

# 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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## KILL KING GOLD!

Destroy Money as a Standard of Value, and the First Important Step is Taken Toward the Destruction of the Money Power!

Why do the silver sharks desire the monetization of silver? Because they know its monetization enhances its valuation by making for it a market. This market is made because it has a new use as a marketable commodity, when monetized, hence the struggle of the bimetallists to get the government to endorse it as money, on a par with gold. The gold owners know that the stamp of the governments of the world upon gold enhances its demand, or creates a marketable use that it would not possess if not stamped. This fictitious valuation is the watered stock of gold. It is the principle upon which all other kinds of stock are watered, and constitutes the prime element of the gold gambler's success.

The cry of the democratic press throughout the country—a cry that no doubt did much to defeat the republican party—was: Destroy the gold power! Destroy the money power! Destroy plutocracy! Everyone ought to know, but does not, that the democratic press does not desire the destruction of the money power, but if it could make the people think that that was what the democratic party aimed to do, it would catch the popular vote. No doubt the people begin to see that the money power is

the great autocrat and tyrant of the enslaved wage worker. They do not yet see that the democratic cry, "Destroy the money power," was hypocritical. They will learn this later on. It will yet be discovered by the democratic ring that the appeal made to the people in this declamation of the politician was the introduction of a weapon into the political arena which, in the hands of the people, will annihilate both old parties; for when the populace learns that the true animus of the money power is in the false standard called money, it will decapitate the power by taking away its head, namely, the stamp of Cæsar.

Let the people combine in the institution of a great industrial system for themselves! Let them produce *directly for themselves* the things they require, and only the things they require. The matter of wages should not enter as a factor into the question of labor (performance of use). People should labor to produce, and should enjoy all the fruits of their industry. *Cheap goods make dear labor. Dear goods make cheap labor.* Let us illustrate our propositions. We will suppose the United States to be a commonwealth, in which the people combine to improve their conditions. It requires a given amount of food, clothing, shelter, fuel, etc., with added luxuries, to satisfy the general demand. The treasury of the United States is the treasury of the people. The wealth belongs to the people. We possess lands in common, coal mines in common, gold, silver and various other ores, with ten thousand resources for the repletion of our universal supply. The people comprising the government are enabled, through their agents, to distribute abundantly of the good things of life to all (that is, to themselves), for a little labor, because there is so great economy with such an equitable distribution that there is great supply with little labor. By this arrangement commodities are cheap because abundant. Labor thus becomes dear, but the relation of the increased expense of labor to the productions of labor bears altogether another significance.

If a little labor procures great wealth, it is because labor is high priced. If it requires a great amount of labor to procure a modicum of wealth, it is because labor is low priced. This is a simple proposition, and when comprehended by the masses there will come a revulsion in the relation of labor to the products of labor, and the prime factor in the disturbance of the normal relation of the performance of use and the products of industry—fiction on gold—will be at once removed. This accomplished, the monetary and labor questions find not only a theoretical solution, but a practical settlement.

Truth is the lamp which must guide us into the temple.



### The Tribune a Great Bluffer.

It Takes Its Own Gall, Rather, Extract from the Splenic Duct.

Just before the election, the Chicago *Tribune* made the statement that the democrats were not making as much as they ought of the fact that "Koresh" Teed was an ardent advocate of Mr. Cleveland. After election the *Tribune* thought that the democrats would make a mistake if the party did not give an ovation to Koresh for the share that the FLAMING SWORD had contributed to the results of the campaign. We thought it was owing to the facetiousness of the great daily, and that it was meant merely for a joke. That seems to have been a mistake on our part, for it begins to look as if the *Tribune* actually attributes the defeat of the republican party to the FLAMING SWORD, after all. Hear what it says:

"'Koresh' Teed is becoming defiant. He offers a reward of \$5 for any evidence going to show that the committee of Normal Parkites, appointed to squelch him, is doing anything. He also challenges any theologian, or man of science, to discuss 'Koreshanity' with him, on the public platform. Dr. Teed has degenerated. He has become what irreverent men of the world would term a bluffer. Put up at auction he would not bring half as much now as he would have brought a year ago."

When we take into consideration the fact that the Chicago *Tribune* had made the statement that after it finished up with Schweinfurth it would expend its energies in the direction of the annihilation of Koresh and Koreshanity, we are not surprised now that it should attempt to make it appear that we would not bring much at auction. The *Tribune* expended about as much spurious energy to wipe us out as it did of the same kind of force to elect Harrison. It failed in both instances.

We are glad to know that the *Tribune* tries to keep posted in our affairs through the perusal of the FLAMING SWORD, and we cannot blame the *Tribune* for occasionally venting its spleen under the conviction that had it not been for the circulation of the SWORD we would have Harrison and the republican party for another term.

### Individuals Larger Than the State.

In the times of Roman liberty, even under kingly government, the commonwealth—the state—housed herself in palaces of stone, but sternly forbade the private citizen to build other than adobe or brick residences, on the principle that common interests and the commonwealth were matters of higher, more sacred concernment, and to be more securely protected than those of separate, private individuals. In these degenerate times of anarchy, misrule and slaughter of liberty, we have well-nigh reached the very opposite of those conditions, and with that the entire destruction of liberty protected by law. To protect the producer against the oppressions of middle-men and transportation companies, the general government enacts an interstate commerce law and appoints interstate commerce commissioners to enforce it. The wealthy criminals, who live in marble palaces, are summoned

into court to answer for offences against this law, which everybody knows that they commit. They are the only actual witnesses of their own crimes. When arraigned they simply say, we are not required to testify to convict ourselves, and we decline to give evidence. The case is dismissed for want of evidence, and the great and oppressive criminals and effectual destroyers of the liberty of the citizen, smilingly walk out of court, unwhipped of justice, and practically having full license to continue and enlarge the scope of their nefarious and destructive calling. What is true of transportation monopolies, is true of coal, wheat, flour, meat, iron, gas, and all other illegal trusts and combinations. Laws are no longer made for the benefit of honest men and the protection of the free citizen, but for a shelter for all sorts and sizes of thieves and assassins of liberty and the real commonwealth.

If the people are the state—as our theory of government asserts—and the people are sovereign, those sovereigns must yet come to live in the palaces their unrequited labor has built, and the robber barons must be dispossessed and caused to come down to an equality, yea, an inferiority, to the honest laborers, of the results of whose honest toil they have so long robbed them. The time, in the end of the Christian age, is at hand when he who will not work, shall not eat, neither shall he live in a marble palace, the stolen result of the work of some one else.—O. F. L.

### Democracy's Opportunity and Its Peril.

Mr. Frick, of Homestead, asserts that the result of his fight with his workmen is worth all that it has cost. He has broken up their union. Carnegie and Frick have made no claim that the tariff compels them to pay high wages. They may be robbers, but they are not liars. It is the republican politicians and the republican newspapers that have set that falsehood afloat. The one thing that had a tendency to maintain wages at Homestead—the organization of labor—has been destroyed. No wonder that a republican leader occasionally declares that if the party is to live it must try some new game on the workmen. The old one is played out.—*Chicago Herald*.

When the democratic party shows by its acts that it has any more care for the dear laboring man than the now justly disgraced and rejected republican party—to do which the former now has the power, and for which it will be held responsible—it will be time for it to boast over its fallen rival. If the republican party has enabled Carnegie, Frick and Company to break down the only defense the laborer has for his rights at Homestead, the democratic party has stood idly by and seen it legally done.

What the world now wants to know is whether triumphant democracy will still stand with its hands folded and look on while Carnegie and Frick and the other Carnegies, enjoy to the full the fruits of their triumph. If it does, how much better will it be than the republicans whom it now condemns? The fact is, democracy is now in a boat, and must either pump or sink. If it pumps, it offends its own millionaire monopolists, and must sink; if it declines or fails to pump, it offends the toiling millions—whose defenses are being broken down and whose liberties imperiled—and will surely sink. It is now in the condition of the man who was between the devil and the deep sea.



It has a world, as anxious spectators, observing which way it will jump for its life.—O. F. L.

### Usury not in Church Creeds.

So we learn by a correspondent of the *Vanguard* who has been for twenty-two years a Methodist minister.

Did Jesus accuse the Jews of making provision in their creed for the robbery of the widow and the fatherless, which they practiced? Nay, verily, his keen and terrible indictment of them was that they did not live up to their creed, which was the law of Moses. Were he on earth at the present time his indictment against all the church sinners of this time would have a still more trenchant and terrible count in it than that against those ancient Jewish priests and Pharisees, since they have gone further in their presumption and impiety. While assuming to lay down creeds to govern the lives of men—conformity to which, they teach, will save them—they have left out of them the command to abstain from usury which God's law condemns. How much is this short of a direct license to practice what God's law expressly forbids? That is exactly what it amounts to in practice. Hence we see all the church institutions, not only of the Methodist church, but all the churches, with scarce exceptions enough to prove the rule, directly, or indirectly, based upon and supported by, usury; and with few exceptions, all the wealthy and influential members of the churches, freely and without reproof from their ministers or churches, living upon and piling up mountains of wealth by means of usury.

Under such circumstances, for an aged minister to seek to protect the churches from responsibility for flagrant and open violations of God's law by saying that they had not professed beforehand that they would so violate it, seems the height of absurdity and quibbling.—O. F. L.

### Master of the Situation.

Dr. Cyrus R. Teed, the head of the Koreshan community in Chicago, seems to have triumphed over all his local enemies, and remains master of the situation at the home in Washington Heights. And now he proposes to join Brick Pomeroy in his great tunnel enterprise, and announces his purpose to build a six track railroad across the continent. He says that Pomeroy's Mount Kelso tunnel is the railroad Gibraltar of the world. A six track road, five miles long, through the backbone of the continental divide of America, is the key to the solution of the railroad problem. Teed is a very bright man, (however erratic he may be in theology,) and a hustler, and if he joins teams with Pomeroy, the great enterprise on which Pomeroy has already expended millions may be pushed to success. If that tunnel is ever completed it will materially shorten the distance across the central portion of the continent and reduce the grades, and will rank as one of the great engineering feats of the world.—*Daily Argus, Fargo, N. D.*

Let us not deceive ourselves into the vain belief that while we are living in the malarium of a corruptible organism, a living influence can proceed from ourselves.

### THE COMING CRUSADE.

The FLAMING SWORD is the expositor and champion of the principles which the coming party will advocate, and by which it will triumph over all other political organizations in the United States; aye, not only in the United States, but in the civilized world. The reform movement has started and will continue to move on at a pace which will astound all plutocrats and political rascals. The great middle class will soon cut loose from all existing political parties, and will march under the banner of the greatest reform movement which has existed since the days of Jesus Christ. The coming organization will arise suddenly as a mighty whirlwind and sweep away, with marvelous rapidity, the strongholds of the money power, vice and intemperance. While the people are slumbering on their arms they will put up with most any sort of a political institution calling itself a party, but when once aroused to the precariousness of their situation, nothing less than the most radical and far reaching measures will satiate their rapacity for reform. All history has demonstrated the truth of this statement. When a state has been oppressed by usury and by tyrants, and its people have been brought to the door of poverty, they have always awakened as with the strength of a giant, and completely overturned every semblance of the political institution that oppressed them. Turn to the history of Greece, Rome, France and England in confirmation of this statement.

We have today a people's party which proposes to put new wine into old bottles. It will never satisfy the masses. Its remedies are tame and insufficient. We would like to inform the leaders of this party that they are not far seeing enough to scent the true character of the coming storm. The FLAMING SWORD professes to clearly discern that which will soon come to pass; anticipating the coming events, which have cast their shadows before, it will know how to receive them and thus move on with the tidal wave of progress. It will have its lamps trimmed when the bridegroom cometh, while the foolish virgins (those political organizations which have thought to compromise with the devil) will be unprepared to receive this bridegroom of eternal truth when he comes to emancipate humanity from suffering.

FIRST.—*The Triumphant Party will take Jesus Christ as the exemplar and teacher of the system of integral co-operation which it will establish.*

The Nazarene was the greatest socialist and communist that history has any record of. The masses do not take any stock in the statement of infidels to the effect that Jesus Christ never lived. Their intuitions teach them to the contrary; beside which, profane historians who lived about the time that Jesus lived have recorded otherwise. Pliny and Tacitus, without mention of Josephus, (the authenticity of whose record of Christ is in dispute), have clearly established the fact that Jesus Christ did live, preached his doctrines, founded Christianity and was put to death. But historical record is not necessary to establish this fact. The authenticity of the Four Gospels has never been disproven. In addition to all this there is a profound reverence in the hearts of men for the character of Jesus Christ which never could exist if this divine man was simply a myth, a creation of some fanciful mind. Mankind may not live the life that he lived,



but like the great Napoleon, they say, as he once said when his officers were disputing the divinity of our Lord, "I know men and I know what men can do, but I look at Jesus Christ and I find him different from all other men." Modern Christianity is no exponent of Christ's life and teachings. The people are rapidly breaking away from the church and are learning the distinction between Jesus Christ and the fallen church which professes to teach his gospel. They know that Jesus overturned the tables of the money changers and rebuked the doctors of divinity of his day; they also know that were he living today he would be put to death by the capitalists in the church—who profess to follow him—should he attempt now to teach the same revolutionary doctrines which he then taught. He laid the foundation for the great commonwealth to come, which will be at war with the competitive system and therefore with the existing church which upholds that system.

SECOND.—*The Triumphant Party will demand the destruction of all fiction in money, created by the government's fiat, and the application of the law of value for value in the interchange of the products of life.*

Fictitious valuations stamped upon paper or metal must go. Christ condemned the whole system when they brought him a penny bearing Cæsar's image and superscription. He told them to render unto Cæsar the things which be Cæsar's, and unto God the things which be God's. The stamp on the coin belonged to Cæsar. Cæsar means fictitious power. Give Cæsar his stamp, which has watered the value of the coin, and give the metal on which the stamp was placed to God's humanity—to whom it belongs—to be used for legitimate purposes. This was what Christ meant when he rebuked those who asked him if it was lawful to pay tribute to Cæsar. The coming party will have no use for Cæsar's stamp, which has been placed on metal in order that men might speculate upon it at the expense of their neighbors. Gold must be demonetized as well as silver. The free coinage craze which is limited to a few silver states and inspired by a few millionaires will not work as a great reform issue. Were gold and silver demonetized their market value would be less than that of iron or copper, because there would be less demand for them in the performance of legitimate uses under an integral co-operative system of industry. Much valuable labor is wasted in digging for these two metals. If the same amount of labor were expended in developing iron and coal, and if the people—to whom they rightly belong—were allowed the use of these two commodities, there would be fuel enough to keep every body warm, and iron enough to build fire-proof structures for the masses, which would reduce to the minimum the daily hazard and disaster of conflagration. Gold and silver have their legitimate use but because they are more ornamental than useful the shylocks have manipulated them to enslave labor. The law of value for value will soon be applied in the commercial interchange of the products of brain and muscle. We are asked how value is to be determined as between the various departments of effort. How a literary man, for example, is to exchange his labor for that of the mechanic or the farmer. In answer, we will say that since the kingdom of righteousness, or the application of true commercial law, is to be instituted by God—through the occult impregnation of humanity by his appointed servant—

the principle of Deific justice obtaining in men will enable them to perceive, intuitively, the relative value of the labor of each, whether it be mental or physical. Each person will be graded in the new social economy according to the nature of his quality, and none will seek a position beyond his legitimate sphere. There will be no injustice in the grading, for there can be no injustice in the divine kingdom. Neither will there be any shirking in the performance of use. Every person has a legitimate function to fill in the divine macrocosm and each one—no matter how low—will take a pleasure in the performance of that use. If any deny this, then they are condemning God Almighty whom, by their denial, they charge with creating a superfluity or excrescence. All life, whether pertaining to the physical universe or to the human organism, is a form of substance. Now, if there is no waste in substance, God's creative power being unique, we cannot admit of any waste of energy in a properly ordered human economy. It requires, however, much effrontery diluted with ignorance for any man, believing in the competitive system, to raise such an objection to the social economy as the deific mind will soon institute in humanity. Half of the labor under the present industrial system is dissipated to satisfy selfish ambitions and lusts, and to meet the demands created by fictitious valuations and false methods of commercial interchange. All fiction will be removed from money under the new system of government. Capitalists so called will be disarmed. The real capitalists are the laborers. Hence when all are properly classified in the industrial army each one will be a capitalist, because labor or the performance of use yields the only actual capital there is. Those termed capitalists today are simply the manipulators and appropriators of other men's toil by a system as disastrous and destructive to human possibilities as it is dishonest. Of course, in the discussion of this subject, the FLAMING SWORD is, at present, placed at a great disadvantage with the masses for the reason that they do not understand the power and possibilities of Koreshanity, which is a phenomenon soon to be felt before objectively perceived. When the humanity has absorbed some knowledge—not obtainable in the modern schools—of the potentiality connected with the operation of the law of metamorphosis as applied to the human organism, which is frequently discussed in these columns by an illuminated mind, it will easily be made manifest how God will set up his kingdom of righteousness in a sensual race. Men, of themselves, can never do it. When love, which is the fulfilling of the law, is breathed into mankind by theocrasial precipitation, man will again—as he did twenty-four thousand years ago—become a living soul.

THIRD.—*The Triumphant Party will create woman the co-equal of man in all the relations of life.*

Men and women are the vidual parts of the biunity of being. Twenty-four thousand years ago the Elohim (Gods) made man in their image and likeness, that is, male and female in one form. This was the individual (undivided) being. With the restoration of humanity to the sonship of Deity—soon to come, now that we are again entering upon the golden age—those men and women belonging to the highest quality of life will be restored to the image and likeness of God, from which the race fell with its declension eighteen thousand years ago in the silver age. With this brief summary of the



origin and destiny of the race it will be seen that men and women, or the pneumatic and psychic potencies of the perfected being, are rendered CO-EQUAL by the edict of eternal law. The existence of this law nullifies the efficacy of all male protestation against the equality of women with men. Women have for ages been suffering under the curse placed upon them for transgressing the law. They violated divine commercial law in its highest and most vital domain and hence it was said unto them: "Thy desire shall be to thy husband, and he shall rule over thee." Under the bane of this curse, woman has declined in society as the equal of man in the various walks of life. But the time has arrived—Libra (justice) being in the hand of Virgo (virginity)—when this curse, endorsed by ecclesiastical and civil codes, is to be removed, and woman restored to her place of equality freed from the bane of masculine dominance. The external indications are not lacking, that this day has come. Women are entering nearly all the trades and professions pursued by men, and are distinguishing themselves in them. Women are rapidly unfolding to their pristine condition of purity and independence. They are becoming awakened to the possibilities within them. They are no longer content with being utilized as toys and drawing-room ornaments, but are demanding an equal station with men. The great revolution on the woman question, however, will not come until woman declares herself the sovereign of her own person in defiance of all civil codes and hell inspired church dogmas. We are just on the eve of this culmination. Then, and not until then, will men fully recognize and yield to women their full and unqualified rights. Woman, having once discerned that the secret of her thralldom lies in the masculine control and debasement of the procreative function, will stand guard at the sacred citadel of maternity and win her full freedom. Those drawing-room "pets" and connoisseurs of fashion who sneer at the woman's rights question, declaring that they already have all the rights they desire, are neither true friends nor proper representatives of their sex; with the social readjustment which is coming, they will be relegated to the spheres of coquettes, sap-heads and idiots, where they properly belong. Woman suffrage is coming as a universal right; woman's power and possibility as a legislator, adjudicator, scientist, artist and commercial director will soon be an assured fact. That would-be-political leader of the future is a great numskull who would refuse to incorporate woman's rights in the coming political regime.

Under the foregoing three heads we have given all the planks essential to a great and enduring political platform, that will revolutionize existing governments and establish equity in human society. We make no particular specifications respecting the institution of free trade, the right to an unlimited tenure of office subject to good behavior, or the abolition of intemperance in its various forms. All abuses existing under these and other heads are but sequences accruing from the violation of fundamental laws. All tariffs are the result of fictitious valuations, the outgrowth of an abuse of the legitimate function of a medium of exchange. With the fiction removed from money, which is "the root of all evil," these and all other economic wrongs will necessarily be extirpated. The land question is simply the product of an abuse of commercial law. When equitable commercial inter-

change is instituted through the removal of fiction on money, the occupancy and right to land will be limited strictly to use.

No civil service resolutions will be necessary to secure the continuance of a faithful and capable servant of the public in office, when fictitious money is destroyed, and every member of society finds his and her place in the great industrial machinery of government. Civil Service reform under existing politics is impracticable. Where political parties are organized to secure the spoils of office and the citizens labor for the success of the party of their choice, it is absurd to expect otherwise than that the victorious faction will "turn the rascals out" to let the rascals in. If, under such a system, the head of the government is limited in his term of office to four or eight years, his adherents in office should not expect to be retained when the popular decree has removed their chief. There has been a vast amount of time and paper wasted in idly discussing and advocating civil service reform under the competitive system. The thing is unattainable under such a system, from the very nature of the conditions which have created it, and the political parties controlling the corrupt governments which are the outgrowth of it. Let us have no more civil service reform nonsense, so long as those advocating it persist in clinging to the greed of competism. Such men are idle, illogical babblers.

Intemperance in its various forms is simply the result of an abuse of commercial law in its different domains. We need no prohibition party as a distinct reformatory organization. The use of narcotics can be traced to one cause—impaired nerve force, as the consequence of a violation of the law of commercial interchange in the sex relation. The race having lost its commercial wisdom, in the highest or sex domain, through the prostitution of the office of the serpent (which signifies the wisdom of commerce), inherited the curse of the competitive system, wherein man eats his bread in the sweat of his face, because such prostitution gave birth to the idea of personal ownership of another for sensual or selfish use. With the nerve balance thus destroyed, the system naturally craved stimulants. Poverty accruing to some by reason of the supremacy of competism, which is identical with robbery, gave rise to the secondary cause for the evil of intemperance. Many men and women drink to drown melancholy, arising from a hopeless condition of servitude and destitution. Our enthusiastic W. C. T. U. women will never remove the curse of intemperance until they join hands with those striving to remove its cause. If the use of narcotics, as indicated, is primarily superinduced by the one great curse of sensuality, it must be apparent to all that the only way to effectually remove this vice is for the women, who profess to be its inimical foes, to be sturdy advocates of the gospel of sexual purity. Were all the women who preach temperance to rise in advocacy of woman's supreme right and God ordained duty, to demand the ownership of her own person for the guardianship of the sacred maternal function against sensual indulgence, the primal thralldom of woman would not only be removed, but the flood of sensualism in the race would be dammed back, the womanhood of the age would give birth to nobler and holier offspring, and the recourse to narcotics would be eschewed by a generation imbued with vigor of nerve and purity of mind, risen above



the low aims of selfishness. This is what is quickly coming. Women are learning that the remedy of prohibition is but a shin-plaster, not an eradicator of the fundamental ills of the body politic.

There is not a sensible and honest man or woman beyond the age of sixteen years, who cannot stand on this platform, as there is not one *who will not*, in a very short time, when the world's great social crisis faces them. Rascals and blockheads will ridicule the great triumvirate contained in this platform, but the masses of the people are neither rascals nor blockheads. They are living under a system they do not desire, but which has been forced upon them. They are heartily sick of it, and when the standard-bearer of the Great Triumphant Party to come, blows the bugle blast summoning the friends of God and humanity to marshal for the fray, thousands will flock under his leadership, unified for the supremacy of the great principles herein advocated. The United States will be the first nation to come under the sway of this COMING CRUSADE, because this is God's chosen ground for the inception of his kingdom of righteousness. From thence, the movement will rapidly spread until the world is revolutionized and nationalized as one people, with one God, one language and one aim—the universality of divine truth and its application to life. Then shall be fulfilled the prophecy of John in Revelation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—C. J. M.

## SCIENCE AND RELIGION.

### NEBULAR BRAINS.

The newspaper talk about the collision of the earth with cometic energy, supposed to be founded upon astronomical decisions, pro and con, is almost too absurd to receive notice from a common sense point of view; but thinking that our readers might be interested to hear something from a Koreshan standpoint, we submit a few remarks upon the subject. First, the laws governing the cosmogony proceed from mind of so integral a character as to preclude the possibility of any failure in the workings of the forms and motions of the complex but regular machinery of the structured whole, called the physical universe. The earth will never be seriously disturbed by the passage of accumulations of energy which comprise the principal solar supply.

The term comet means hair, and the comet in substance bears the same relation to the cosmogony that the hair of the human head sustains to the human body. The ancients, before the universal declension of the understanding in man, knowing every particular of law and form, applied the name, not from mere appearance, but from a knowledge of the fact that the cometic substance was the final or ultimate waste of solar energy. Comets belong specifically to the coluric cycles. The colures are the prime meridians. The term colure means dock tail. The colures regulate and define the cut off points of the ecliptic; in other words, they are the cycles of determination for the eclipses of the sun and moon. The solstitial colure is the moon's determinator and specificator. Comets are aggregations of energy accumulative in

concentric zones around the poles, which break at regular intervals, contract lengthwise, and form into lenses of energy through which streams of refracted solar energy radiate. They assume spiral orbits, and finally fall into the sun where they re-supply that center with much of its substance of perpetuity. They belong to and comprise a part of the great clock-work of chronological progress characterizing the works of the infallible Creator. The vague, conflicting, uncertain and unscientific opinions with which the newspapers abound are the result of ignorance, founded upon the speculations of so called astronomers of the nebular and other hypotheses, with brains as nebulous as the hypothesis.

The Koreshan interpretation is the final one; final because founded upon absolute knowledge of form and motion. We are not theorizing, but building science upon established facts.

### LETTER WITH COMMENTS.

North Family, Mount Lebanon, Columbia Co., N. Y.  
Nov. 16, 1892.

Beloved Brother Cyrus: In the FLAMING SWORD of September 10; is an article entitled, "Be fruitful and multiply." At the time of its issue I felt very much impressed to write to you, but press of business hindered. Now, at the present time, there is considerable inquiry among some of our people as to your *interior meaning*. We have always associated the command, "Be Fruitful and Multiply," with the excuse to gratify the sensual animal propensities, for the reason that when we advocate the celibate life as taught and lived by Jesus, many bring up "the great command, 'Be fruitful and multiply,'" as a reason for their not living as Jesus did. We are a common people, and like, as much as possible, in our use of words, to attach the meaning that is in the understanding of common people, and that can be found in the ordinary dictionary. When words are used with other meaning than this, we have to study considerably to know what the writer really does mean. For instance, in the use of the word marriage, we have taken Webster's definition: "The legal union of a man and a woman for life." He has other definitions, but this is the one we common people generally attach to the word. We know that men and women do not form such a union for the sole purpose of keeping the race from running out, but for the indulgence of the animal desire. This has seldom been denied by those who have formed that relation. You state that "marriage is a Christian institution; but adultery is not."

I, personally, have a conception of your meaning, but some others have not. And when we read, Luke xx: 34, 35, "The children of this world" (age) "marry and are given in marriage; but they which shall be accounted worthy to obtain that world" (age) "and the resurrection from the dead, neither marry, nor are given in marriage," we have been bold to declare, that "marriage was *not* a Christian institution," when used in that sense; which was the sense of Daniel Fraser. Now I readily admit that our people endorse a spiritual marriage as a Christian institution; and our writers state emphatically that Jesus is "the Bridegroom" and Ann Lee is "the Bride," the Lamb's Wife, or true counterpart (See Autobiography of a Shaker, page 137). We readily see how easy it is for those who do not get a clear conception of the natural and spiritual orders to become confused in their understanding. The only difference that I perceive between the Koreshan and the Shaker idea in this relation, is, that the Koreshan's is a biune being, the male and female in one personality; and the Shaker's, a dual, or *two distinct* personalities. The biunity idea is well worth our study, and we shall study it. You quote the Scripture, "He that hath the Bride is the Bridegroom." Could we not, with equal propriety, say, she



that hath the Bridegroom is the Bride? There is no doubt in my mind, that if you had come in direct personal contact with Daniel Fraser, and talked the matter in a social way, so as to each understand the other's meaning of words, there would have been found no cause for disagreement.

I will now ask you a question: Do you have any idea, that at some not far distant time, the men and women who may then compose the celibate bodies, will come together for the purpose of generating, *after the ordinary acceptation of that term*, the sons of God? I have not the remotest idea that that is your *desire* or INTENTION. Another question: For the satisfaction of some of our people who have not read the FLAMING SWORD as carefully as they should, (for in the issue June 4 this question should be forever settled in the Shaker understanding, for it is really the Shaker idea), I will ask, Do you hold yourself to be the Messiah, equal, or superior, to Jesus Christ? And do you hold that Ann Lee was only a simple reformer (using the word in the commonly accepted meaning, which Webster defines as one who effects a reformation or amendment,) without any new revelation, or divine inspiration? It would seem to me that the establishment of *the truth* is of paramount importance to that of any individual or personality; that obedience to the truth, in our practical lives, is the only way that any people can successfully wage war against the flesh, the world, and the devil, and establish the kingdom of righteousness in the earth.

I propose that all controversy in relation to words cease, till each the other give evidence in their daily life, walk and conversation, that we hate the fundamental truths of our organizations by walking in disobedience. Which truths we do now jointly agree are, first, a pure, virgin, celibate life; second, a full consecration of all our worldly possessions to the cause we have espoused; third, a full recognition of the principle of peace as taught by Jesus Christ, and fourthly, an honest confession of all sin of which the Holy Spirit convicts us, orally, before the appointed witnesses. A short answer to these queries will be very acceptable. Your brother in kindest love. Love to the truth, and for the truth, wherever it may be found, and by whomsoever revealed.—*Daniel Offord.*

You ask, what is my interior meaning in the article in the SWORD, "Be fruitful and multiply?" God made man in his own image and likeness, and gave him the command: "Be fruitful and multiply." My interior meaning is that God has resources that fallen man is ignorant of. He did not give the command to increase and multiply through sensual generation, but he did command him to "be fruitful and multiply." It is as much a command as any that God ever gave. We contend, then, that there is a process of increase, lost sight of through human declension, and that the process was partially restored in the conception of Jesus by the Virgin Mary. We emphatically state that when God commanded the original Adamic man "To increase, and multiply and replenish the earth," that he had no reference to sensual generation. Sensual generation came as the direct sequence of the fall; for when the man violated the first law of procreation known to the sons of God, God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." In this the Lord God stated the consequences of the violation of the higher procreative law.

One of the fundamental doctrines of Koreshanity is that, at no time, and under no circumstances, past, present or future, is it in the purpose of God ever to encourage the con-

tact of sex naturally and sensually. We advocate the doctrine of sexual purity in chastity and celibacy, because it is now and forever will be contrary to the higher law. We do not know how to express ourselves more pronouncedly than we have upon this subject. We believe that Jesus was begotten by the Holy Spirit. If so, then the Holy Spirit can and does beget, and, through the begetting power of the Holy Spirit, offspring is procreated. We believe that through Jesus the Christ, the Son of God, many sons of God will, by the operation of the Holy Spirit, be begotten and born.

We do not mean that many virgins will bring, in this age, many sons as Jesus was begotten and brought forth, but we do mean that many who are now mortal will be transformed to immortality, by virtue of obedience to the law of celibacy, as our factor of obedience, and that, thus transformed, they will comprise the fruit of the command, "Be fruitful and multiply."

Now let us suppose, for instance, that Jesus was the first begotten of the dead, the first Son of God, and that he was begotten of the Holy Spirit through the virginal purity of Mary. We will suppose, further, that *regeneration* is translated into English, and made to read, re-produced (this is precisely what regeneration does mean), and that, through the regenerative power of the Lord Jesus, many sons of God are begotten, and at the end of the age—last day—are born of God. Does not this imply an obedience to the command, "increase and multiply"? "To all that believe in his name gives he power to become the sons of God." How? By generating sensually? No. How, then? By being regenerated (reproduced) immaculately, that is, through the application of the law of celibacy.

By marriage in the true sense, we mean the union of the bride and bridegroom of God, in the biune form. This is a divine institution. By adultery, we mean that unity of separated sexes in the dual form, one male person and one female person, united by man made statutes that legalize prostitution in the common so called marriage relation, and so called marriage ceremony. Men look upon women to lust after them, thus violating the command, "Thou shalt not commit adultery," and the courts legalize the relation in violation of the command of God. Emphatically, Koreshans denounce so called legal marriage as the commission of adultery. "What, then, do you substitute for marriage as the world regards it?" is the next question. Celibacy *now* and *forever*, for all who can receive it. "What of those who cannot receive it?" That is none of our business. They must take care of themselves and remain in hell till they also can rise above the power of the flesh. "They who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." For what reason? We say, because the progress toward the immortal state—a state in which the completion of the life cycle, through the eternal biunity of the male and female principles and form, is perfected—is a process of the blending of the two in one, biune, and when the resurrection comes "they neither marry nor are given in marriage," for as they are already married, they need not be given in marriage.

I have no conflict with Daniel Fraser. I believe him to have been a genuine Shaker. He might not have been so perfect in his exposition of doctrine that some succeeding one may



not add something to the great fund of doctrine propounded by him, and do him no discredit. We do not allow for a moment that adultery is marriage, and we unmistakably pronounce the common prostitution, called marriage, as adultery. Our position upon these points is not ambiguous.

#### DUALISM AND BIUNISM.

We teach that the sons of God are not distinctly two in person, that is, male and female in two forms, but male and female in a united form, as typically portrayed, in insect life, in the neuter or worker bee. We teach also, that the central Godhead is biune, two in one; that in the highest aspect of natural life God is alternately male and female in outer manifestation—male of the higher regenerative order, then female of the higher regenerative order. We mean by this, that when the Lord comes as a man, male outwardly, it is He, the Lord our righteousness, and when the Lord is manifest as the God-woman, then "She shall be called the Lord our righteousness." When the Lord comes as man, the bridegroom *has the bride*. When the Lord comes as woman, then the bride hath the bridegroom.

The law of the correlation of male and female is the same as the law of the correlation of energy. One is the correlation of function or energy, the other is the correlation of form and energy. Shakers and Koreshans alike are now dual as to the form of sex, neither having yet attained to the condition of biunity. This biune state is yet to obtain through the perfect fruition of the Womanhood of God in our Mother Lord, yet to be the attainment of our Mother Ann, for she only reached her partial state of perfection in the production of the Shaker body. If it be asked, "By what authority do you make these assertions?" we reply, "By the authority of illumination from Mother Ann herself, who, in the spiritual world, is seen as the 'New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.'" We may with equal propriety, say, she that hath the bridegroom is the bride, as that "He who hath the bride is the bridegroom," and we hold to this equality.

"I will now ask you a question," says Bro. O. "Do you have any idea that, at some not far distant time, the men and women who may then compose the celibate bodies, will come together for the purpose of generating—*after the ordinary acceptation of that term*—the sons of God?" No, *never!* Generation on the material plane is the cause of physical corruption; should the men and women of the celibate order ever reduce themselves to the sensual plane, were it possible to so fall, after having attained to the virgin plane, they would more than lose what they had acquired through purity of life. "I have not the remotest idea that that is your desire or intention," says our brother, Daniel Offord, who no doubt being clear himself as to the views of Koreshans desires that we may express, with emphasis, our convictions that others may understand us equally.

"Do you hold yourself to be the Messiah, equal or superior to Jesus Christ?" Our idea of Messiah is an authoritative teacher, or one who has the right to teach by the authority of having the truth. The word Messiah signifies to draw the hand over, in which is implied the process of anointing. If I impart a truth, I bless the one receiving it by anointing with that truth; in this sense every person

authorized to preach the gospel is anointed. "Thus saith the Lord to his anointed (the word is Messiah in Hebrew, Christos in Greek, and anointed in English). Ann Lee was anointed. She received her authority from the Lord. I am anointed, and because the Shaker authority regard me as called of God to preach the gospel of purity, they anointed me through their natural anointing power, as they were the channel of my anointing through the spiritual. I will quote from the paper given to me by the Shaker body at Mount Lebanon:

"Know all men by these presents: that Cyrus R. Teed, of Chicago, Cook Co., Ill., is a recognized brother in full membership, and fellow of the United Society of Believers (called Shakers), and that, by the authorization of the appointing power of our body, and endorsed by our Ministry, he is hereby anointed in confirmation of his authority to preach the everlasting gospel of purity and the presence of the Lord in the revelation of the Motherhood of God."

If I were not authorized to teach from the very throne itself, I would not preach at all. I do *not* believe that the superior of, or equal to, Jesus the Christ, ever did or does live. When the process of overcoming is complete, we know we shall be like him; heirs of God and joint heirs with Jesus Christ. That equality of life is not yet attained.

"Do you hold that Ann Lee was only a simple reformer, after the commonly accepted meaning?" We hold that she was the chosen Christ of God's Motherhood, as far above the ordinary reformer as virtue is above profanation, and that she moves in the median line of reincarnation to her perfect state as the Mother Lord. We behold her as the center of the New Jerusalem, the astral center whose brilliancy outshines every other glory now manifest in the celestial heavens.

The last paragraph of our brother's letter we all, as Koreshans, heartily endorse, they being as much the doctrines of Koreshanity as of the Shakers. We are not only glad to publish the letter of our brother, but we furthermore entertain a reciprocal understanding of, and agreement with, the principles of the higher life.

#### Life---What is it?

I am in receipt of two cards from a lady, requesting comments, which I will give in full:—

"There is no possibility for the existence of either a *personal* God, or man, unless *God and man be one*, and this one be co-extensive with the universe. More than one most refined of substance is impossible."

"The problem of life, or *attraction*, cannot be satisfactorily solved by any human organism who clings to the old false notion that there is more than *one life*, or *most refined of substance*, which is *in every atom* of substance composing the universe, which has no vacuum, and this illimitable life is in everything, and *nothing* can have more than one life. There is no place for more than *one*. There cannot be a personal God or man."

On the back of one of these unique cards, which were in writing, was the following, in print: "THIS TICKET ADMITS ONE TO THE THREE LESSONS, FOR \$15.00. FIRST LESSON, WEDNESDAY AT 3 P. M., OCTOBER 19, 1892. EACH LESSON MAY OCCUPY THREE HOURS, INCLUDING ONE HOUR FOR QUESTIONS BY THE CLASS."



On the back of the other was the following: "THREE OUTLINE LESSONS IN TELEPATHY, THE SCIENCE OF LIFE VIBRATIONS. WHAT, WHY, HOW. Illustrated by electricity, showing WHY and HOW any human organism may learn to communicate its feelings, thoughts and knowledge to others, INVISIBLY and ACCURATELY, at any distance, and as rapidly as it can think. Giving examples of the practical application of this NEW SCIENCE, in business and social affairs, in education, and in healing both organic and nervous disease."

By Sidney A. Gaylor.

I have been thus particular to give the whole contents of these, to me, wonderful cards, in order that the reader may have the benefit of all the direct knowledge that I possess in the premises.

Without attempting to give any explanation of personality, of which he evidently has no idea, the writer proceeds to prove positively that it does not, cannot, exist. If personality goes by the board, person, of which it is the quality, must go with it, and all the language makers, down to this one, must have been in grave error. It is one of the axioms of science that two things which are each equal to a third thing must be equal to each other—must be the same thing. At one time we are told that this mysterious life is *attraction*, which is not substance, but one of the qualities of substance in one of its two forms, to wit, matter and spirit, which has for its other pole, repulsion, and at another time, that it—life—is "*the most refined of substance*." Another axiom of science teaches that the part is not equal to the whole, hence cannot be that whole. *Attraction* is not the whole of substance, but only one of the qualities of it, potentially, in matter, actively in the other form, or pole of substance, which is energy, force, spirit. If, then, as this writer alleges, attraction, which is only a part of substance in one of its forms, is life, and the *most refined of substance* is life, then, a part of a part, to wit, attraction, is equal to the whole, *most refined of substance*. This is absurd and impossible, therefore either attraction is not life, or the *most refined of substance* is not life. The fact is, neither of them constitutes life; both of them are only phenomena of life, and the writer puts result for cause.

But this is far from the whole of the absurdity involved in these brief extracts. We are told that this life, which is *attraction*, "is in every atom of substance." The atom does not belong to substance, but to one of the two forms of substance, to wit, matter. Atom is from the Greek verb *temno*, to cut, and *alpha*, privative, or negative, and means that which cannot be cut, or divided. It is the ultimate beyond which cutting, or division, cannot go further without destroying the matter, that is, converting it to the other form of substance—spirit, energy, force. The very term refined implies the crude or unrefined, and the term most implies at least three degrees of quality. While it is true that the highest, or longest, or largest measure contains all other measures, yet it is just as true that it is not those measures, and that each of them, however small or short, is as much a measure as the whole that contains them. Precisely so the highest degree or quality of life, which is God's life, contains or inheres in all other degrees or qualities of life (lives), but is not those degrees or qualities of life (lives), but they, in their subordinate degrees and qualities, are just as really lives as the highest or God life, with this difference, that the God

life in its ascending degree is not subject to death, is eternal, age long life, whereas these, because of immaturity, are at longer or shorter interval, subject to death, hence always dying. In a real and substantial sense, then, though there may be but one highest life, it is not true that there is but one life. In the Hebrew, the tree spoken of in Revelation is not the tree of life, but the tree of *lives*. The term "illimitable," when applied to life, even the perfect or God life, is just as illogical as the others we have been considering. Even the perfect, or God life is limited by the fact that it is not imperfect, nor subject to death.

The writer may have some smattering of science, not known to the commonality of men; availing himself of this, by the aid of others whom he is seeking to subject to his selfish purposes—he may be able to gain a living for himself, but there is small hope of the world's gaining much benefit from so illogical a source. In a subsequent article on PERSONALITY I shall call attention to his errors on that subject.

Not only are the conclusions reached above the deductions of reason, but they are the declarations of Scripture as well. Paul declares that "in him" (the Lord Christ-God) "we live and move, and have our being," and Jesus said, "If a man love me, he will keep my words; and my Father will love him and we will come unto" (Greek, into) "him, and make our abode with him." He also said, "It is my Father that honoreth me; of whom ye say that he is your God." It is true, then, that the higher, or perfect God life may be in the lower, sinful, human life, impregnating that life with its own higher quality, and by degrees developing that lower life up into its quality, just as the life that is in the graft impregnates the life of the seedling stock, and raises it up into its own higher quality, until it becomes that quality, so that the God life is in man, and the human life is in God, or man becomes God and God becomes man, just as the long measure is in the short one, and the short one is in the long one, and they are one, and yet many, many members, yet one body, having one life that is yet many lives.—O. F. L.

#### Where Rest the Dead?

Not alone in country church-yard,  
Under grassy hillocks green,  
Nor in stately mausoleums  
Are their burial places seen.  
In each tender, trusting heart  
That has had its hope betrayed,  
There are sepulchres most solemn,  
Where the cherished dead are laid.

—L. C. H., in *Vanguard*.

#### Whence Must Come the Resurrection From the Dead?

Not from out forgotten hillocks,  
Nor from ashes widely strewn;  
Out of sinners dead and darkened  
The quick'ning Lord shall claim his own.  
The living seed, once sown in death,  
Shall in time of its perfection,  
By transmuting that dead body,  
So bring in the resurrection.

—O. F. L.

By virtue of the law of reincarnation, God became the source of life to all.



## 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.

### Blind Leaders.

On reading over the Monday morning reports of sermons delivered in this city the Sunday previous, one is struck by the inferior quality of the subjects offered, by the poverty of thought expressed by the theological teachers of the various denominations. Surely there should be enough in the written Word of God from which to deduce the lessons of life, enough in the story of Jesus and his group of faithful ones to interest a professed follower of that Lord Jesus, without being compelled to take for the leading thought of the Sunday's discourse the plot of a novel, however full it might be of worldly wisdom. Another clergyman entertains his flock with an analysis of the Holy Book as a literary production. Think of analyzing the Word of Jehovah! Think of criticising the expressed thought of the maker of the Universe, as to style! "The silence of Dean Maitland," as preached upon by one of Chicago's shining lights, can scarcely point a moral with the force and efficacy of the Sermon on the Mount; nor does the criticism of the Bible as a literary effort tend to draw the thoughts of men towards keeping the commands of God as written in that Book. When a professor of the Christian church so far degrades his holy calling as to pass by the Word of God in the house of God, and take a book which could only be written for the pastime of an idle hour, from which to feed the souls intrusted to his care, there is but one conclusion to be drawn, and that is, that there is no longer in the Christian belief any true doctrine from which to teach the people; no longer a belief in the doctrines of Christ Himself as a means of right living.

The mission of the modern clergyman is largely to interest and amuse in a highly decorous and eminently respectable manner, binding the flimsy fabric of his discourse together with sufficient reference to the Word of God, and yet not offend the sensibilities of the Dives who occupy the pews below. To preach the doctrine of Christ, to teach honesty and righteous dealing between man and man—involving as it does the sum and substance of love to God and love to man—would be at a loss of living and reputation. These men who enter the ministry with the thought of a business by which to live, dare not preach that Gospel, dare not picture forth the life of self-sacrifice imposed on every lover of truth and righteousness for that truth's sake. Such preaching involves a loss of friends and reputation, of position and influence, of worldly prosperity on all lines; this can only be borne by one into whose heart the life and teachings of Christ have struck deep root. The intellect alone cannot bear one over the waves of ignominy that dash upon the true followers of Jesus and his heavenly teaching. It is only when the law is written upon the heart, when it becomes

part and parcel of our being that we walk upon the waves that erstwhile threatened to submerge and destroy us.

What then must we think of the mental and spiritual conditions as portrayed by these sermons? The truest thought is of severity itself. "There is no truth or righteousness left in them." "Blind leaders of the blind, they will both fall into the ditch."—*Mary C. Mills.*

### Franklin's Famous Toast.

Ben Franklin was dining with a small party of distinguished gentlemen, when one of them said, "Here are three nationalities represented; I am French, and my friend there is English, and Mr. Franklin is an American. Let each one propose a toast." It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of a Briton bold, said: "Here's to Great Britain, the sun that gave light to all nations of the earth." The Frenchman was rather taken back at this, but he proposed: "Here's to France, the moon whose magic rays moves the tides of the world." Ben then arose, with an air of quaint modesty, and said: "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."—*Ex.*

### The Irresistible Conclusion that must be Reached by Accepting the Copernican Absurdities.

We are trembling on the eve of a discovery which may revolutionize the whole thought of the world. The almost universal opinion of scientific men is that the planet Mars is inhabited by beings like, or superior to, ourselves. Already they have discovered great canals cut on its face in geometrical form, which can only be the work of reasoning creatures. They have seen its snow fields, and it only requires a telescope a little stronger than those already in existence to reveal the mystery as to whether sentient beings exist on that planet. If it be found that this is the case, *the whole Christian religion will tumble to pieces.* The story of the Creation has already become an old wife's tale. Hell is never mentioned in any well-informed society of clergymen; the devil has become a myth. If Mars is inhabited, the irresistible deduction will be that all the other planets are inhabited. This will put an end to the fable prompted by the vanity of humanity that the Son of God came on earth and suffered for creatures who are the lineal descendants of monkeys. It is not to be supposed that the Hebrew carpenter, Jesus, went about as a kind of theosophical missionary to all the planets in the solar system, reincarnate, and suffering for sins of various pigmies or giants, as the case may be, who dwell there. *The astronomers would do well to make haste to reveal to us the magnificent secret which the world impatiently awaits.*—*Reynolds.*

### Suffering With Opisthopia.

There is a disease known as opisthopia, those afflicted with it being unable to walk forward. When the patient is told to advance, he makes every effort to do so, but only succeeds in going backward. Those who have studied the history of the democratic party upon the issues of banking and currency now know the name of the disease it is suffering from.—*J. of K. of L.*



## CONTRIBUTED.

*The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.*

## Morality Not In It.

Have written much in the past score of years from the no rent, no interest and no tax platform, but it seems as though it was time wasted, so far as any apparent progress along these lines of reform is concerned. Many abler writers were also in the field, who were striking giant blows for the emancipation of mankind from the trance of death into which the race has descended. It remained for the FLAMING SWORD to come into the arena armed for the conflict, and by logic of truth and the intuitive knowledge of the eternal equities force the apparent incongruous elements of reform, which contained truth, to come to the common standard of an orderly communism, and those who were not advocating true principles of economic science and sociology, to go to the wall or take refuge with the enemy. The fight is on, and waxes hotter and hotter. There is no room in this movement for weak knees or for cowardly shrinking from duty. Koreshans, everywhere, must face the conflict like men, or go down in the maelstrom of death which is surely and rapidly circling around humanity, drawing it nearer and nearer to its deadly vortex.

The writer has become disgusted with the patent outside moralists and their quack nostrums, and will have nothing more to do with their plausible schemes. "*Fiat justitia ruat cælum.*" Take, for example, the educational world and the press; they would drive any man—having an ounce of brains or a spark of intelligence—insane, should he attempt to believe or endeavor to follow a hundredth part of what, from courtesy, we will denominate their "teachings." Our common schools are a bright example of the prevailing lunacy of the times. The machine is set with a vast intellectual (?) hopper where the dunce and prodigy are fired in homogeneous confusion, and ground out by the system into the sameness of mediocrity. Instead of teaching the child to think for himself, it stuffs the mind with the indigestible trash of other's vagaries. The demand for moral instruction in these schools—which is made by a certain class of so called "advanced educators" and educational journals—makes me laugh, when it don't act as an emetic. Our public schools have not reared and are unable to rear a generation of men and women who hold loyalty to truth and virtue above the ephemeral fame which society bestows upon her successful votaries. The Bible is excluded from the schools because the infidel don't want it, and because some little Pinchbeck sectarian bigot fears it will put some little two by four Methodist god, or Baptist god, or Presbyterian god, or Catholic god, or some other sectarian god in jeopardy, yet they masquerade under the veneer of a sickly saliva of hypocrisy called morality. Pick up even an elementary arithmetic, and you find the interest tables taught with not one word of condemnation of the God defying crime of usury; as we follow it up through the business college and university we have, as the finished

product, a human machine armed and equipped to rob, cheat, lie, defraud and steal through the curse of usury which he has been taught—by a kind preceptor, in an institution fostered by the state, supported by taxes wrung from a suffering people, or else from endowments made by still greater robbers of God's poor—is perfectly legitimate. It is stated that wolves will devour each other only when driven to desperation by the pangs of hunger. How the imps and fiends in an orthodox Christian hell must laugh in ghoulis glee at the spectacle of so called Christian, human hyenas devouring each other, yea, literally eating and drinking the flesh and blood of their fellow men sacrificed upon the altar of their hellish moloch—business! Then listen to these same devil's whelps prate about morality! Am I too severe? I would to the living God of Israel that my words were scorpions, that I might sting into life a paralyzed conscience, so that men would cease to transmute into gold—to fill already overflowing coffers—the toil, sweat, tears, groans, miseries, virtue, and even the lives of countless millions of their kind by this same satanic alchemy they call *business*, which they seek to perpetuate by founding so called free schools and academies where men are taught to be serfs or highway robbers through the system that upholds and teaches that rents, interest and profits as well as all forms of gambling are legitimate and consistent with Christian life. Go on striving to bolster up your hell-born system, but call it by its right name! Don't, in the name of all that is sacred, blaspheme the name of the true and living God by calling it morality!—*W. H. Pavitt.*

## Growth of the Cigarette Habit.

During the fiscal year ending July 1, 1892, there were forty-four cigarettes manufactured in this country for each man, woman and child in the United States. The total number, according to the internal revenue statement just published was nearly 3,000,000,000. Accurately speaking, 2,892,982,840 paper cigars were made in the United States during the twelvemonth, an increase of 214,444,000 over the previous year. The tremendous rate at which the consumption of tobacco in this form is growing is seen from the fact that in 1884-5 the number of cigarettes produced did not much exceed 1,000,000,000, the exact figures being 1,058,658,280. In other words, nearly three cigarettes are smoked in the United States today where one was consumed seven years ago. Comparatively few—perhaps 100,000 packages—are imported from Turkey, Russia and Cuba, so that the recommendation made by the Senate committee on epidemic diseases, to the effect that the importation of foreign cigarettes should be prohibited, would seem to be aimed at a very small object.—*Boston Transcript.*

In the United States seventy persons are worth \$2,700,000,000—and less than fifty of these can control the currency and commerce of the country in less than a day's notice; one hundred are worth \$3,000,000,000 and 25,000 own over one half of the total wealth. The census shows that the railroads of the country own 283,000 acres of land, and foreign and domestic syndicates, 84,000,000 acres, making a total of 367,000,000.—*Ex.*



## THE LATEST SPOKEN.

In the minds of the men of 1787, who framed the Constitution of the United States, one idea stood out more strongly than any other. The intention was that this government should be a government by the people, that—

First. The people should choose their own rulers.

Second. The people's offices should be used only in the people's service.

The result has been a government by party.

First. Party has chosen the people's rulers.

Second. The people's offices have been used in the service of the party.

The interests of the people have been sacrificed by our public servants to the needs of the party. Party did not at once get its full growth. Able men wished to serve the people under the government, and the people wished to have their services. It took many years for party politics to drive our best men from public life, where they wished to be. But the system began its work early. The abuses began as soon as parties got their existence. In the earliest days of party history, party men acted on true party principles. They used the people's offices to pay for party services. They used official power for party ends. In theory and in law, the people elect their rulers. In fact, these rulers are not elected by the people, but are appointed by the party leaders. The real working of the government is controlled, not by the officials whom the people nominally elect, but by the party managers who are the real appointing power. And these managers hold their power in the state, not for any short term of years, but without any limit whatever as to time, simply until tyranny becomes unbearable, and we have a peaceful revolution at the polls.

The fathers established, as they thought, a true republic—a government of the people, for the people, by the people. They established, as a matter of fact, a powerful oligarchy, a tyranny of the people, by party, for party. They kept, as they thought, the real control of the government. They kept, as a matter of fact, nothing but a right of peaceful revolution. Elsewhere, tyranny and revolution both violate the law; with us they both follow it. Often, before our time, revolution has resulted only in a change of tyrants; with us it is still the same. We rebel against the tyranny of one party; we simply place ourselves under the rule of the other party, and then again go through the same cycle of tyranny and revolt. We have had the election of rulers taken from us by party oligarchies. We have had the people's money stolen and their lives wasted by officers who should have guarded us from harm. We have had our courts of justice used to rob honest men and open prison doors to convicted thieves. Why is it that we no longer have the same class of men as of old in public place? How does it happen that our public men are not as able and upright as those of former years? For, without imagining all the glory to have passed from the earth, it will be generally admitted that there has been a falling off in the character of the men in our public service. This is only another effect of party rule. No man can long hold office under our government now unless he will sacrifice the people's interests to the interests of party. Party

leaders want pliant men who will serve party, rather than honest men who will serve only the people. The men they cannot control and use, they drive out of public life. \* \* \*

We have in this country developed not only parties, but enormous party machinery for the mere purpose of carrying elections—a machinery that is intricate, costly, powerful, and tyrannical. The man in public place in these days, in this country, must be, not a statesman, but a man of skill and capacity in manipulating this election machinery. Party organizations naturally and certainly become organizations of men combined and working together to secure their own election to the different places under the government. It becomes, try to disguise it as we may, a system of trading in office. Parties do not elect men to put into action certain principles; they use principles as battle cries to elect certain men. This is not only present practice; it is theory also.

Parties and party contests make it impossible to get from the people their calm, wise thought and action. In party contests men do not think over measures; they fight for candidates. We have strife, not deliberation. Our senators and representatives should reason together and give us the best results of their combined wisdom. That is not what they do. Every measure is made a "party question." If the administration party brings forward a wise measure, the opposition party, if it dare, fights it for fear their enemies may gain votes by having done the people good service. But when measures are once decided, surely no one can claim that party strife as to those measures should go on unceasingly. But it never ends. No question is ever at rest. But it is in time of war, when a people should be united, when they should show an unbroken front to the enemy, that the greatest evils from party have appeared. In every time of danger that the people of the United States have yet had, party has nearly ruined us.

Why is it that our best and ablest men do not take a healthy interest in the affairs of our government? They are kept out by the party leaders. They try again and again for recognition, and they fail. What has at times seemed indifference is the despair of repeated defeat. Party controls the selection of our public servants, and controls their actions. I believe all this can be changed. There is somewhere a remedy for this state of things. When it is found, the people will apply it.—*Albert Stickney, in American Journal of Politics, New York.*

The persistence of the importance of the Mediterranean may be traced to a cause by no means obscure; viz., the expansion of modern States beyond what might appear to be their natural limits. Had France, Italy, Spain, Russia or Great Britain been content to remain confined to the territories which those designations in strictness denote, the importance of the Mediterranean would, no doubt, still be considerable; but it would be chiefly local and much inferior to what it actually is. Each of the Continental States named, either has outlying possessions, or cherishes hopes of territorial expansion, on the non-European side of this great inland sea and its appendages. The Mediterranean interests of Great Britain are of a different kind; but their magnitude is indisputable, though the elements of which they are composed are too often inadequately appreciated.



The position in the Mediterranean at present differs from that which existed during any earlier period of modern history—if the term be permissible. Whatever she may become in future years, Spain does not now count amongst the leading naval powers. France is seated in Africa, and has absorbed a great stretch of littoral which in former contests between Europeans was always virtually neutral. In the central, and strategically the most commanding situation, there is now a united Italy wielding forces both naval and military which justify her claim to be included amongst the great powers. Further East we find Austria now appearing as a maritime State with a respectable fleet. Turkey has shrunk to a shadow of her former self; whilst a whole series of independent monarchies has been formed of the provinces detached from her. It need not be specially urged that the decay of the Ottoman Empire as a Mediterranean factor is a matter of grave international importance. Russia has crept farther and farther around the eastern end of the Black Sea till she has thrust herself into Armenia. England holds not only Gibraltar, but the other great naval fortress of Malta as well, and is hampered rather than strengthened by the possession of Cyprus. It will be seen at once how greatly these conditions differ from those which prevailed in the time of Charles V., or even of Napoleon.

The old phrase, "the balance of power in Europe," is not wholly obsolete. It merely needs a slight amendment to bring it up to date. The words should run now, "The balance of power in the Mediterranean." What has been called "the rising belief in the power of navies" is the inarticulate expression of a widespread conviction that pre-eminence on the Continent is of less moment to the world at large than pre-eminence on the sea. The international "pole" has moved from central Europe, and is now situated on or near a line drawn from Gibraltar to Alexandretta. "Equilibrium in the Mediterranean" is a phrase pretty often used in Germany, in Austria, and in Italy, where it is recognized as fully as in England that the equilibrium would be upset should disaster overtake the Italian navy. Should this happen, one great obstacle to the conversion of the Mediterranean into a French lake would be removed, though even then the conversion would be far from a certainty. A French journal (*La Marine Francaise*, July, 1892) has recently published what professes to be a report of a conversation between a French and an Italian naval officer, in the course of which the Italian stated that his country's fleet would not hesitate to attack the French, even if the latter were superior in strength. This, of course, may be simply the opinion of a solitary individual; but the prominence given in France to views of the same kind shows that the French, at all events, think that this rash policy is likely to be pursued in the event of war. Even on the assumption that the Italians gain a victory, it is not clear that they will derive any considerable advantage from it. They will certainly not be able to undertake and carry through a distant offensive campaign. It is true that they will have prevented the invasion of their country by sea; but this they can prevent just as well, and at much less risk, by keeping their fleet intact in a suitable position.

To make a French lake of the Mediterranean, it would not be necessary for France to obtain exclusive possession of

that sea—exclusive possession, by the way, being that which no nation since the days of the Romans has obtained as to any sea. An overwhelming predominance would suffice, so that all other nations would have to act at the mere will and pleasure of the French. A predominance of this character cannot be hoped for so long as Italy remains a considerable naval power; and even if she were to cease to be such a power, it is all but certain that French aspirations would be brought little nearer to their object. No doubt the acquisition of territory in North Africa on the south side of the sea, in addition to that of the mother country on the north side, was prompted by a desire to secure, and is supposed to have facilitated the securing of, impregnable superiority in the western basin. The eagerness of the French to add Tunis to Algeria, and to encroach towards the west on the empire of Morocco, shows that they have not realized how seriously extensions of territory must diminish their relative naval strength. To judge from the angry remonstrances which their actions and supposed intentions have aroused in Germany and Italy, or, to put it more correctly, which newspaper writers declare to have been aroused in those countries, their Continental neighbors have not realized it any more than the French themselves.—*Edinburgh Review*, October.

The present situation is much like that of 1852, when the democrats, with General Pierce as their standard-bearer, defeated the whigs and secured control of the general government. Two years after, the whigs sought to regain Congress but failed, and in 1856 a new party, the natural offspring of the free soil party, came into existence, nominated a national ticket and obtained a firm foot-hold in the political arena. In 1860, with Abraham Lincoln as its standard-bearer, it defeated the democracy and for a quarter of a century held almost undisputed possession of the government. Its mission was accomplished years ago and its presence in political campaigns is not a benefit to our nation. It is now tortured and demoralized by the numerous desertions, by unwise legislation, by the inevitable disturbances which new issues always create, and it is difficult to see how it can regain popular favor. It dare not appeal to the moral and Christian element in its ranks lest it offend the immoral and the debased who stand ready to knife it when offence is given. It is unable to extricate itself from the dilemma in which it is placed. On the other hand, the democrats are in possession and have obtained the friendship and favor of the liquor power without driving off any considerable number of their voters. They can bid for the slum vote with less danger than can the republicans, and it is to be expected that they will control the element which, with a large foreign vote, will give them a lease of power which can only be shortened by a new political organization which can unite the reform elements of the nation and force the battle on new and living issues. We shall look for the "break up," and shall be disappointed if it does not come before 1896.—*Chicago Lever*.

#### Miscellaneous Notes and Queries.

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### The History of an Important Publishing House.

About a year ago we published a brief sketch of Mr. B. O. Flower, the editor of the *Arena*, and then took occasion to note the phenomenal success of this popular Boston review in the field of serious periodical literature. Since then we have watched with interest the rapid strides of this magazine, and the progress of the *Arena Publishing Company* in developing from merely the publishers of a great review to one of the most important publishing houses of New England, or, for that matter, of this country.

The *Arena* has from its birth steadily and rapidly grown in circulation and influence, long since distancing, with one exception, all high priced reviews in point of popularity and circulation. This is largely due to the courage, boldness and the moral convictions which have ever been the distinctive characteristics of this review. It is also the only American review which appeals to the tastes of all members of the family in which it circulates. By publishing each month strong, short stories, biographical sketches, prose etchings and interesting pen pictures, it has won its way into the hearts of tens of thousands of people who have been through these features attracted to its pages. The admirable portraits of leading thinkers and the introduction of fine illustrations when the text has called for them, have also contributed to its popularity, but doubtless the fact that it is in perfect touch with the most advanced, progressive and reformatory thought of the age, and employs the ablest living thinkers to write for its columns, also gives it a prestige enjoyed by no other great review. At the present time the *Arena* is read each month by more than 100,000 people in America, while during the past six months its European circulation has increased more than 1000 copies. This is due largely to the great interest felt in the Bacon-Shakespeare case now being presented by the giant thinkers of two worlds, who are combating the opposite claims of the two most illustrious names in the golden age of literature in England. When such eminent persons in Great Britain as the Marquis of Lorne, Edmund Gosse, Alfred Russel Wallace, D. C. L., Prof. J. Donaldson, principal of St. Andrew's University, and Henry Irving, consent to act as jurors, it is evident that in England as well as America, the interest in this discussion is very great. Another reason for the growing popularity of the Boston review in Europe lies in the fact that in England and on the Continent the thoughtful and progressive people are becoming for the first time acquainted with the *Arena* and thus learning that it, in a larger degree than any other magazine, reflects the best progressive and reformatory thought of both the old and the new world.

The phenomenal success of this great review, under the editorial management of Mr. B. O. Flower, is no more remarkable than the progress made during the past year in the business management of the enterprise under the vigorous and energetic personal direction of Mr. H. H. Boyce, who, as business manager, has made the *Arena Publishing Company* one of the most important book publishing concerns in the New World. This company has recently published "The Rise of the Swiss Republic," a finished and scholarly work, being the first elaborate history of Switzerland published in the English language. It contains a detailed account of all the recent governmental innovation so successfully introduced in the little Republic, such as the Referendum and the Initiative. This book is one of the handsomest specimens of the printers' art of the year; printed in large type on heavy paper, wide margin and richly bound. Another handsome book which bids fair to be one of the greatest successes of recent times has just been issued by this company. We refer to M. French-Sheldon's story of her travels in the wilds of Africa, entitled "Sultan to Sultan." It is one of the most superbly illustrated books of travel ever published, containing almost four hundred photogravures or text cuts, many full page pictures made direct from photographs taken by M. French-

Sheldon. The achievement of this remarkable American woman stands without parallel in the history of extraordinary attainments by women even in this day of their wonderful achievements. It will be remembered that she penetrated one thousand miles into the heart of savage Africa, having a train of between one and two hundred native porters and interpreters, but with no white person in the caravan. Her story is of absorbing interest and rich in information contained in no other work on the Dark Continent.

In addition to these works the *Arena Publishing Company* has, since Mr. Boyce took control of it, brought out many other important books, for example: Mr. Savage's popular evolutionary religious work on "The Irrepressible Conflict Between Two-World Theories." Hamlin Garland's novels, "Jason Edwards" and "A Spoil of Office." Helen Gardner's powerful new story, "Pray You, Sir, Whose Daughter?" Prof. Emil Blum's and Alexander's "Who Lies?" Mrs. Florence Huntley's "The Dream Child." Mrs. Celestia Root Lang's "Son of Man." Rev. Dr. Marion Shutter's "Wit and Humor of the Bible." Will N. Harben's "A Mute Confessor—The Romance of a Southern Town." Rev. Minot J. Savage's "Some Ghost Stories." Benjamin Hathaway's "The Finished Creation." "Redbank," by M. L. Cowles, and a beautifully illustrated book of "Songs" by Neith Boyce. The company has also published five numbers of the "Copley Square Series," all of which have achieved an instant success. In the meantime the sales of Helen Gardner's "Is This Your Son, My Lord?" Mr. Garland's "Main-Traveled Roads," and Mr. Flower's "Lessons Learned From Other Lives," (all published by this house) have been exceedingly large. It is a notable fact, which indicates the sagacity and keen discernment of this firm, that they have brought out not a book which has not been a positive and unequivocal success. It is a matter of just pride with the management, that thus far the *Arena* imprint has been placed on the page of no volume which has been, even in a general way, a failure.

The sales of one of their books has already exceeded 50,000 and another, 35,000 copies. The great publishing house of *Harper Brothers* points with pride to the fact that during the past year they have published no less than seventy-five new books. Comparing a young house with one that stands almost at the head of the publishing business, it is a remarkable fact that the *Arena Publishing Company* has within one year given to the world twenty-one new books, and every one of them a marked success. The plans of the *Arena Publishing Company* for the future are even more comprehensive in the way of book publishing. It is quite evident that they have caught the ear of the public, both with the *Arena* and with their other publications.

The handsome offices of this company are on Copley Square, and a casual visitor, who is always cordially received, is impressed with the tremendous amount of business that is transacted there. Under the present management the *Arena Publishing Company*, in addition to conducting the liveliest and most popular review in the world, the paid circulation of which has been doubled in one year, is bound in the natural course of events, to become one of the greatest book publishing concerns in America.—*Boston Weekly Journalist*.

"He that overcometh shall inherit all things."



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