallacy that gold—the gold dollar—is the same as the gold bullion. The fight between the gold and the silver men is a hot one. They comprise two dogs after a bone. While they fight, a third dog comes along and carries off the bone. A law to coin silver free at the ratio of sixteen to one, while the quantity of silver would be one hundred to one (of gold), would be one of the most iniquitous laws ever tolerated by any people. It would merely render it possible for another gang of cut-throats to prey upon the unsuspecting masses.

We reiterate that, if the stamp does not alter the valuation of gold, the stamp can only alter the valuation of silver proportionably to the difference between the actual quantity and the ratio quantity. If the ratio of sixteen to one were the normal ratio, then the stamp could not affect its (silver) valuation if it does not affect the valuation of gold. We know that the stamp *does* alter the valuation of gold, and that it would do the same with silver. There would be no more injustice in placing the stamp of money on silver than on gold, at the ratio of sixteen to one, if that were the true ratio. It is not the true ratio, therefore the injustice. The monetization of silver gives greater fiction because the true ratio is more than sixteen to one. The monetization of paper would be still worse if, in addition to the fiat on paper, the paper manufacturers should compel the people, through their representatives, to put a stamp on all the paper manufactured.

The Irresponsible and Devilish Newspaper.

What Illinois' New Governor Says.

Here is a sentence from a letter written by Secretary Windom to the New York anti-monopoly league: "The capitalists have bought and are buying largely the associated press, and are controlling the avenues of intelligence." This fact is more startling today than it was when Windom was alive. The slimy monster of capitalism has now almost entire possession of this country. Its piebald tail is wrapped completely around the pulpit and the press, and the free schools and the stump will go next. Have we no William Tell or Arnold von Winkelried to make way for liberty?—*Tocsin.*

Apropos to the utterly irresponsible and reckless character of the newspapers—which "are controlling the avenues of intelligence"—in his book entitled "LIVE QUESTIONS," Judge

Altgeld, the governor elect of the State of Illinois says: "The malicious, the mendacious, and the reckless have practically nothing to restrain them. Roscoe Conkling once said: 'A thief breaks into your house, steals your watch and goes to Sing Sing. The newspaper man breaks into the casket which contains your most precious treasure, your reputation, and goes unscathed before the law.'"

There is scarcely an issue of a great city newspaper that does not contain an article which, either through an imperfect statement of facts, or an insinuation or false accusation, injures some private citizen, who practically has no remedy. A writer in the *North American Review* recently said: "The newspaper usurps the functions of judge, jury, and executioner, and often adds to these the office of police detective and prosecuting attorney. * * * The glass through which he (the newspaper man) peers is anything but a transparent medium. It becomes a lens that distorts and perverts the things behind it. The best men in journalism are not proof against the taint of its bad tendencies. The system is the criminal, and molds its members." To the special pleading which says in defence of such criminal institutions, "There is a higher law to punish wrong-doing, therefore hands off," our future governor pertinently replies, in substance; that there is a higher law that will punish the ruffian who takes his stand in the dark and beats out the brains of any unsuspecting editor who may chance to come that way. Will the living editor, therefore, maintain that no effort should be made to punish the murderer? To the conclusion that there is no need to punish the criminal newspaper because "an enlightened self-interest, open competition, a healthy public sentiment, and a knowledge of the fact that wrong-doing must be paid for and will soon or later be punished," his reply is; "self-interest never has prevented the strong from injuring the weak," and, "As to public sentiment, in cases of attacks on or insinuations against individuals, the newspaper creates all the sentiment there is; hence this will not be restraining." Criminals do not know that "wrong-doing must be paid for and will be punished," hence they are not restrained from its commission by such considerations.

In answer to the fifth maxim for journalists, recently laid down by Mr. Dana: "Never attack the weak or the defenceless, either by argument, by invective, or by ridicule, unless there is some absolute public necessity for so doing," our author pertinently asks, "How long will it take an unprincipled newspaper man, who wanted a sensation to sell his paper, or who had a grudge against an individual—how long would it take him to make up his mind that the public necessity existed?" The trouble with all these arguments is that they are *ex parte*, the strong man becoming the law, the judge and the executioner. Under such conditions the poor and the weak have little show for justice. It is well to note in this case that these opinions—startling and damaging to our professed Christian civilization though they are—are not those of a novice or ignoramus, but those of a distinguished judge of the Superior Court of Chicago, and the future chief magistrate of the great state of Illinois, who has had much actual observation of the facts of which he speaks; that the only legal remedy, a libel suit—if the injured person has money enough to avail himself of it—amounts to nothing as a remedy; that these monster engines of wrong

and outrage are above all law and all restraint, and that their innocent victims have no alternative but to suffer.

But the worst, most destructive and devilish part of the situation, of which the Judge does not speak, is the power that these evil institutions have, as the almost sole teachers of the masses, to take away the keys of knowledge, and fill the minds of men with destructive and ruinous error on all subjects, economical, social, and religious, the certain outcome of which is, soon or later, the destruction of all things. None of the evil institutions of the present furnish more certain evidences than these that we are approaching the end of the old "heaven and old earth," the old church and the old state, and, after the violent departure of these, the beginning of the "new heaven and new earth wherein dwelleth righteousness."—O. F. L.

Papal Nuncio at Washington.

At the recent Catholic conference in New York, one of the topics discussed was the proposition to secure the appointment and reception of a representative of Pope Leo XIII at Washington, as a member of the president's diplomatic family. In connection with that meeting a reception was given to Prince Cardinal Gibbons by one of the New York Catholic clubs which president-elect Cleveland attended, whose presence was repeatedly greeted with hearty cheers. The papers contained the announcement, as coming from one of the council, that, probably, after his inauguration President Cleveland would be called upon to admit as a member of our corps *diplomatique*, a representative of the Vatican. On what principle an envoy of a foreign church government, which is also a home church, is entitled to recognition in a body which is composed exclusively of the representatives of state governments, we are not informed, and it is difficult to see. On the same principle it must be in order for the English Episcopalians and Wesleyans, and Congregationalists, and Baptists, and German Lutherans, and even the great agnostic church of today, to begin to plot for similar recognition and representation. This of course might spoil this nice Jesuitical game and cut off the governmental aid and moral support of a sect which such representation would give.

Is it possible that the degenerate sons of our noble sires who braved the horrors of starvation, exposure and death in a howling wilderness that they might escape the persecution, torture, and nameless murder inflicted by cruel priestly Roman inquisitors, have grown so much in love with priestly hypocrisy and despotism that they are ready to tolerate its secret plotters and foresworn emissaries under the very eaves of what is supposed to be their temple of justice, and at the very ears of the chosen guardians of their priceless liberties? It is the old story of the spider and the fly with variations, which runs, instead of,

"Will you walk into my parlor? said the spider to the fly,"

"May I walk into your parlor? says the spider to the fly."

Will the silly fly consent?—O. F. L.

Let us unloose the grasp of usury from the throat of industry. We, the people, must control the money supply and stop the tribute being paid to non-producing landlords.
—Truth, Omaha, Tex.

The Coming Commonwealth.

Profane history has no record of any race of people who existed under a real commonwealth. Such a perfect system of government did exist in ages past, but the rotations of time and human fallacy have blotted out all remembrance of them from the poor retrospect of profane history. Were we to believe Herbert Spencer and other modern scientists we would set down as a fact that the present civilization represents the highest point yet attained by man in the unfolding of evolution; but Koreshanity has long since demonstrated that Spencer, Darwin, *et al*, know little if anything, respecting true science. Aristotle, as compared to these modern wise-
acres who feed on Copernican pap, was an intellectual giant; yet he groped in comparative darkness. Commonwealths did exist before the flood of fallacy inundated the human mind but they were swept out of existence when the race lost the wisdom of commerce by the prostitution of the commercial act for a selfish use. This was when the law of God was violated.

Commerce in any domain, whether it pertains to the church, to the state or to the sex relation, when regulated in conformity with God's law, implies an equitable interchange of the products of life (emanating from brain and muscle) for use. Hence when thus appropriated it must be manifest that justice in human relations will accrue. When the forces of life are appropriated for selfish ends, we have the *lust* of commerce or an abuse of the commercial act, therefore disorder and discord in society follow as a result. This rule applies to every domain of existence, hence when the Bible declares that the love of money (which properly is but a medium of commercial interchange) is *the root of all evil* it speaks of commercial lust. In secular commerce we see today developed in its fulness the lust of commerce—the unrighteous desire for the accumulation of wealth—which necessarily entails misery on the millions of less fortunate competitors. This is the whole labor question in a nutshell. It must be plain to a thinking mind that commercial law, or the equitable use of life's products for the perpetuation of Being, comes from God as expressed in Jesus Christ, the perfect man, "the way, the truth and the life," while the violation of this law—commercial fallacy or sin—springs from the devil, *the way* to death, as expressed for example in Judas Iscariot who betrayed his Lord for thirty pieces of silver, thus typifying the curse of commercial lust.

The world at present is full of Judas Iscariots, they who for selfish purposes, in their commercial greed, corner and monopolize the products of life. So long as this condition of things obtains, or so long as men and women fail to comprehend and apply commercial law as emanating from God alone, it must be plain that human happiness cannot exist. Therefore equitable commerce can never be established except by God Almighty through his appointed servants, for he only is master of the science of commercial law. Foolish men calling themselves statesmen and reformers have essayed for ages—since the fall of man from moral rectitude—to institute justice in society, but they have always failed and always must fail because they daily violate the principle of justice or equitable use in their sex and secular relations by prostituting their life forces for pleasure

and by adhering to the competitive system, which implies commercial relations for selfish purposes instead of for use.

In the revolution of the signs on the earth and the constellations in the heavens, (there being twelve signs, corresponding to twelve constellations marking twelve dispensations of two thousand years each,) Libra (justice) is now culminating in Leo (lion or commerce), indicating that justice or the science of commerce, by the power of God Almighty, is about to be established in the world through his appointed servant, just as 24,000 years ago, when the signs and constellations occupied the same relative positions, commercial law was established and commercial chaos destroyed. 24,000 years ago, or the time required for the sign Aries to make one revolution of the zodiac, the world was in the same state of discord through the violation of God's law that it is in at present. "There is no new thing under the sun," said Ecclesiastes. Of course it would be useless to quote the sayings of the Bible (a book which, though incorrectly translated from the Hebrew and Greek by modern professed scholars to suit the fallacious tenets of a vitiated church is yet invaluable until its prophecies are all fulfilled,) to these great nobodies of our day who, while they think they know about everything, nevertheless, see existing society, which is the outward expression of that knowledge, rapidly crumbling to pieces. Nevertheless when the Bible says that "The love of money is the root of all evil," the FLAMING SWORD knows that the abuse of commercial law is the source of all human misery, and that like misery has existed in earth before by reason of the same abuse.

WHAT PROPHECY REVEALS.

We know that the time has arrived when commercial fallacy is to be overthrown, and the power of commercial truth applied in governmental affairs. Prophecy tells us this, and true science, indicated by the plumbline, which God promised to set in the midst of Israel, confirms it. True science and Biblical statements do not clash and the humanity of today has a revelation of true science in Koreshan cosmogony, the truth of which is demonstrated by means of the plumbline. By Koreshan cosmogony (the inside or cellular theory of the earth's formation) we know scientifically that we have reached the end of the Christian dispensation. The sign is about to pass out of the constellation Pisces through which it has moved for the last nineteen hundred years, and which it entered when the Lord Jesus Christ was born into the race by the law of parthenogenesis. He selected, mostly, fishermen as his disciples to whom he said that he would make them "fishers of men." This Lion of Judah, embodying commercial truth, was planted in those fishermen and thence in the race, by theocrasis or translation, comprehending a dissolution of the substance of his body and its conversion to Holy Spirit which was absorbed by the twelve.

He declared that the harvest (of the Christ seed thus absorbed by or planted in the human race) was at the end of the *aion*, AGE (falsely rendered, *world*), hence it must be plain that with the coming of that harvest we have the coming of judgment and the unsealing of the book to which the prophet Daniel referred. This is "the time of trouble." It can be scientifically demonstrated to be the ending of the age and of a cycle of time. Look over the so called civilized world and

see if there is not every external indication that that time is at hand in confirmation of scientific demonstration. We are just on the eve of the most troublous times that the world has known for twenty-four thousand years, or one grand cycle. It is true that there have been revolutions in centuries past. Greece, Rome, England and France have furnished vivid reminders of the fact that commercial fallacy rules mankind. There never has occurred, within the record of history, a single social upheaval that did not arise from an abuse of commercial law, thus depriving labor of its rightful inheritance and impoverishing the masses for the benefit of a few.

But never, within the record of man, was there ever a time when, as now, the whole world was in such a state of disquiet. The news of labor strikes comes from South America. The people of those states groan under national debt and capitalistic tyranny. Similar conditions obtain in all the nations of Europe, while it is needless to speak of our own country. There is not a civilized nation in the world today which is not on the brink of a revolution on account of the misuse of the function termed LABOR, which should be a pleasurable performance of use under a just governmental system. Commercial lust, expressed in the state by the competitive system, is bringing the world to its great crisis at the end of the age, as prophesied by Christ, who said, "Such a time never was, no, nor ever shall be." Lord Beaconsfield declared that the world's great crisis would culminate at the end of the nineteenth century. The curse placed upon man at the time of the fall, when the commercial interchange of life's products for use was abused for selfish pleasure, is about to be lifted. God said to man, "In the sweat of thy face shalt thou eat bread." This was the labor curse, and with the lifting of that curse mankind is becoming aroused to the degradation of labor. Men and women, in Europe and America, as with the voice of a roaring lion, are crying out for the just rewards of labor, causing thrones, empires and republics to quake with fear.

Our object in introducing the Bible into this discussion, and in giving a brief review of the existing social conditions throughout the world, is for the purpose of clearly demonstrating that prophecy, external signs and true science, as revealed through Koreshanity, are all agreed that we are standing upon the threshold of the time when, as declared, there shall be a new heaven (church) and a new earth (state) wherein dwelleth righteousness. The old church and the old state are passing away, and when labor is properly adjusted, when the smoke and noise of revolutions have cleared away, the new commonwealth will be set up by God Almighty through his chosen vessels. These chosen vessels will not be of man's weak selection any more than were David, Moses and Joshua. They will be appointed of God who now, as ever, "hath chosen the weak things of this world to confound the mighty."

The Lord has not forsaken humanity. He has simply hid his face from the lusts of human selfishness. He still reigns in his people—those who are striving to keep the law as given to Moses. From them (Israel re-embodied), and from them alone, will go forth the science of the law for this age as revealed to One (in fulfilment of the prophecies concerning the seed of Joseph) through whose theocrasis or translation,

by the pivoting upon himself of the forces of love and hate in consequence of the declaration of the truth, there will come a baptism as Holy Spirit (the product of the incorruptible dissolution of the material substance of a human organism) which, going out to a calamity stricken humanity crying out for a deliverer, will revolutionize its thought and so imbue it with those occult forces as to enable it to comprehend the science of commerce as coming from God. At such a time—much nearer than men suppose—the world will be stricken with woe, as prophesied in Revelation; famine, pestilence and revolution as the result of sin and the abuse of divine commercial law will have so confounded those selfish miscreants, known as millionaires and politicians, that they will have no heart to look to their ill gotten gains and to their political fences, so that the men of God, rallying to their support the remnant of the people, will take possession of the government as Joshua did of Jericho. Then we will have

THE TRUE COMMONWEALTH.

What will be the character of a real commonwealth? It will be, just as its name implies, a governmental system wherein the wealth of the nation is held in *common* by the people. That professed reformer who expects to see a commonwealth instituted under the competitive system is a political jackass. Competism is from hell, while a commonwealth is from heaven. Competism means theft because it implies an acquisition of wealth in violation of the divine law of equitable use, therefore this system of despoiling the neighbor of a just compensation for his labor can never exist where wealth is held in common.

Mr. Bellamy has given us, in "Looking Backward," a glimpse of that which will obtain under the coming commonwealth, but Mr. Bellamy has no more conception of *how* and through what channels the new social system, which he depicts, will obtain, than has that able mathematician, Prof. Totten, of the manner of the Lord's second coming. Mr. Bellamy is mediumistic. He has had a vision planted in his brain of that which is to come—although its advent will be much sooner than he supposes. It is one thing to go into raptures over a magnificent castle built in the air, but it is quite another to erect that castle on terra firma. Weak, dreamy and selfish man will never build the new commonwealth unaided by God.

The kingdom of righteousness for which Christ prayed will come in earth, but only when men and women are transformed by a Deific baptism just as the early church was metamorphosed through the theocrasis of Jesus Christ. He gave to mankind a type of the commonwealth which is to come, when he told the twelve to put their money in a common purse. Having entered into his disciples, by occult impregnation through the dissolution of the substance of his body by translation, all who were touched by this baptism—which first entered the twelve—went and sold their possessions, brought the price and laid it at the apostles' feet. That spirit, through another baptism, will go throughout the land, now, at the harvest or end of the age, and while people need not necessarily sell their possessions, they will be imbued with that same spirit which obtained with the commonwealth of Jesus. It is positively absurd and insanely impractical to expect a self-seeking and sensual race to establish and main-

tain such a system as nationalists have so beautifully planned out on paper. Is not our argument convincing? Then look around at all man made efforts at unified organization. They have all been failures. They split into factions and segregate as they ever will until imbued with the spirit of God's love and wisdom now being husbanded and developed in a small nucleus, which, like a similar battery established nineteen hundred years ago, is met with ridicule.

Ridicule may come, but great endings always ensue from small beginnings. Judaism scoffed at the primitive church, but it extended its arms throughout the world. Likewise will the great religious and social movement of the day, founded in Chicago, become cosmopolitical in its scope, but much sooner than did the primitive church which, as prophesied, has fallen. We have reached the harvest of the Christ seed planted in the race at the beginning of the age, and about to unfold into the 144,000 sons of God. The culmination of all things has come. The finger of God's judgment is about to be laid on the world. Groaning under the curse of labor, disheartened at all men's efforts to reform the world, the humanity is crying aloud for succor. God will come this time with swift judgment, and the great day of rest which he also promised will be established in one decade, while hell and its devils will be made subject to the just.

Is this a dream? Are we prating nonsense? Then look around you! We have had a presidential election which, by an overwhelming majority, has defeated the fallacy of high tariff. The people have demonstrated that they have already passed beyond the control of the political machine. Both republican and democratic plutocrats quake with fear at the result. They were not aware that "the joke" had gone so far. A man has been elected to the presidency who, while he has not yet broken away from the gold fallacy, is beyond the control of any machine. Mr. Cleveland, returned to the executive mansion by divine edict, will do that which his name implies: he will CLEAVE THE LAND. This man will take a position and render decisions on account of the exigencies that will arise during his turbulent term of office that may make plutocrats howl. We believe him to be, at heart, a man of the people, and he will surely prepare the way for the kingdom of righteousness to come with a sudden revolution of thought.

Gold will soon cease to reign with the hand of a tyrant. Labor will awaken to its rights, which are not to be obtained through trades-unions. The people are likely to control the railroad Gibraltar of the world now being tunneled through the Rocky Mountains. Divine commercial law, implying an interchange of all the products of life for equitable use, yielding equitable distribution, will yet be a governmental fact. The people will own their own industries; fictitious valuations will be destroyed; Cæsar's stamp abolished, usury annihilated, ownership of land, in harmony with commercial law, limited to occupancy and use, labor, as at present obtaining, transformed from a waste of energy into a pleasurable performance of use in which all will engage, will be so adjusted as to reduce the hours from ten or twelve of toil to three or four of pleasure; the mind will develop, higher thought and aspiration will seize the multitude, the arts and sciences will unfold with amazing rapidity, and sorrow and sighing shall flee away.—C. J. M.

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.

She Shall be Called the Lord our Righteousness.

If the doctrine of reincarnation did not comprise a fundamental feature of Koreshanity our science would be destitute of that chain of unity which designates it an integral structure. Reincarnation and resurrection are one and the same. This doctrine includes a series of re-embodiments, through which every individual, progressing to the fruitage of a full and final resurrection (reincarnation), must pass. David, the king of Israel, was a chosen vessel of God's pleasure and purpose, because he was in the direct line of the central reincarnative succession. David was specially chosen as the Christ, but did not fulfil his mission as the Messiah until raised up in the final embodiment in which he fully overcame, attained his perfection and was theocrasised (absorbed into Nirvana). In the last embodiment he overcame death by relinquishing the last element of attachment to his life derived from beneath. This accomplished he could say, "I am from above." He could not declare this till his final victory over mortality and corruption. His body did not see corruption.

That which was true of the Lord Jesus, is also true of the special woman that the Lord God has brought down through the ages by the central line of His womanhood; re-embodiment successively, perfecting her character through her re-embodiments till finally in the fulness of her reincarnative possibility she also stands forth in the immortal form.

Ann Lee was the chosen and central personality, not yet having attained to the perfectness of the Messianic character, when as Ann Lee she inaugurated the movement through which she will come into her full Motherhood. Jesus reached that point in the succession in which the grave had no power. He overcame the power of death to hold the body to the law of corruption and to cause it to go to decay. Ann Lee *did* see corruption, hence we say, she had not in that body, attained to her full reincarnated state, hence she comes into another embodiment. When she attains to this completion, she will fulfil the saying, "*She*"—not *he*—"shall be called the Lord our righteousness."

Associated with, and as a concomitant of, re-embodiment is the law of sex metamorphosis, or transposition. We mean by this the passing over of masculinity to femininity. In the passage of the Lord—in his descent through the race, for the last two thousand years—there has been a transposition of the sex form, the Fatherhood of the Lord to the Motherhood; when the change is complete the same Christ that appeared nearly two thousand years ago as the man God will appear as the woman God. It will not be another, but the identical Lord our God, and "She shall be called the Lord our righteousness."—*Victoria*.

Why?

Among all the varieties of the genus politician there are none who stand so pre-eminent as the members of the Catholic clergy. Keen of intellect, excellently trained in literature and science, thoroughly well versed in all occultism, they hold the keys of power in this country through their devotion to the doctrine of centralization. From this focal point they move out as steadily and surely as if they had the everlasting centuries in which to perform their work; as if time had no relation to the accomplishment of the desires of their heart, which is the supreme control and aggrandizement of the church, and the final conquering and submission of this New World to the Holy See. We have seen them moving through our midst with the serenity only born of absolute faith in the accomplishment of that purpose; never obtrusive, never violent or stormy, antagonising as little as possible, conciliatory and agreeable, but never failing to seize the opportune moment for driving in the thin edge of the wedge by which they should ultimately take control. Through politics, they have control in a large measure of all our great cities; our Boards of Aldermen and City Councils are filled by the laity of the Catholic church, and through them are subservient to the behests of the clergy. Our army is largely officered by Roman Catholics, and our public offices generally will be found to be held by members of the Mother church. Our appropriations for public work and charities are quietly absorbed by these energetic people, as in the case of the Indian Missions where the largest portion of moneys distributed has gone to the Catholic Missions, although smaller and fewer than the Protestant. In the state of New York they have always managed to receive a goodly portion of the state appropriations for the benefit of their private asylums and hospitals under the guise of caring for the homeless and destitute; in a thousand ways they manage to maintain their various institutions at public expense, without ruffling very much the feathers of that astute bird, the great American Eagle. This is exactly what the Protestant churches would do if they could, for they have tried it on some lines and failed because of their heavy blundering; but the interesting point in the whole matter is the consideration of the reasons why the Catholic church has this power and why the others have not.

There can be no question of the tremendous power of centralization. For eighteen hundred years the church has maintained herself through all vicissitudes. Kingdoms have come and gone, but her power and dominion have not failed because the pope ever stood as the center from whom, as through the spokes of a wheel, has been directed the vast machinery of his government. He has been to the world the vicegerent of the Almighty; his speech has been as from the Almighty, and has been obeyed with all love and honor as from Jehovah himself. In the early age of the church, the leading spirit of the bishop was undoubtedly the descending spirit of Christ, for that church was the only body that conserved Christianity. The spirit of Christ's doctrine necessarily involved a union of church and state, as the natural outgrowth of love to the neighbor would be consideration of his welfare in all the departments of mental and physical activity. The teaching of Jesus was of love to God and love to the neighbor. If we remember that the God whom we are to

love and serve was One, and that One God was the Lord Jesus Christ, maker and ruler of the universe, source and center of all power and knowledge; that this God-man was acknowledged and worshiped by the apostles first, and through them by thousands who formed the nucleus of the early Catholic church; if we remember that this Jesus Christ taught that union of faith and works which is exemplified in the mass by a union of church and state, we can see that the Catholic church had in its foundation the corner-stone which was to support it for generations to come. The Christian doctrine in its purity recognizes only one Head over both the spiritual and temporal affairs of men, as in the individual body one head reigns over both mental and physical activity.

But the church has fallen from grace, and by her iniquities has grieved the Holy Spirit, once enthroned in her bosom until it has fled from her; its place has been filled by the lusts of wealth and dominion instead of the loves of blessing and serving, while the worship of One God—maker and ruler of the universe—has been supplanted by the worship of thousands of saints and martyrs. Without the pure religion with which it started, it has still the form of government which gave it its one time glory; through this form it still holds the utter obedience of all its subjects. This obedience is an essential factor in the strength of the body; without it all other considerations were of none avail to move the secret springs of human action everywhere.

The communistic and celibate life of its various orders is a still more potent force, though largely on the spiritual side of power; this force is much better understood and appreciated by the Jesuits than by any other body of the so called Christians of today. The power of this conservation is not to be estimated by the ordinary sensual, self-gratifying humanity. It has been the saving grace of the Roman Catholic church of the world throughout the past dispensation; its mission has ended in that body only to be taken up and carried forward on a higher, purer and more rational plane of religious life and doctrine now to be established in the earth.

With the Protestant body, however, we have an example of the evils of segregation. They might be held by the Head whose name they bear, but that means obedience to His doctrines, a life in accord with His teaching. But through their false interpretations of Scripture, through denial of Jesus as the fulness of the Godhead bodily they weaken and dissipate themselves. Instead of clinging to the doctrine of celibacy and chastity as laid down in the law of God, they have been blind leaders of the blind through all the tortuous paths of sensuality. Instead of teaching and practicing the law of God as laid down in the communism of the first Christian church, they take to themselves wealth under just such conditions as the wealth of the world outside may be aggregated. There is no difference in the business rulings of the average church member and the ordinary shark who preys upon the community without professing a belief in Christian doctrine. The Protestant church has no such centers of celibacy and chastity, no central head, no central doctrine of obedience, and consequently no cohesion of action. It is a great sprawling octopus, blind and groping, yet crushing in its blindness the mental and spiritual life of those who trust to it. For both Roman and Protestant churches the end of their useful-

ness has come. The laws that were submitted to their care one thousand nine hundred years ago will be passed over to a new church and a new state wherein dwelleth righteousness.

In the Koreshan economy we have presented all the truths on which the first church was founded, and from which modern Christianity has wandered so far away. As our central Head we recognize the Lord Jesus Christ; our faith in him is expressed through community of property as established by him. Around that central, saving Spirit we group ourselves in entire and loving obedience to every law of spiritual and natural growth. With our celibate and chaste life we will engender the saving righteousness that is as the lever of Archimedes to move the whole world. With a unity of thought and feeling centering in one God as manifested in the Divine Man Jesus soon to be again manifested in the resurrection of the righteous there shall appear the Christ in his multiplied form, in the sons of God who shall rule the earth with equity and render unto every man according to his works.—*Mary C. Mills.*

Woman Suffrage.

Next to woman's ownership of her own person—the paramount issue of the woman question—woman suffrage should engage the earnest attention of every woman; with her bodily liberty obtained, her civil rights must come by her own vote. Many women say that they do not desire to vote. They call the women "masculine" who are pushing the woman suffrage question. Well, perhaps some of them are. As we have previously noted, there is a spirit prevailing among some women—who are contesting for their rights—that would lead them to make man "stand around" and "take a back seat," which, with the continued supremacy of this particular class of women, would daily grow more backward. But we are happy to note that the better class of progressive women are not to be placed in this category. Those women, whose weapon of offense is sometimes the broom, should remember the trite maxim: "You can lead a horse to water but you cannot make him drink." Now whether mankind, in the eyes of this class, be a horse, dog, or jackass, he nevertheless cannot be forced to imbibe at the fountain of wisdom against his wishes. This is a free country, or rather, it is supposed to be, although in our meanderings about its territory we have never discovered anything free about it but the air, and that we have frequently found burdened with the tumult of this man-berating class of women referred to.

Men and women must co-operate on an equal footing; with the triumph of the principle of woman's sovereignty of her own person, she will then—but not until then—be equipped for the contest of securing her civil rights. Woman's ownership of her own person is an issue not recognized either in the existing church or the state. Like the cause of abolition, however, it is a great moral law which transcends the dignity of all statutes. For this reason alone it will triumph. Woman's day of awakening to the great possibilities within her is much nearer than she may suppose. The FLAMING SWORD is a practical paper. This fact must have been noted by its readers, ere this. It does not sail aloft very often into the third heaven, but keeps on terra firma and discusses practical questions; hence, when it declares

that there is soon coming a baptism to the race that shall arouse woman to the importance of the maintenance of her absolute chastity in and out of the marriage relation, its statement should be taken as containing some weight.

In discussing the woman question in any of its phases we place the issue of woman's bodily sovereignty as first and foremost. Women's journals have not reached this point yet, partly because they fear the Mrs. Grundyism of a few shallow female supporters, and partly because they do not see that the control of the procreative function by woman for its God given purpose, exclusively, is the most essential point. When woman is aroused through a Deific baptism on this question, she will then be prepared to secure her right to vote; at that time women will want to vote, for they will have risen to the dignity of estimating themselves as essential and equal factors in the great questions governing and controlling society.

Montana now has, by the voice of the people, an attorney-general in the person of a Miss Knowles. The election of this woman to the office indicated is but a sign of what is to come. A few years hence the right of suffrage will be extended to woman in every state in the union, through force of public sentiment. Think of taxation without representation! It was this issue that our forefathers fought against in 1776, and yet woman is today under the same bane that the tyrannical King George placed upon the heads of the American revolutionists. Washington and his compatriots twisted the British Lion's tail for this injustice, but the Lion of the tribe of Judah in this era will roar in protestation of the same outrage heaped upon women under state law. A woman owning property must pay her taxes as well as man. While a supporter of the state she is denied any voice in the direction of the affairs of state. Away with such unfairness!

The FLAMING SWORD will be woman's dauntless champion on this issue and will hurl back in the teeth of unmanly men the sneers and ridicule with which they attempt to dissuade women from securing their just rights. We call upon all true men to stand shoulder to shoulder in support of women on this issue. But let woman stand for her personal freedom first. When she has made her declaration of independence in this particular, the FLAMING SWORD will clear the way for the triumphal entry of woman with the ballot; her personal freedom must first be declared, then the flaming weapon stands ready to protect and defend her in this declaration.

The real animus of the ridicule which some men heap upon women for desiring the ballot springs from their aim to keep woman subject to the curse to which she rightfully fell heir with the declension of the race. "Thy desire shall be unto thy husband, and he shall rule over thee." The so called Christian church of today, and all contemporaneous governmental systems—so far as we know—seek to perpetuate this curse. God Almighty has declared that that curse SHALL BE LIFTED! Whether women believe it or not the FLAMING SWORD will see to it that the curse is lifted, together with all other hindrances that prevent woman from becoming equal with man in every relation of life.

Woman, the FLAMING SWORD is your friend! It knows your secret sorrows and your fondest and most exalted, though despairing, desires better than all the journals in the world.

Then rally to its support! We are unfolding an organization that shall mean not only death to the iniquitous liquor traffic, to the system of wage slavery that yearly sacrifices thousands of women at the shrine of prostitution, but death also to masculine dominance of politics and of the sacred maternal function for lustful indulgence. Woman, however, is not guiltless. *She must be true to herself.* As the consummate flower of God's creation she must arouse herself.

Hail, woman, thy dawning day! Buckle on thy armor! Muster to the bugle blast of the White Horse Army, and we will usher in a new dispensation with the golden lustre of a rising sun! As Minerva sprang from the head of Jupiter, so woman's intense desire for liberty and equality will yet bring forth that supernal creation of the deific mind—a woman uncontaminated by the mortal flesh, a materialized Goddess, beautiful, complete, majestic, just—"The LORD our righteousness."—C. J. M.

The One Question in the World.

The following article on a very important subject is a synopsis of a paper read by Mrs. Lucinda B. Chandler before a meeting of the Moral Educational Society, October 11, followed by a lively and interesting discussion.

"A man has stated 'that there is but one question in the world, namely the sex question.'

"There is much in church, state and the family to sustain this claim.

"The question in the church today is the sex question. Shall a human soul, whether in male or female form, enjoy an equal opportunity with every other soul to express itself? Shall it exercise its powers in freedom and according to the light of individual conscience? The same question is in civilism. Shall sex determine the capacity of a soul to enjoy the inalienable right of life, liberty and self-government? Shall physiological structure determine the capacity of human intelligence to express an opinion? As race builder and moulder of human beings in the most plastic state of existence, woman possesses the highest certificate of creative wisdom. Divine law has placed her on the summit of importance and beneficence to the race.

"A lengthy pastoral letter issued by the Episcopal convention a few years ago, claimed that the idea that the wife had an equal right with her husband to control her person, her property and her earnings was 'disparaging to the Christian law of the household.' The Christian Union has since proclaimed that 'the family is necessarily a despotism.' A family despotism, an ecclesiastical despotism or a state despotism that interferes with the development of self-respect and liberty in the individual, is a millstone that plunges humanity into the depths of mental and moral imbecility. If woman achieves the possession of her soul she must attain mental and spiritual independence of man made ecclesiasticism. In church membership she is numerically superior, in burden bearing equal, but as a governing factor and the dignity of office, is held inferior. To set bounds to the freedom of action of the individual in any relation, except the individual impinges upon the freedom of another, is to interfere with the supreme law of being, and to bring confusion and disaster into human society. In barbarism woman was

taken possession of and her 'personality confiscated' by physical force. In civilization under ecclesiastical and civil law she is taken possession of and her personality confiscated by the law-maker and her husband as legal owner. Under the papist jurisdiction she is instructed by the priest who is supposed to be a celibate, in regard to her wifely obligations, and is supervised as to her maternal function. There is no crime so heinous as that of vicious, disastrous or unwilling parenthood. Has God joined together a man and woman whose children are consumptive, scrofulous or anywise diseased? Where does priest, judge or legislator obtain the prerogative of deciding whether a woman shall live with a man as his wife? How to treat the criminal classes should be studied before they are bred.

"A brave brother has truly said: 'The life is in the blood, but all the living power there is in the blood is sex fluid. If this fluid be dead or poisoned by impure thinking, the whole system, mind, body and spirit is dead or poisoned. Smoking, drinking, gambling, lewdness are but symptoms of sex disease. Quarreling, fighting, lying, stealing are but symptoms of sex disease. All the ills that flesh is heir to come from sex disease.' May this brother's prediction prove true that 'we are now in the chaotic period which precedes a new sex life.' The great end of mortal career should be to unfold soul capacity in the individual. Humanity needs a chance to be humanized. If it were made as easy for the mistakes of youthful ignorance to be rectified, as it is for them to be consummated the world would be the better for it. Equality of opportunity, responsibility, and power everywhere to the sexes, is necessary to the development, health and harmony of the individual and of the race."—*Chicago Woman's News*.

"Every woman in business or in professional life is pioneering the way for women who are to come after her, and posterity will be very largely the debtor of the women of this generation.

* * *

"The resumption of rights long denied or withheld never made a social convulsion; that is produced by refusing them. The influence of the enfranchisement of women will glide into society as noiselessly as the dawn increases into day.

* * *

"The ballot does not make men happy nor respectable, nor rich nor noble; but they guard it for themselves with sleepless jealousy, because they know it is the golden gate to every opportunity; and precisely the *kind* of advantage it gives to one sex, it would give to the other. It would arm it with the most powerful weapon known to political society; it would maintain the natural balance of the sexes in human affairs, and secure to each fair play within its sphere.

* * *

"A half century ago the woman who essayed to support herself outside of her home, would have been tabooed from polite society. It was an actual disgrace for a woman to have a trade or a profession, and were they in her possession, there were few who had bravery enough to patronize her; but the face of nature has changed, and society now is in a more benignant mood, and is ready to court where she has been

severe, and the result is, the self-supporting, self-respecting woman is sought, and the press of the land is glad to record her achievements and proclaim her success.

"The girls ask no favors; they know they have many advantages. They have no expensive habits, and nothing to unlearn, and they have the knowledge that they must fight their way. They realize that more is expected of them than is expected of their brothers. They are not expected to sow any wild oats, but they are expected to not only do as well as the boys, but they are expected to do better. Nay, more; the girl must always remember that she counts for more than one. She counts for herself, and she counts for the countless army of striving, self-supporting women, who will rise or fall in the scale, as she rises or falls."—*Wisconsin Citizen*.

The Solitary Way.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,—
Not one to enter into *all* I feel."
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious, even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first,
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul that comes to Him.
So when we feel this loneliness, it is
The Father's still voice saying "Come to me."
And every time we are "not understood,"
It is a call to us to come again,
For Christ alone can satisfy the soul;
And those who walk with him from day to day,
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this heavy load alone."
You say the truth. God made it purposely
So heavy that you must return to him.
The bitter grief which "no one understands"
Conveys a secret message from the King
Entreating you to come to Him again.
The Man of Sorrows understands it well;
In all points tempted, he can feel with you;
You cannot come too often or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a "solitary way."

—E.C.

The co-operative system is on the eve of trial in the dramatic world. William Herbert, Yorke Stephens, and Miss Mary Rorke, with five others, are forming a company, the members of which will share the profits and losses equally. The company will give performances in the suburbs without a manager or other middlemen, and they hope by this means to add to the profit side of the account. The outcome of the venture is watched with considerable curiosity.—*London Dispatch*.

To Woman Who Toileth.

Place a spray in thy belt, or a rose on thy stand,
 When thou settest thyself to a common-place seam;
 Its beauty will brighten the work in thy hand,
 Its fragrance will sweeten each dream.

When life's petty details most burdensome seem,
 Take a book—it may give thee the solace thou'st sought—
 And turn its leaves o'er till thou catchest the gleam
 Of some hope from the deep mine of thought.

When the task thou performest is irksome and long,
 Or thy brain is perplexed by a doubt or a fear;
 Fling open the window, and let in the song
 God hath taught to the birds for thy cheer.

Oh, a branch of wild roses the barrenest ledge
 Maketh fit for a throne, while the blossoming vine
 Will turn to a bower the thorniest hedge.
 So will beauty make stern life divine!

—Julia Anna Walcott.

Sweet are the uses of adversity;
 Which, like the toad, ugly and venomous,
 Wears yet a precious jewel in his head.

—“As You Like It.”

Dismay of the Plutocratic Brothers-in-Arms.

The overwhelming majority given to Cleveland amazed the democratic plutocrats as much as it did the republican plutocrats. It is now well-known that the democratic millionaires who are friends, club companions, senatorial chums and brother stockholders in oppressive trusts and monopolies with republican millionaires were shocked with horror at the magnitude of their amazing victory. With democratic plutocrats and republican plutocrats politics is merely a pleasant, friendly game with which to while away the time. These bloated multi-millionaires in private caucus decide which shall be republicans and which democrats. They divide their forces as nearly even as possible in order that they may autocratically dictate the policies, platforms and candidates of both parties.

These plutocratic wire-pullers aim to so scheme it that election shall be exceedingly close. This time the republicans shall go in by a trifling majority, and next time the democrats shall come into power by a small plurality. So long as the plutocrats could keep the two old parties evenly balanced in point of numbers, elections were a sham and the plutocrats mastered the situation.

The democratic organs in the last election incautiously declared that their party championed the cause of the people as against the plutocrats. They avowed that democracy would wage stern battle against the trusts, combines and overgrown corporations that were pillaging the land. Of course this was merely inconsiderate election clap-trap, and had no meaning to the rich democratic editors—but they thought it good bunko material with which to humbug the voters.

And lo! the thinking millions who have an honest, patriotic and entirely unselfish interest in the republic said: “Of a verity these things be indeed true, and we will use the democratic party as a club with which to crush the monopolistic ravager who makes the people his spoil.”

When the returns of November eighth were summed up, the plutocratic democrats were terror stricken at the immensity of their victory, for it was, first of all, a terrible popular rebuke to the Triumphant Plutocrats, while the defeat of the republican party was only a side issue and casual inci-

dent by comparison. All too late the millionaire democrats found out that their oratorical and editorial henchmen had entirely overdone it in their attacks on rich monopolies and grasping corporations.

It is altogether within reason to affirm that there are not two democratic millionaires in the nation who would not have preferred Harrison's election to seeing Cleveland take the presidential chair by the appalling popular majority he received. This astounding landslide revealed to the plutocratic democrats that the mass of American voters had passed beyond the control of the political machine, and in that circumstance is the death warrant of the Triumphant Plutocracy.

The late election developed the fact that the independent voters who vibrate between the two old parties have increased to an all potential army. This is a horror-breeding circumstance to the plutocrats, for they have no use for citizens who will not give up their necks to political machine collars, and allow themselves to be numbered and branded like cattle.

Coincident with this startling showing of a host of emancipated voters within the two old parties came the alarming demonstration of the power, purpose and number of the people's party men. It can be squarely and truthfully stated that the open and declared people's party adherents, and the voters who held the balance of power and gave Cleveland his unexpected majority, are the advance and rear guard of the same mighty army of reform.—*The Vanguard*.

Rev. Thos. Dixon Complains.

Rev. Thos. Dixon in a recent sermon made reference to his shooting expedition as follows:

Last June they (his enemies) shouted with glee that I was a slanderer and a villain, and that Mr. Joseph Koch would rid the world of my pestiferous shadow. But all I asked was the privilege of facing Mr. Koch in a court of justice. He failed to materialize before a jury. In their chagrin they sent their sleuth-hounds of slander over my career in North Carolina, hoping to find something that might injure. The only thing found worthy of note is that in searching for health and recreation on Staten Island one day I ignorantly violated the game laws and killed some robins. This story was told and rehashed at large with a conglomeration of slanderous falsehoods, before which truth stands dumb. For this offense, committed every day in the year by thousands without note, I have been condemned with most feverish haste as a “fiend,” a “murderer,” a “thief,” a “heartless brute.” I understand the animus, and it has been a valuable revelation. I never knew before how intense and venomous was the hatred of these blackguards toward me; the power of such a blackguard press to browbeat, bully, and intimidate the man who dares to fight the evils on which they flourish is amazing. The minute a man stands up in this community and seriously begins the work of trying to save our young men from hell and the life of our city from debauchery, from that instant he is a marked man by that press. They hound him; they pursue him; they lie about him; they ridicule, caricature, slander, and vilify with the cunning ferocity of a wolf and the daring insolence of the devil. Timid, good people are thus silenced—men who love their fellow men; who long to help them flee in terror before this fiendish power that threatens with hate and scorn and lies to blacken character and blast home and happiness.—*Ex.*

Scientific and Economic Advantages of Incineration.

Incineration by the Siemen's process at Gotha is thus minutely described by Mr. Bengless:

"The body is borne into the chapel and placed on the catafalque which stands in front of the altar. The section of the chapel floor upon which the body rests constitutes the floor of the lift, or elevator. As the funeral service proceeds, the elevator invisibly and noiselessly descends, bearing the body to the basement directly in front of the incinerator, which, by means of superheated air, has been raised within to a white heat, a temperature of about fifteen hundred degrees Fahrenheit. As the door of the incinerator is opened to receive the body, the intruding air cools it to a delicate rose tint, and the body resting on a metallic bed, covered with a cloth of asbestos or of linen soaked in alum, passes over rollers into this bath of rosy light. Immediately it becomes incandescent, in which condition it remains until incineration is complete. This requires about an hour for each hundred pounds of weight. There remain a few handfuls of pure pearly ashes, equivalent to about four per cent of the original. These are dropped by means of a lever into the ash chamber below and are drawn thence into an urn of terracotta, marble, alabaster, or other material, and returned by means of the elevator to the catafalque. The service or ceremony being now over, the friends of the deceased find the ashes just where they have last seen the body of the departed.

"No fuel, flame or foreign substance comes in contact with the body. The process is accompanied with no perceptible smell or smoke. There is absolutely nothing that can offend the sensibilities of the most fastidious. All the smoke and volatile products are passed through a regenerating furnace before being turned loose into the air, and purified. The process is so decorous, so beautiful, and so commends itself to the common sense of thoughtful observers, that scarcely an instance is known of anyone having witnessed it who has not at once become a pronounced convert to cremation, whatever may have been his pre-existing prejudice."

This story is told of one prominent convert to cremation. He lost an idolized daughter and went to Europe, hoping in change to mitigate his sorrow, but found, like many another, that he carried with him across the water his own saddened self. He was seized with a frenzied desire to see again the loved form; he came back and, contrary to the entreaties of his friends, had the grave opened, the coffin raised, the screws withdrawn, to behold—a mass of horror! Fortunately his reason survived the shock, and as "there was no art of healing till the world was full of graves," so out of the depths of his own suffering came the resolve to do what he could that others might be spared his experience, and that the mourner might at once take in his own reverential keeping all that nature allows to endure of the fair form of his dead.

So, we see, that if there is a strong sentiment against the immediate incineration of the dead, there is also a sentiment in its favor which will become universal when facts are made clear to the general understanding. Scientific discoveries always come as disturbers of the peace. Dry-as-dust pre-

judice yields the ground slowly and grudgingly. Advocates of cremation will not, for a time, be thanked for rendering obsolete many a sweet couplet of graveyard poetry, nor for saying to the fond mourner, "Seek not the grave of your dead to weep."

What of the unfortunates whose lives have been squandered in mistaken efforts for their own pleasure, who have succeeded in their own ruin, tainting the moral and physical atmosphere with their evil emanations, until death kindly finds them and leaves their bodies to be disposed of by municipal authority in the Potter's Field? Shall they still spread poison, or shall we dispose of them by incineration? In charity to the living, use their ashes that flowers may grow, when public parks for the benefit of the living shall absorb the labor and money now devoted to cemeteries.

We leave to writers on the direct subject of cremation to point out its avoidance of the possible horror of the revival of life inside a coffin and a grave. A well regulated crematory would be supplied with all possible appliances for tests of death where decomposition was from any cause retarded. It would also contain a receiving vault with both warm and cold rooms, under careful scientific observation. By cremation we should avoid the dread of grave robberies, either for the benefit of embryo surgeons or for the hope of reward.

The question of expense is one of great importance, as it invades the homes of the poor with suffering. The tyranny of custom seems inexorable. Children want bread, the sick and the old lack comforts, that a show of black and a line of carriages may follow the dead to a grave. The corpse must be beautifully clothed. What does it matter whether we hire "mourners to go about the streets" like the ancient Israelite, or a line of funeral coaches; whether we provide sackcloth and ashes for the one widow, or a long crepe veil for the other—it is only a difference in degree of fashion, not in kind. It is the survival of barbaric outward show of a supposed inward feeling. It is estimated that the output of all the gold and silver mines in this country would not pay the amount by which the funeral and cemetery expenses of the country exceed those necessary to cremation. It has been stated, and is undoubtedly true, that the Irish in this country expend more money yearly, directly and indirectly, over their dead—beyond what a decorous incineration would require—than would pay the rental of their entire much-loved island.

After supporting a consumptive husband for months, a poor woman took him to a charity hospital near New York, where she nursed him until he died, and was herself cared for until her new-born infant quickly followed its father. She would not, however, submit their bodies to the indignity of a charity burial in unconsecrated ground. Being a healthy young woman, she found employment first as wet nurse, then as servant. One year after, she called on the matron of the hospital, and after apologizing for her appearance, said, "You know I had to pawn all I had to get money for the graves. I have now nearly paid up for the opening of the ground, the service and the undertaker; in six months more I shall be free, then I hope to do something to show my gratitude to the institution and to you who were so kind to me in my trouble." Food, shelter, medical attendance, cleanliness and comfort, were given to her because of her need; the burying of her dead out of her sight in consecrated ground was only for

hard cash! Will the end ever come of teaching that binds such burdens on feeble shoulders?

It hardly seems possible that any form of ecclesiasticism can oppose cremation. If the revenue derived from the service for the dead is so important a factor in the support of any such system that the continuance of such burdens are urged upon believers as necessary, then let the system go to the wall in the sacred name of humanity. We find Christ while on earth healing the sick, making the lame to walk, feeding the hungry, warning the oppressor and cheering the downtrodden; turning water into wine to make glad the hearts of guests at a wedding feast; teaching purity of life and hopefulness, but never at funeral ceremonials. His only word about burial was to a new disciple who would first go and bury his father: "Follow me, let the dead bury their dead." And again: "God is not the God of the dead, but of the living."

Plato says: "There would be a want of delicacy in prescribing that there should be or should not be mourning for the dead; but at any rate such mourning should be confined to the house, and the dead body should be taken out of the city before daybreak."

The politeness of human intercourse requires silence in regard to our private griefs, the hiding of our own skeletons, the free sharing of our joys. Yet on occasion of burial, fashion and custom demand the utmost publicity, the flaunting of our habiliments of woe in the sight of a not too happy world. The sanctity of the mourning circle is invaded by the seeming necessity of making a street spectacle. Scattered families, careless of each other's welfare in life, must be gathered from inconvenient distances, if not to honor the dead, at least to preserve the family respectability.

If we could stand aside and contemplate the turbulent stream of humanity, rushing on it knows not where, nothing would perhaps surprise us more than the apparent satisfied dependence upon the light from the rear, the little heed paid to the vivid side lights of discovered facts, and the practical ignoring of the great ever-brightening light ahead—the hope of a more perfect existence! We might also wonder at the waste of time, labor, thought and vitality on the forever indeterminate tomorrow of worlds and the feeble fraction devoted to the tomorrow of our race here; the struggle for a knowledge of the geography of the "undiscovered country," and the neglected exploration of this, our God given heritage; the impertinent curiosity as to the will and future intentions of the Great Shepherd, while we neglect to feed his lambs.

The first real movement in favor of cremation in this country began in New York in 1874 and soon secured the attention of some of the best minds. Since that time the solid wall of opposition, a concrete of ignorance, prejudice and superstition, crowned with a super-sentimentalism which can say, "I don't care for myself, but I never could consent to it for my friends," begins to show signs of a gradual disintegration.—*Kate Field's Washington*.

Royal Hogs.

Two of the heaviest eaters in Europe at the present time are the Czar of Russia and the Prince of Wales. The number of their repasts and the amount of food consumed at each of

them are enough to startle ordinary mortals. The Prince of Wales, for instance, after the first light meal on arising, eats an enormous breakfast, an equally copious luncheon following at 2 o'clock. At 5 or 6 o'clock there is a kind of tea—that is to say, it is tea only in name and resembles far more the Russian prashulk, for it includes caviare and pate de foi gras sandwiches, smoked salmon, and all sorts of what are falsely termed "appetizers." It is, indeed, a square meal, washed down by drink which is far stronger than tea. Between 8 and 9 o'clock there follows dinner, and shortly after midnight the Prince is ready once more for a very hearty supper.

Imagine an ordinary man undergoing this series of meals every day during an entire London season, and yet the Prince of Wales seems to thrive on it. His brother-in-law, the Czar, is even a still heavier eater, in that he consumes a large quantity of food at each meal. The late King Victor Emanuel was noted for his voracious appetite, which does not, however, appear to have been inherited by his son, King Humbert, who is more moderate in his tastes. The present King of Portugal is noted for his gluttony and for his grossness in the matter of food, the result being that though still very young his present girth of waist is absolutely alarming.

Both the king of Denmark and the King of Sweden possess truly royal appetites, and the same may be said of King George of Greece and of the present King of Wurtemberg, who is renowned for his somewhat plebeian and strongly developed predilection for raw onions. His predecessor on the throne, the late King of Wurtemberg, was a man of enormous bulk, caused by his rapacious appetite, and the late Duke of Hesse, too, was what the French call a very powerful fork.

Emperor Francis Joseph of Austria is very simple in his culinary tastes. His moderation, however, is by no means imitated by the other members of his family, and heavy eating and drinking are the rule rather than the exception among the imperial family of Austria. Emperor William of Germany is likewise a heavy eater, and seems to prefer quantity rather than quality. He has also a mania for eating at extraordinary times, and although dining copiously before going to the theater, he generally insists on the dispatch from the imperial kitchens of a fourgon containing a fully prepared supper, which he devours in one of the private rooms of the theater between the acts.—*New York Recorder*.

Paying Election Wagers.

In spite of the decorum of the late campaign, the usual number of idiots have promised, in the event of their party losing the election, to wheel other idiots of the same sort through public thoroughfares, to go unshaven for a prolonged period, to make long pedestrian tours, or to devour semi-eatable compounds prepared by the hands of the victors in the fray. One western girl went so far as to pledge herself to a suitor who would have had, under other circumstances, to wait many a weary day for his wedding. Of course this buffoonery does not influence the campaign in one way or the other, and is really nobody's business. A sovereign people no less than an absolute monarch must have its official fools, and if misguided men and women can be made to perform the service for nothing, so much the better for the public treasury. A little more originality in the schemes would not be amiss however. The wheelbarrow bet is loathsomely familiar; so is the pick-a-back spectacle. If American voters will put their dignity into jeopardy, I wish they would think up some original ways of doing it.—*Kate Field's Washington*.

THE LATEST SPOKEN.

The Associated Press decided, just before the election, that it would not collect people's party returns Tuesday night in Massachusetts, their reports being confined to the republican, democratic and prohibition vote. As things now stand, such a decision is final. The time will shortly come when Uncle Sam will own and operate the telegraph, and then the rates will be so low that any paper, even a financially weak reform paper, can order special dispatches to even up the story of the day's news. When that time comes the Associated Press monopoly will disappear.

No, the government must own the telegraph and then every paper in this country will get dispatches below Associated Press rates.

This complication calls to mind the fact of a contract entered into by the western branch of the Associated Press with the Western Union, stipulating that the papers that received Associated Press dispatches should discourage the movement for a postal telegraph. Some years ago Murat Halstead, then editor of the *Cincinnati Commercial Gazette*, and secretary of the Western Associated Press, issued a secret circular calling attention to this contract which, if carried out, would muzzle the foremost papers of that part of the country upon the postal telegraph issue. We have no means of knowing what contracts the Associated Press is under at present, but if the association is pledged to discourage all movements in favor of government ownership of the telegraph, the papers in Massachusetts would not have acted very much differently than they have during the political canvass just closed.—*New Nation*.

"The private armies which have appeared in history were maintained by individuals who had grown so powerful as to be a danger to the communities in which they lived, producing a condition of partial anarchy," writes Thomas B. Preston in the November *New England Magazine*. "So, under like circumstances, again today we have our private armies. The growth of large personal fortunes and corporate power through special privileges, monopolies or exemptions unthinkingly bestowed upon their possessors by popular governments, or frequently procured by the direct bribery of venal legislators, has produced a state of things in which the natural resources of this country have been largely given over as the spoil of the few, or in which favored individuals have received the power through unjust tariffs to levy private taxes upon every American consumer. The masses, deprived of the possibility of employing themselves in agricultural pursuits from lack of taste, or in mechanical occupations through want of capital, have nothing to do but to compete with each other for wages, daily becoming less with the increased pressure of population, and hence they begin to murmur. They are approaching the condition of the slave populations of Rome or the feudal serfs of the Dark Ages. The robber barons of old are paralleled by our great monopolists of the land and transportation and money of the country, and by those manufacturers who have grown fat on special privileges accorded them by legislation. Is it any wonder that under such circumstances institutions like that of the

Pinkertons should arise, in which poor and desperate men can be found willing to sell their services to the masters of the modern world as did the hired bands of the condottieri to the Italian despots?"

At the annual dinner of the Chicago Real Estate Board, given at the Wellington Hotel on the evening of November 17th, Elmer Dwiggin, in speaking on the future of Chicago, made the following remarkable and valuable statements:

The historians of Chicago have always had to amplify the statements and multiply the figures made by her prophets. The past has never had an enthusiast who could write large enough and predict generously enough to equal the actual fulfilment. This has naturally made us shy about prophesying, and recently we have had no need to look to the future for great achievements because the present has been so full of them. When we visit our sister cities we scarcely dare tell the actual, modest truth regarding our great buildings, our rapid development, and our general commercial greatness. Chicago has gained the name of being a "windy city" for merely telling the cold, present truth. She had no need to resort to the wild wind of prophecy.

It becomes us, however, to discuss this matter of Chicago's future quietly and conservatively here tonight. In some of our sister cities they will tell you that Chicago has no such a thing as a conservative real estate man. I recently heard a good story about one who is said to have existed here but who died during the excitement of the boom of 1890. His name was Josiah Strange and he was a very peculiar man. For instance, his business card read simply, "The Conservative Real Estate Man, Room 1100, Real Estate Board Building." One of his friends said to him one day, "How is it, Mr. Strange, that you don't have your name on your business card?" "Why, that's not necessary," he replied "Every one reads my card, 'The Conservative Real Estate Man,' and they immediately exclaim, 'Why, that's strange!'"

But let us get at the question. We may judge of Chicago's future growth in three ways—first, by analogy from the growth of other great cities; second, by the percentages of increase shown in the census of 1890; third, by the showing of the late school census and the registration of the voter.

It is a fact familiar to all students of geography that there are few really great cities on the sea-coast. There are many cities of considerable importance in such locations, but at the present time New York City is the only one so located which can be said to be the metropolis of the country to which it belongs. The reason for this is evident. The resources for the support of a large population must come from a large scope of fertile land. Half land and half water will not do. Water, of course, brings commerce with other countries, which supports a considerable population, but when the scope of a city is half land and half water the size to which it may grow is limited.

The ideal location for a great city is in the midst of a large scope of fertile land with a deep water connection to the sea. This gives all the benefits of commerce by water without lopping off half the land support. Such is the location of the great capitals of the Old World, London, Paris, Berlin, Vienna, Constantinople, and Peking, and such is the

location which I am confident will make Chicago the metropolis of the Western Hemisphere before the next census.

This conclusion is supported if we study the census of the cities of the United States. The difference in population at the present moment between New York City and Chicago does not exceed 200,000 souls. New York has been two hundred and thirty-four years in accumulating a population of perhaps 1,600,000, while Chicago has been only fifty-five years in accumulating a population of 1,400,000. Within fifty years Chicago has doubled her population eight times, viz: From 1840 to 1844, in a period of three years; from 1844 to 1847, in a period of three years; from 1847 to 1851, in a period of four years; from 1851 to 1855, in a period of four years; from 1855 to 1864, in a period of nine years; from 1864 to 1871, in a period of seven years; from 1871 to 1881, in a period of ten years; from 1881 to 1891, in a period of ten years.

The question is, can she do it once more within ten, fifteen, or twenty years? Of course in the beginning of her history it only took a few thousand people to double the population. The next time it took twice as many, and the next time four times as many, and so on, until now in order to double we must add over 1,000,000 souls to our city. But this is not so difficult when we consider what has been done. In 1880 Chicago found herself with 500,000 people. Within the following ten years she gathered within her borders as many people as the whole cities of St. Louis and Cincinnati then contained. These cities were then considered her rivals, but like the boa-constrictor she swallowed them up.

Bear in mind that Chicago added more to her population between 1880 and 1890 than did New York, Philadelphia, and Boston all combined. If Chicago and New York continue to grow in the same ratio that they did from 1880 to 1890 Chicago will be as big as New York City by May 1, 1895. This is a simple arithmetical problem which any one may figure out from the census returns. Of course it is objected that Chicago includes nearly all its suburbs, whereas New York includes but few of hers. This is only another reason why Chicago will soon have the supremacy. It is geographically so located that it may annex its children as fast as it may desire, whereas New York City now covers almost the entire county of New York, and it will have great legal difficulty in ever annexing Brooklyn, in Kings County, or the numerous suburbs in Westchester County; and it is practically impossible to annex neighboring New Jersey cities, which are shut off from New York by a state line.

But suppose that the laws of the different states and different counties could be so arranged as to permit New York City to annex Brooklyn, Jersey City, Newark, and all the rest, even in that event, if all the cities in question increased at the rate shown by the last census, Chicago would overtake and outstrip the entire lot of them combined by the year 1905. It is scarcely possible that New York City will change the percentages of growth which it has maintained for the last thirty years. Now, what is the possibility that Chicago may lose its gait? It has been doubling its population every seven years of its history on an average and the last census shows that the growth of the United States is largely—yes almost entirely—in western cities. It is not alone Chicago that makes so surprising a showing as 118 per

cent increase in ten years. Look at Kansas City, with 139 per cent; Denver, with 198 per cent; St. Paul, with 221 per cent; Minneapolis, with 252 per cent; Omaha, with 361 per cent.

These percentages are all larger than that of Chicago and these cities do not come into direct competition with Chicago. The two cities which were considered Chicago's rivals made astonishingly low gains—viz.: Cincinnati only 17 per cent and St. Louis only 29 per cent. These figures show conclusively that the West is getting the largest part of the growth and that Chicago gets everything which comes within its reach. Other cities near it suffer by its growth instead of it suffering by theirs."

Fruit Worthy of Repentance.

Mr. Moody, the successful American mission preacher, says that he has heard from many business men in Belfast that, as the result of his mission there, they have received a good deal of "conscience money" sent back to them by pilfering clerks and others who have kept or taken what was not lawfully theirs. These repentant pilfering clerks have certainly reason to be profoundly thankful for Mr. Moody's visit. To have been roused, inspired and enabled to break away from a habit of deceit, cunning and dishonesty that was corrupting and debasing their whole being, killing the soul within them, is of itself a salvation well worth having, and a preparation probably for a career of conscientious service. But I wish Mr. Moody could tell us that the consciences of these clerks' masters had also been effectually touched, for many of them are surely guilty of more heinous and far wider reaching sins. Was there not among Mr. Moody's Belfast audiences some yarn or linen manufacturer who, though he had probably never taken a penny that was not legally his own in accordance with man made laws, had nevertheless all his life long taken advantage of his brethren's poverty to make them work for him at starvation wages and under conditions that would probably kill them off with a pulmonary disease before they had lived half the normal human life-time? Was there no such employer of labor so conscience stricken as to arise in one of the prayer-meetings or experience meetings and say: "Woe is me! While my clerk has made restitution to me for a few pounds sterling that he had pilfered, how am I to make restitution and reparation to the poor whom I have robbed and crushed because they were poor, and who now sleep beneath the sod?"

Is there no "conscience money"—not a few pounds, but hundreds of thousands of pounds and even millions—due to the cause of the emancipation of the people from their present condition of subjection to unjust economic conditions into conditions of fraternal freedom and equality of opportunity?—*London Brotherhood.*

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