

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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SCIENCE AND THEOLOGY.

Is the Godhead Biune, Two-in-one, or Dual, Two-in-two?

We do not ask this question from a spirit of controversy. It is desirable to know, in our acceptance and promulgation of theology, how far we have departed from the mother of harlots, for the fundamental doctrine of Catholicism is embraced in the ecclesiastical dogma of three personalities in the Godhead—"One person of the Father, one person of the Son, and one person of the Holy Ghost." If it be true that there are three distinct personalities in the Godhead, then it is false to say that there is but one, or even two. We can easily conceive of three-in-one, or even two-in-one. Our knowledge of the anatomical construction of the brain demonstrates to us that one division of the brain makes it two-in-one, while another division defines it as three-in-one, and that the combination could not be one without the whole. When we take the Biblical statement that "God made man in his own image and likeness, male and female," we are forced to the conclusion that the Godhead, even from a Biblical standpoint, is not two persons but one, as the Scriptures everywhere declare.

We have attempted, in much writing for public study, to make clear the fact that we do not depend upon Biblical statements for proof of the proposition that the personality

of God is biune. We derive our proof from the forms and functions of nature, but we find our interpretation of nature corroborated in the testimony given by the prophets and seers, sustained by the testimony of Jesus, the Christ of God, and his apostles. We have solved the mystery of cosmical form. Through open vision we have seen the center of the physical universe, where the incrementation which determines its constructive phase has its nucleus, and, in the resultant flambeaux, have seen the biunity of that pneumatic and psychic energy which renders this center, one. The physical universe, as an integral structure, is so constituted as to hold within its form and office the laws of eternal perpetuity. It is so constructed as to its correlated forms and functions as to be self-creating and eternal, and when man has so completely fulfilled his career of development as to involve this creative whole, he also becomes eternal.

The cosmos as a whole is so constructed as to create itself within itself. It does not apply its creative and perpetuative activities in the formulation of another universe, but for the perpetuity of the same. When man attains to the acme of his perfection as a son of God, he also becomes self-perpetuating—having life within himself. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." As the humanity now obtains, man does not create within himself, but, through the laws of creation (propagation), he produces another form, and the old tabernacle goes to decay. We call this death, and we read that "The devil hath the power of death," which no doubt is true. The power of death is diavil; the power of life is diavine. We find that that which today appears to be the highest type of creative possibility is dual, not two-in-one, but in two forms—masculine and feminine. Offspring, through the natural order, is the result of the union of the two, but in this unity and its product—a new creation—there results the corruptible dissolution of the parent form.

It cannot be disputed that men and women die, and that this death is a corruptible one. If there is a clear statement in Scripture, it is that "This mortal shall put on immortality." It is susceptible of but one interpretation, namely, that this corrupt man or woman shall become an incorrupt man or woman. If corruption or corruptibility has a cause, incorruptibility must have an opposite cause, and for anyone to say or imagine that any cause can be applied to transform humanity from corruption to incorruption, without the application of the science of incorruption, is in itself a demonstration of the ignorance of the person uttering the statement. We declare, from a knowledge as absolute as Divinity, that the cause of death resides in duality and dualism, while the cause of life is in that final composite unity

in which distinctive sex is obliterated and obsolete. The Lord Jesus was declared to be the fulness of the Godhead bodily. We believe it, because we are in possession of laws which corroborate the statement. If this Biblical statement were not true, then there is no evidence, from the Book, that any Biblical statement is true. If the Lord Jesus was the fulness of the Godhead bodily, then he was both Father and Mother, and could produce from himself just as any seed, containing both the male and female principles, can reproduce from itself when submitted to the laws of growth.

If an attempt is made to prove, from Scripture, that the solution of man's natural destination (we mean the destination of the body,) is solely through physical corruption, it must be proven from the same source that man has never, in a single instance, gone from visible human presence in any other way. The Bible says of Enoch, that he "walked with God and was not, for God took him;" and the New Testament, in alluding to it, says that he was translated. Elijah was taken up to heaven in a chariot of fire, and the Lord Jesus, after he arose from the tomb, where he did *not* see corruption, was translated in the presence of many disciples. If in one instance a man has departed from the earth without the ordinary corruptible dissolution, it was accomplished through the operation of an eternal law, and not in opposition to, or in violation of law. If, by overcoming, the Lord Jesus Christ destroyed the power of the grave, then there is no reason why every man who overcomes may not attain to the same incorruptible dissolution, especially when this consummation is one of the fundamental declarations of the gospel of Christ. To contradict it, is to assume that which the one who contradicts, condemns in another.

If the ordinary man and woman go to a corruptible dissolution, they do so because the causes of death are operative. If one man, like the Lord Jesus, did not see corruption it is for the reason that the causes of death were inoperative, and that the causes of life superabounded. What is the law by which the ordinary man dies, and the extraordinary man—the Lord Jesus—is translated? The solution of this question is the settlement of the problem of life. The law is one of the most simple, but cannot be accomplished otherwise than through scientific application. If any man denies the fact of the translation (theocrasis) of the Lord Jesus, he denies one of the plainest scriptural statements, and in denying this he might as well ignore every part of the Bible. If Jesus was translated, and he was "the way, the truth, and the life," the first-begotten of the dead, and the firstfruits of the resurrection, it follows that all men will go—when prepared to leave the lower for the higher life—the same living way, otherwise they cannot become, as declared, the firstfruits of the resurrection.

Jesus went out the new and living way—by theocrasis—because he was integral in his domain. By integralism we mean *virginal*, and by virginal we mean precisely all that is involved in the two roots, *vir*, man, and *gune*, (pronounced *gu'-ne*, accent on the first syllable,) woman. *Vir* is a Latin root meaning man, and *gune* is a Greek root meaning woman; hence the word virgin, in its true sense and etymology, signifies man-woman. This is the whole or integral man—"He who hath the bride is the bridegroom." Jesus had the bride within him, and because of this he was the fulness of the

Godhead bodily, and, as declared, the express image of the person of God,—not persons. He, being the express image of the person of God, must have been like God, and, because like God, the very type of the Godhead.

The Lord Jesus was the impregnator, vivifier; he was male outwardly, and female inwardly. There comes a time when the invisible bride becomes the visible woman, and the masculine is the invisible. At such time the Scripture will be fulfilled, "A woman shall compass a man," and "She shall be called, the Lord our righteousness." It does not follow that, because the Lord God, through the great cycles of time, transposes from the man of God to the woman of God, they are two, for when the Mother Lord appears she is but the metamorphosed and transposed sexuality of the Godhead, who is indivisibly *biune*, not dual.

Immortality Against Mortality.

The condition of separated sex—wherein the male and female are in two forms, as manifest in the common animal life, including the ordinary human—is the perpetual death state. It is not generally known that this present world is the outmost hell of existence, and that by hell fire, which is unquenchable, is signified the fire of lust through which the sensual humanity is eternally consumed. It is true, however, that the mortal state is owing to this very separation of sex. The celibate state, provided through the higher knowledge and application, is ordered in the progressive economics that the *final* unity of sex may be consummated. In the lungs of the *vidual* man there is a process of combustion in which the dark or venous blood corpuscle unites, by action of oxygen and nitrogen, with the white or lymph corpuscle to form the arterial. The metabolism of the venous and lymph cells may be taken as a type of that higher metabolism in which *vidual* forms may dematerialize, and, through a concrete, metamorphic center, re-materialize in a re-formulated unity of the two-in-one (*biune*) beings. The formulation of this organic battery or dynamo depends upon the power of selection developed in the brain of one personality.

The immortal state to which we may attain must come through the application of the laws of immortal life. Jesus was an immortal man, hence his body did not see corruption. He came out of the grave intact and was translated (theocrasised). It was necessary that his life (the descending life, the spirit of the beast or animal life of God,) should go down into human existence that the mortal life of man, vitalized by the immortal life of the Lord Jesus, might be transformed to the same kind of life manifest in Jesus. If the God life had not descended into the mortal man, that is, if man had not eaten his flesh and blood, (appropriated him,) then the mortal man could not have attained to the immortal state by the application of the laws of immortal life, because the mortal man could never have known the science of immortal life.

Jesus was a natural (arch-natural) man, even after he came out of the grave. This was evinced by his own statement and acts: "Handle me and see; for a spirit hath not flesh and bones as you see me have." Again, when he appeared to his disciples, he required fish to appease a natural appetite. He attained to the immortal state in the flesh, and all who are accounted worthy to obtain that *aion*, age, and

the *anastasia*, re-incarnation, or, as it has been termed, the resurrection of the dead, neither marry nor are given in marriage. We look, then, to such an overcoming as will restore this mortal to the quality of the Lord's immortal, and this corruptible to the quality of the Lord's incorruptible. It will be accomplished by scientific application, through the agency of the man who knows and can keep the law.

Scientific Religion.

The outer surface of the cerebrum is composed of layers of minute cells arranged into groups, the borders or confines of which are defined by fissures and sulci. This entire area of corpuscles or cells is called the cortex, which, in pure English, means bark. The cortical area extends over the entire encephalic surface, dipping down into deep fissures and more shallow furrows called sulci. Covering this superficial area is a contiguous membrane called the pia-mater (soft mother), for a description of which any standard anatomy may be consulted. The pia-mater follows the cortex closely, dipping down into the fissures and furrows. A second layer of membrane covers the entire cerebral or encephalic mass, but, unlike the pia-mater, instead of folding down into the fissures and sulci, as does the pia-mater, it touches the pia-mater at the prominences of the cortex, and bridges the chasms formed by the fissures and sulci, that is, the greater and lesser indentations.

The relation of the two membranes, above described, defines certain areas of the two surfaces as being closely united. This contiguity is over those portions of area comprising the prominences, while between the two membranes, at those portions where the chasms are bridged, they are not only separated by the deeper fissures and more shallow sulci, but, additionally, by the serum which fills the interspace, namely, the sub-arachnoid fluid. Between the pia-mater and arachnoid membrane there is necessarily an interchange of the essences and spirit circulating through and generated in these vascular and fibrous channels; an interchange distinctively modified and determined by the relative contiguity of the two membranes, at the cortical prominences and at the spanning of chasms. The sub-arachnoid fluid is an exudation from both the pia-mater and arachnoid, but is derived mostly from the arachnoid. Where it fills the space under the arachnoid, it comes in contact with all that cortical area which comprises the sides and bottoms of the sulci, and exercises a specific action upon the cells forming this cortical surface, as distinct from the action between the membranes where they are contiguous at the cortical prominences. A different statement may render this more perspicuous. The metabolism of the cerebral cells forming the cortex or gray matter differs over those portions of its surface where the cells are more closely in contact with the arachnoid, through the pia-mater, from that of the cells where the arachnoid is separated from the pia-mater by the fissures and sulci, cavities filled with the sub-arachnoid fluid.

Every cell of the gray matter of the brain is a minute laboratory,—expanding and contracting with a complex respiratory and pulsatory function modified by their unity of motion,—constituting little springs or origins of attenuate

spiritous essence caused to flow down through the fibre of the white matter of the cerebrum by the contraction of the cells. When we take this into consideration, we may perceive the importance of the critical differentiation of the function of the cells of the cortical area, the more especially when we come to trace, for religious, consocial and secular organic purposes, the correspondence of these relations and differences to the analogous relations and differences of the general humanity as a religious, social and secular body. No two cells of the gray matter of the encephalon are just alike in the performance of function, or to state it differently, no two perform identical offices. There is of course, a general likeness in the action of all the individual cells of a group. The cells are not only origins of outflow, but are receptacles of inflow, both of nerve essences and of arterial and venous serum, through arterial and venous extremities. The arterial ramifications, through the pia-mater, extend to them, and the venous extremities have their origins there. Efferent and afferent nerve fluids have their sources and termini in these minute laboratories of mental energy, and fluids of animal and organic activity.

Those areas of gray matter forming the prominences or mountains have direct relation to the will, while those forming the sides and bottoms of the fissures and sulci have relation to the intellect. The two systems conspire in the formation of poles and circuits of magneto-electric currents, the action of which is essential to the perpetuity of function and form. The fibrous circulation from and to the cells of the cortex is regulated by two processes, the first propulsatory, the second, through suction. Through the contraction of the cell the fluid is discharged. In the tendency of the cell to resume its normal shape it reacts to a certain capacity, after which it still further expands by the vito-chemical union of the essences derived into the cells of the cortex, both from the fibrous and vascular systems.

(CONTINUED.)

Their Ancestry, Not Ours.

From a recent issue of a sheet that comes to our table, occasionally, we clip the following:

One of our religious exchanges publishes an article under the following title: "The Only Salvation of Our Politics will be the Purifying Influence of the Holy Spirit." We rather think that the purification of our politics will depend more upon a thousand years of the holy spirit of the same kind of law which has already brought our politics into an enviable condition, compared to what it was when our ring-tailed ancestors held their courts and caucuses in their favorite cocoanut trees, than it will to any sudden and sure-cure devices invented by either man or God. As long as bad men exist, there is no assurance that they will be kept out of politics. Politics will never be purified until the people themselves are purified—which will not be tomorrow nor the day after.—*Ex.*

"Politics will never be purified until the people themselves are purified—which will not be tomorrow nor the day after." That is just the reason we would give for the necessity for the purifying influence of the Spirit. We did not set any date. If anybody supposes that we think that politics can be purified without a purification of the people, they have not improved much upon the ancestry which they are so proud to claim. There are two classes of evolutionists living today, who advocate two opposite doctrines regarding the origin and destiny of man. One regards man as the offspring of Deity, the other regards him as the offspring of the "ring-

tailed" monkey. The editor of the little sheet mentioned above evidently belongs to the latter class. We rather think, from appearances, that he is right; for we have learned through much experience to largely respect traditions, handed down from generation to generation, as more accurate than so called historical records.

We maintain, in Koreshanity, that the human race has two origins, and that the religious belief of either is a sure indication of either relationship. Jesus said, "Ye are from beneath; I am from above." "I proceeded forth, and came from God," hence, when a man owns up to the fact that his great-grandfather was a "ring-tailed" monkey, I have no inclination to dispute his ancestry, or to deny his origin. I ought to be willing, if he is. I am sorry, however, not to be able to discover a little improvement. The title of human origin, as predicated upon the ring-tail philosophy, gives it the right name when it defines it as the "descent of man." It is a long way down from the innocent but grotesque little "ring-tail" to the ordinary ward politician—the source of our legislation.

Things move in circles or cycles. Wheat puts forth its blade, then comes the ear, and finally the full corn, again, in the ear. This is true of all things. The class of men who had their origin in the baboon need not be discouraged; although evolution is an extensive wheel, and is a long time in effecting its revolution, the man who "descended" from the "bab" will get there when evolution completes itself.

The aborigine of our country enjoys the anticipation of his "happy hunting-ground," and no doubt the man with the ring-tail ancestry will enjoy his return to the cocoanut tree, with his prehensile appendage.

PERSONALITY.

Personality is the quality of being a person, that which constitutes person, the substance of person, or (as the word substance means, in its origin) that which stands under person—is all there is of person. We are told that person is derived from the Latin *persona* which means a mask. True to this derivation the word person is a perfect mask, perfectly covering and concealing from the darkened minds of men whatever there is of quality or substance beneath it. It will be the endeavor of this article to tear off the mask and bring to the light and reveal whatever lies beneath.

The word *persona* is derived from the compound verb *persono*, from the preposition *per*—which signifies through—and the verb *sono*, to sound. Person, then, is that which is sounded through. There is, so to speak, a silent realm and a realm of sound, all the phenomena of the former of which are characterized by silence, between which and the other the most striking difference is the power to produce and transmit sounds, which, in their higher developments or units, becomes so marked as to give the general name to the quality, or substance of which they consist—soundings through, or transmitted sounds—persons.

Of the silent realm, the typical product or entity is the wheat which contains, in its perfection, all the elements for the perfect development and sustenance of the most perfect product and perfectly organized existence of the next higher realm, that of beings capable of giving forth and transmitting

sounds—persons. In the development of wheat from seed, the first process is that of death of the seed, and the evolution of the spirit power which it contained in potency. As spirit never works except in connection with and upon matter, the spirit—in the process of growth of the wheat—kept constantly clothing itself with new matter in the form of cells, which, when they had fulfilled their office in the economy of the plant, died, transmitting their life to still more progressed cells, until finally all the life of all the dying cells is gathered into the final, ripened cells which constitute the wheat, and the whole plant is only a lifeless body; the work of creation then ceases, and the final Sabbath of rest comes in the re-produced seed—the perfected life. One unvaried and unbroken silence reigns throughout all these processes of birth, growth and death. All their phenomena, marvelous though they be, belong to the realm of silence. All these cells, apparently intelligent though they be, and perfect in their performance of the duty assigned them, are voiceless, hence cannot have personality. Nor when they are perfected in the grain of wheat, has it any advantage in this respect. The realm to which it all belongs is one of silence, hence not of personality.

In our search for personality we have narrowed the field of inquiry by finding where it certainly is not. If we can only be as successful in our further inquiry, we shall as certainly find out what and where it is. There is in the human brain an organ—having the shape of a pen—which is called *calamus scriptorius*, the writing reed, through which is transmitted downward into the body a force, which, in the male becomes the sperm, and in the female the germ, of reproduction. Out of the death of both, in the womb, arises a new germ which, after the period of gestation, is born into the world a new being, having, in potency, all the powers of one of the beings whence the original potency came.

As there was a transmission downward through the *calamus scriptorius* of a force which wrote a character to posterity, so there was a force transmitted upward, or mindward, through the same, which conveyed to the organs of speech, gave a voice to the product, and so the result was both written and spoken speech, and as the result of the operations of the *calamus scriptorius*, sound, was transmitted, both by writing and speech, to offspring—there was a sounding through, and thus the offspring became a person, not silent as was the reproduced wheat kernel, but capable of producing and transmitting sound—of producing persons. Unlike the reproduced beings of the silent realm, these persons—upon reaching their maturity—do not reach a Sabbath of rest, where all the activities of the organism cease and the being reaches a state of perfect rest. By continuing to feed on its environment it prolongs its life, or state of living death, in which the whole of its physical structure dies, and is replaced, every seven years, until, because of the fact that the dying spirit within cannot perfectly replace the perishing outward form, death gains upon life and finally extinguishes its flickering flame, when the spirit takes its flight into the spiritual world, which is in the brain of humanity. We have at length found persons, and, of course, personality. Every offspring born of humanity is a person—both a spoken and a written word—sounding through from his origin in the preceding humanity from which he sprung; and, as that

humanity sprung originally from God himself, God being his origin will also be his destiny.

DEGREES OF PERSONALITY, OR OF THE QUALITY OF THE BEINGS
TO WHOM IT IS APPLIED.

Paul tells us that there is a natural body, and there is a spiritual body, and that what, in the time of harvest, becomes a spiritual body, was at the time of seed sowing a natural body into which the higher, or divine seed, the Holy Ghost or Holy Spirit, was sown.

"So also is the resurrection of the dead. It is sown" (or the sowing is) "in corruption; it is raised" (or the resurrection is) "in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man" (perfected spiritual) "Adam was made a living soul; the last Adam" (Jesus Christ, the divine seed) "was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." (Why afterwards, unless that which is spiritual is developed from that which is natural?) *

* * * "And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." There is a perfect analogue of the above in the lower, the vegetable domain. It is found in the typical fruit, the apple, and the process of it is that of grafting or inoculation. There is a natural body, the seedling tree or apple, and there is a spiritual body, the grafted tree or apple, all of which latter was produced by the spirit of that quality, in the inserted graft, or eye, which—by converting the substance derived from the lower natural tree into substance of its own higher quality—built up, with this substance, first a tree, and then fruit of its own quality. But although the substance has undergone a change in its quality from the lower to the higher order, yet in its concrete form it has the same general name (apple) which it had before. So the lower dying humanity—when after an age-long period of gradual change of quality during the forty-two re-embodiments of the age, it stands forth body, soul and spirit, in its resurrected, immortal state—will retain the same general designation, person, and will, of course, possess personality. Having reached the God quality, in which there is no death, as Jesus had, it will also have reached the God condition—will sit down in God's throne, as Jesus promised to his disciples. There will now be of this condition many personalities, but one spirit, one God. Today, one has only to open his eyes to see that, even in Christendom, there are as many Gods as there are separate personalities of men. This is that of which Jesus spake when he said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (Greek, for the age): "even the spirit of truth" (Jesus was the truth, hence when he was changed to spirit, that spirit was the spirit of truth, the divine seed),

"whom the world" (the natural man) "cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you" (for the age) "and shall be" (in his perfected quality and condition, in the time of harvest, in the end of the age) "in you."

As the life of the natural tree and fruit, refined and elevated in quality, is preserved in the grafted tree and fruit, so the life and personality of the natural man are preserved in this highest fruit of the tree of lives, the perfected natural humanity—the one hundred and forty four thousand *virgins*, men-women, whom John saw, who had been redeemed from among men, having his Father's name written in their foreheads, which means having his Father's nature in them. They followed the Lamb whithersoever he went; to do this they must have been possessed of all the power which he had (which was God's power) and have become the "Saviors" that "should come upon Mount Zion to judge the Mount of Esau. The kingdom," which they constitute, "shall be the Lord's" for the coming of which in earth he taught us to pray. But these being redeemed from the earth are the same personalities which were in the earth during the age, and now, in the perfection of the quality of their dying earth life into the undying quality of the God-life, they have entered the "veil, to wit, his flesh," the incorruptible flesh, and have transited by the new and living way into the God domain—became sons of God, God's—without any loss of person, hence of personality, or conscious personal identity; death, all the deaths they have ever died in the hundreds, yea, thousands of re-embodiments they have passed through, being destroyed, entirely wiped out, they will then become conscious of all the past. Then will they learn, as did the Psalmist, that there has been no speech nor language where their voice was not heard, and that their line went out through all the earth (humanity) "and their words" (themselves were the words—soundings through—persons—personalities) "to the end of the world" which is the end of the grand cycle.

But this will be a regularly structured kingdom after which the physical universe is patterned, in the center of which is the central sun containing a stellar center and around it a photosphere, or solar nimbus through which the central light shines to all circumference. Nineteen hundred years ago appeared, in humanity, one who was "the bright and the morning star," the star center, the central sun of being, who, upon, and after, his departure, as Holy Ghost, into his disciples who received him, and became the photosphere through which, giving out his light to the world, he has been the Creator of the Christian heavens and earth, and all that was in them, "and without him was nothing made that was made." So John, when he "was in the spirit on the Lord's day," was in the spiritual world, in which there is neither time nor space, and being at the end of the Christian age, he described what was there present and taking place, although actually distant nearly two thousand years in time, which time is the present. He saw one of whom it was said, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken in shivers: even as I received of my Father. And I will give him the morning star." And he says further of the same one, "Him that

overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name (personality) of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

Zechariah says of this one who was the Branch (not the vine which Jesus was), the stone on which were seven eyes, that is, the seven Messianic manifestations coming at the end of cycles during the grand cycle, (Jesus being the sixth,) who contained the other six, as Jesus contained the five before him, or God says of him through the prophet, "I will give thee place to walk among (Heb., in) these that stand by." John says of him "he shall go no more out," whereas Jesus said that those who went in through him should "go in and out and find pasture," that is, "this man who is the Branch," this stone having seven eyes, (God's eyes) when he went away out of the natural should never come back into it again, as Jesus did not; but those who went in through Jesus, those who were the product of his planting in the race should, when they reached their sonship, in the end of the Christian age and became the sons of God, disappear and go into the spiritual world, or appear in the natural, as did the three men who appeared to Abraham, one of whom was the Lord.

When this one who overcomes, and is given the morning star, and has God's new name, His new humanity written upon him, he will go away as Jesus did, by theocrasis, and becoming, as the prophet says, "in them who stand by" he will become the star center, or central sun of being, shining out through them, as Jesus did through his disciples, and thus become the Creator of everything of the new age, the age of the sons of God, as Jesus was of everything of the Christian age. In all this he will have experienced no loss of personality, neither will the sons of God, the outer photosphere, or solar nimbus, through which he shines to give life, order and one Spirit to the world of humanity outside.

God is therefore personal both in the center and circumference of his being.—O. F. L.

THE SONS OF GOD.

The golden age is just dawning upon us. For the last six thousand years we have been passing through the iron age. Preceding the iron age were the brass, the silver and the gold ages. Humanity, therefore, in consonance with the movement of the sign on the ecliptic through the twelve constellations or dispensations, is in the same condition of ignorance and darkness today that it was twenty-four thousand years ago, when the sign, as now, was culminating in the iron age, which ends with the Pisces dispensation (age of proliferation), and was just entering the golden age which begins with the Aquarian dispensation. Ecclesiastes wrote: "One generation passeth away, and another generation cometh: but the earth abideth forever." "The thing that hath been, it is that which shall be; and that which is done is that which shall be done." "Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

"The earth abideth forever." This philosophy, from one of the most wonderful books in the Bible, is rather at variance with modern science and orthodoxy. The former contends that the life of the earth, which they tell us was originally a molten mass, was evolved from atoms that by some means, inexplicable, acquired motion, while the latter thinks that an invisible, unknown somebody, whom it calls God, created something out of nothing about six thousand years ago. Koreshanity, differing from both of these more or less brilliant schools of thought, has discovered that Ecclesiastes knew more about the subject than both modern science and orthodoxy. In other words, Koreshan Science agreeing with the Bible—as against so called science and the church—asserts that matter, being one of two forms of substance, the other being spirit, is indestructible and therefore eternal. Rejecting the fallacy which teaches that the earth was thrown off from the sun and derives its continued orbital motion from no known source, the new system of thought, revived in the race by God with the dawning of the golden age, demonstrates to a world darkened with ignorance and sin that the greatest of all books—which, by divine edict, has escaped destruction and been handed down through the ages—declares the truth when it says that THE EARTH ABIDETH FOREVER.

Modern science and the Bible can never travel together. Such being the case, we prefer to take our chances with the Bible and give modern science the slip. Wisdom alone cometh from God, not from man who does not live the life essential to the attainment of wisdom. As Paul wrote: "Hath not God made foolish the wisdom of this world?" We are living today in the darkest period of the cycle's history; at a time when men, thinking they know much, know little.

When, in Genesis, the creation of the world is described, reference is made to the regeneration of the humanity (biological earth) which in its various degrees corresponds to the different kinds of animals and birds. There is in every person a resemblance to some animal or bird. When the Gods (Elohim) breathed into man "the breath of lives," they baptized him with the Holy Spirit which in any age is the product of the incorruptible dissolution of the substance of a physical organism by means of the operation of the law of transmutation or theocrasis as illustrated by Enoch, Elijah and Jesus. This alone is "Holy Spirit." Hence the Holy Spirit, contrary to the teachings of the church, has not operated in the race since Jesus Christ—understanding the law of theocrasis and absorption into Deity, which theosophists talk about but do not comprehend—dissolved his body and thus baptized his church. As conclusive evidence that the Holy Spirit is not today operative, as then, we observe that so called Christians are not impelled as were those of the primitive church to go and sell their possessions and dwell under the communistic bond of fellowship as taught by Christ.

The first chapter of Genesis describes the reproduction (regeneration) of the race by theocrasial absorption when the Gods (not God, as translated) said, "Let us make man in our image, after our likeness." The humanity, like the earth, had always existed, as it always will exist. But then, as now, it had declined in divine wisdom through sin. Then, as now, it was entering upon the golden age. Now what is the character of the Gods? How are they created? These are the

sons of God, for, being the offspring of Deity, they inherit the throne and are equal with the Father, the Father being in them just as Jesus Christ—coming near the end of the Maz-zarothic cycle as the Son of God, the archetype of the new genus or race of men to be evolved from the existing humanity as the multiplied fruit of this one Son of God planted—was equal with the Father, for, as he declared, "I and the Father are one."

As indicated, let us inquire into the character of the sons of God. The church has built much on a false interpretation of John's words: "Now are we the sons of God." The word "sons" (Hebrew, *tekna*), when properly rendered, is begotten. Hence the sentence should read, "Now are we the begotten of God." Again: "To all that believe in his name gives he power to become the sons of God." To believe "in his name" is to live the life that he lived. Not until then have any the "power to become the sons of God." This proviso manifestly lets the church out. The life must be lived before the power to become a son of God is obtainable. The competitive life is clearly not that life. Notwithstanding, therefore, the belief of the church, there are no sons of God now manifest. The Gods said, as related in Genesis, "Let us make man in our image, after our likeness." So the Gods created man, male and female, not in two forms, but in the one, *biune* form. Such a personality, the individual (undivided) being—containing the pneumatic (male) and the psychic (female) potencies—constitutes a son of God. Jesus Christ, born from the race by the law of parthenogenesis as the result of the practice of the rite of circumcision by the Jewish people, was one such perfect being, the protoplasmic King and Priest of the new order of kings and priests to come up at the harvest or end of the age as saviors on Mount Zion, as prophesied by Obadiah. John, the Revelator, confirms this prophecy in his vision on Patmos when, looking down to the end of the age, he saw the one hundred forty and four thousand sons of God standing on Mount Zion, "having his father's name written in their foreheads." This perfect being, the bridegroom having the bride within, is thus evolved from the race once in every cycle of twenty-four thousand years at the beginning of the Pisces dispensation (age of proliferation), in order that the fifth or God kingdom may be unfolded from the race at the end of the dispensation, when the golden age is ushered in.

Wonderful and incredulous as it may appear, we are now just on the eve of this transformation. The acceptance of the Koreshan cellular cosmogonical theory entirely obliterates the notion of an extrinsic, impersonal God, and explains the law of the generation of Christ in the race, and of the production of the sons of God. Christ said to his disciples: "As you see me go, so I will come again." Going into the race by theocrasial absorption, he will come up again out of the race in the one hundred forty and four thousand sons of God. "The good seed," said he, "are the children of the kingdom," the church in which he planted himself, the members of which through re-embodiment should come up in the harvest which he declared was at the end of the age. This will be the kingdom for which Christ prayed that it should come in earth. Those "dead in Christ" will then come up in the resurrection, that is, they will come into a knowledge of the lost and dead memories of their previous embodiment. This

is what is meant by the resurrection of the dead. It is the recurrent memory. In that day, as Daniel wrote, "shall awake some to ever" (age) "lasting life, and some to shame and ever" (age) "lasting contempt."

But how are these sons of God to be born or created? If they are to be male and female in one form, then they must be a distinct race from the men and women now living. They will be. Modern theologians know as little concerning the character of Deity as they do of the law of the resurrection. Before the coming of the great and dreadful day of the Lord, however, as declared by Malachi, Elijah the prophet will be sent. "Behold, I will send my messenger, and he shall prepare the way before me." We will soon witness the burning up of the world as prophesied in Revelation. The wicked shall be burned as stubble. But who are the wicked? The repentant Publican said: "God be merciful to me a sinner." The self-righteous are not sinners in their own eyes. No man is a sinner until he becomes fully alive to his own guilt. Such are the wicked. These wicked, fully conscious of their wickedness because possessed of the knowledge of the law of God as interpreted for this age, which they have transgressed, will through repentance become the redeemed. It is a wonderful thing to contemplate; yet a few years hence will restore to a fallen humanity the fifth kingdom or God race of beings who will constitute the Republico-Regal kingdom to which the Empire, embracing all below this order, will be subject.—C. J. M.

SOCIOLOGY.

The Battle Cry.

No reform journal is fulfilling its mission, as such, to the toilers of this country until it succeeds in clearly impressing upon the minds of its readers the undeniable fact that

LABOR IS CAPITAL.

This axiom applies to the farm, the shop, the counting-room, the laboratory of the scientist, the desk of the literary man. Wherever the factor of production enters into any department of human life, there we find the laborer and the real capitalist. The FLAMING SWORD purposes, during the ensuing years of agitation, to keep this fact ever before the people; for only by its comprehension and application can they be relieved of their burdens. If the organs of the people's party, which are said to number fifteen hundred, were to make this issue the battle cry during the next four years, it would be discovered when the next presidential campaign was upon us that the voters would have a more intelligent idea of the economic problem than our plutocratic friends imagined possible for them to acquire, oppressed as they are by the hoary hand of capital.

We repeat: *labor is capital*. Every workman ought to comprehend this fundamental principle in sociology. Is it not much wiser, we ask the editors of reform papers, to elucidate this principle to the common minds than to attempt to carry them through a labyrinth of inconclusive ideas by consuming so much valuable time in discussing the free coinage issue or the sub-treasury act, neither of which can manifestly furnish to a starving, struggling people that which is

rightly their boon and destiny? No final deliverance can come to the arm of labor until this premise of the wealth of labor is fully assimilated by the voters. Why do men of ability in the reform work coquette with this grave and pressing problem of labor? Why do they not lay the axe at the root of the tree?

The course of the FLAMING SWORD in this matter has at all times been consistent. It will tolerate no fictitious valuation in contending for the producers of wealth, whom it dearly loves, and will yet go to great extremes in the cause of their emancipation. There is no time to be lost. We can already hear the rumbling of the coming storm. The reform editors have a God given trust imposed upon them in the working out of the destiny of the race. Politics, with them, cannot be what it is to Chauncey M. Depew—"a recreation." There is a great work of education opened before those who sincerely desire to see the curse lifted from labor. There is nothing easier for the masses to comprehend than the axiom indicated in this appeal. They must be told how so called capitalists are the usurpers of wealth.

Here, for example, is a piece of work to be done. Coal to be dug out of a mine, clothing to be made, or a newspaper to be issued. None of these things can be accomplished without labor. Their accomplishment depends upon labor. Now what part does capital play in these transactions? Purely that of the usurper. Does the piece of gold holding the government's stamp representing a value of five dollars *actually* represent the labor performed by the creators of wealth? By no means. Is not the miner obliged to labor three or four days in order to obtain one of these fictitious representations of value? Is not the compositor on the newspaper, the reporter, or the editorial writer obliged to labor a stated period of time in order to receive this gold? What does the mine owner or the newspaper publisher do toward developing the coal or issuing the newspaper? "Ah," you say, "they are the owners." They may be in Europe or in Hong Kong, basking in the gentle zephyrs, away from the scene of activity where is daily being produced by workers the wealth they claim as their own. They are the capitalists, the usurpers. Do they believe in Cæsar's stamp which gives fiction to money? Of course they do. How else could they hold their serfs in subjection, and continue pocketing the products of their toil? The financial editor, whom the newspaper publisher employs at thirty or forty dollars a week, must, of necessity, write articles upholding the gold standard and Cæsar's stamp in general, else lose his job. He is the cat's paw while the publisher is the monkey.

Now suppose that some fine morning when pay day comes around, the coal miner, when offered fictitious money in payment for his labor, or the newspaper compositor or writer when made the subject of a similar proffer, should say: "This piece of metal or paper holding the government's stamp does not represent the actual value rendered by me for the past week by my labor. I am a creator of the wealth which the so called owner of this enterprise calls his own. I, therefore, as the real capitalist, being a creator of wealth, repudiate this contract that the government—which is supposed to be of the people, by the people, and for the people—has made for me. My labor is in this enterprise, therefore I claim my pro rata share of the wealth here produced. My self-

styled employer is entitled to his share computed by the actual labor which he has performed in the production of this wealth. Your fictitious money does not really represent wealth nor the labor which I have performed. I do not want it. But I demand instead, from the government, a medium of exchange on which is indicated the actual amount of labor which I have performed. With this, by the co-operation of my fellow workers, I expect to secure in exchange the equivalent of my labor in the necessities and luxuries of life to which I am entitled, and which I can obtain by this new method of remuneration in a much larger quantity than by negotiating through this fictitious stuff which you call money, but which in reality was made for the benefit of thieves and usurpers, not for the real producers of wealth. We producers, as the real government—for government is but an aggregation of persons—shall rise as a mass, destroy this fictitious money which you offer us, and institute a new system whereby every man and woman shall be rendered a just valuation for the wealth which they, as producers, have created."

This is the way equitable distribution can be inaugurated. Suppose all the producers in every department of labor, all over the land, were to take such a stand, how long, think you, could the capitalist and fictitious money obtain? The producers comprise nearly all the people. They are the government, and yet they permit a few commercial schemers to legislate for them to enhance their own selfish interests.

WHAT IS FICTITIOUS MONEY?

All metal and paper stamped by the conspirators (called the government) with a value not *intrinsically* possessed, belong under this head. Let the producer remember this fact. If the method of giving articles a fictitious valuation by the government's fiat was confined to paper, the evil could be eradicated without much difficulty. The subject, to the common mind, however, has been rendered complex by the money changers taking gold, the least useful and most ornamental of all the metals, and stamping it with a false valuation thus making it the money standard. Were gold as a medium of exchange desirable, there would not be enough of it to meet the demand; this is the reason why the monopolists have selected it as the monetary standard. The normal value of gold is less than that of iron, because it is less useful in the various channels of industry. The Rothschilds and their ilk, by controlling legislation, have caused the value of this metal to be watered at least seventy-five per cent, by causing a piece of gold of small intrinsic value to be worth five dollars because it holds the government's stamp for that amount.

It must be plain that the government, in such a transaction, acts as a traitor to the people, and as a puppet to the "gold bug." The Rothschilds say that "The value of all fiats placed on coin or paper must be reckoned from this gold standard." They then buy in the gold, the price of which through its scarcity naturally goes up, and the market price of all commodities created by labor is fixed by the market price of gold, that metal being the standard of value. *Hence the price of labor is determined, not by the amount and quality of labor performed, but by the price of gold manipulated by speculators.*

WHEN WILL THE PEOPLE AWAKEN TO THE ENORMITY OF THIS OUTRAGE?

There is no rest or just compensation for labor until this crying evil is wiped out. Every reform editor is recreant

to his trust who fails to take hold of the subject with all his strength, and demonstrate the enormity of the outrage which the people permit to be perpetrated upon themselves. To advocate the free coinage of silver is simply to veil the wrong. Were silver remonetized, the country might, for a short time, be flushed with money, the silver mine owners be enriched, but the fallacy of a specie basis and of all fiction in money would be left uneradicated.

Wake up, gentlemen! There is no time to be lost! The millions are cold and hungry, strikes are daily growing more numerous, and the fate of the nation is trembling in the balance. To action! Enlighten the people on the true issue! Let gold be demonetized! Let Cæsar's stamp be removed! Labor must and shall have her just rights, and if you aid in securing them for her, you will be numbered among the heroes of the coming day.—C. J. M.

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Annie Besant.

The present heroine of the mystic philosophy lectured in Chicago, and we notice that the daily papers speak favorably; this we regard as one of the very best of evidences that theosophy belongs to the devil. Anything that the devil takes stock in largely, the *Chicago Tribune* and other Chicago dailies enthusiastically endorse.

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Can the So Called Christian Forces Change Front?

Terrific forces of evil menace Christianity and even society itself. The festering masses of vice and crime in our large cities, growing in bigness and badness every decade; the enormous increase of wealth, for the most part totally indifferent to the claims of poverty, and often recklessly defiant of them; shameless political corruption in the shadow of hundreds of church steeples; the steady and rapid growth of socialism tingled with anarchism and hurling dynamite; the seeming failure of the long continued efforts of the multitudes of good men and women to make head against the awful evil of the drink curse, and the steady forward march of the saloon power, corrupting legislatures, buying courts, and debauching politics; these and other allied forces of evil show the need of reforming the lines of Christianity so that it shall face the foe. We cannot afford to be flanked or struck in the rear. The Christian forces must change front and look their worst enemies straight in the eye.—Rev. Cyrus D. Foss, in *North American Review*.

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Will Become a Democrat.

Unless John Sherman should die soon, an event for which his official life has so completely unfitted him, he will end his days as a democrat. The coming party, which is destined under Providence to take the American people out of the present slough of despond, will have no room for such a financial monster.—*National Watchman*.

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Money, land and transportation will continue to be the issues before the people in spite of the shams of protection and tariff reform to the contrary.—*St. Louis Monitor*.

GOLD.

"No people in a great emergency ever found a faithful ally in gold. It is the most cowardly and treacherous of all metals. It makes no treaty it does not break. It has no friend it does not soon or later betray. Armies and navies are not maintained by gold. In times of panic and calamity, shipwreck and disaster, it becomes an enemy more potent than the foe in the field; but when the battle is won, and peace has been secured, gold re-appears and claims the fruits of victory. In our own civil war it is doubtful if the gold of New York and London did not work us greater injury than the powder and lead and iron of the rebels. It was the most invincible enemy of the public credit. Gold paid no soldier or sailor. It refused the national obligations. It was worth most when our fortunes were the lowest. Every defeat gave it increased value. It was in open alliance with our enemies the world over, and all its energies were evoked for our destruction. But as usual, when danger had been averted, and the victory secured, gold swaggered to the front and asserted the supremacy."—J. J. Ingalls, in the *U. S. Senate*, 1878.

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Rothschild is King.

Harold Frederick cables from London to the *New York Times*: "The financial aspect of this great armed truce of Europe is indeed overshadowing all other phases. Practically, every continental state is kicking its heels in the anteroom or the hallway of the Rothschilds, or, having been warned away, is patrolling the street outside. It seems there is money enough. Even Russia could borrow, I believe, if willing to pay 5 per cent. But she clings doggedly to notions of a lower rate, and in other countries, where the budgets are angrily audited by parliaments, there is blank dismay at the mounting totals of interest charges. It is these hopeless, crushing figures which are making the social democrats all over Europe much more than theorists of human brotherhood and universal peace."

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"Presbyterianism, Jesuitism, or the Gospel; Which Shall the Ministers Preach?"

That is the way in which the Cincinnati daily papers announce in flaming headlines the heresy trial of Prof. Smith. When the jury of presbyterian ministers begin to accuse each other of Jesuitism, it looks as if they were almost at the end of their string. Jesus said: "A new commandment I give unto you, that ye love one another." How startling it would be if the ministers should try to preach that kind of a gospel.—*Golden Rule*.

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It Means Revolution.

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This third party is a reading party; it is also a writing and talking party. Right or wrong, it has reached a magnitude which entitles it to serious consideration, for it means revolution. It does not carry bombs up its sleeve, and it does not mean to follow Parsons to the gallows, but it does mean revolution.—*St. Louis Globe*.

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.

Beware of the Gold and Silver Harpies.

The use of all good government is to facilitate intercourse between men; to enable them to exchange the products of labor with ease and equity. All that conforms with this use is in heavenly order, and all that is contrary to it is in the order of the hells. The present order of governmental rule results in placing every possible impediment between men, and in establishing barriers against the general fraternizing of the human family. The result is that the greater portion of the population suffer and die in depths of poverty and ignorance, while the few gather to themselves riches that are only theirs through the power of iniquitous law. For thirty years the American people have been carrying the yoke of a financial system instituted in war times, and continued in times of peace by the power of gold judiciously used among our law-makers. Through laws passed in the interests of monopolists, the small industries, by which a man might earn a comfortable living for himself and family, have been consolidated by large corporations. We rarely see, now, as we did forty years ago, the small proprietor or independent artisan. He is relegated to the factory to work under a boss—the wage slave of a corporation. Under a righteous system, instead of being this slave, he would be part owner and sharer in all the superior advantages derived from such consolidation. With consolidation there is the advantage of using better machinery and all labor-saving appliances, and yet, while the world was never so full of such inventions, the laborer's share in such improvement grows decidedly less daily. Everything is improved but the conditions of the worker.

We have now been protected as infants for a generation; the people declare by vote that they have been supporting infant industries long enough, and have determined by vote to try the other system. That the change will fail to produce the desired result cannot be questioned by any mind capable of going, or willing to go, to the bottom of things for causes and effects. The men who own the monopolies are the men who control the framing of our laws. Take the history of any one of the really great and controlling industries, such as coal and iron, and we have a tale illustrative of rapaciousness, of a total disregard of human rights, of a steady grinding of the faces of the poor, of a lawless use of money in manipulating too pliant legislators, so that while the throat of the laborer is held, it is done under cover of laws, seemingly of his own making and with his own consent.

With the approaching regime of the party of free trade, there is a hope for better things, for higher wages, for cheaper goods and easier living, which only an optimist can share. With a gold standard as a basis of values, we are no

nearer the fruition of bright hopes for labor than ever. The silver men, also, are now coming to the front with a demand for a market for their products, this market to be guaranteed by a too ready congress. This would be well enough and logical enough if a market could be furnished for other products as well. Why specialize gold and silver above the other metals? Neither one is so valuable, intrinsically, as aluminum, for instance. The fact is that the government stamp gives these metals a fictitious value; on this false value, and through it, is built all the millions of the plutocrats, and all the desperate poverty of the masses. The gold dollar is as much a "fiat" dollar as was the greenback; the stamp is as much fiat on gold or silver as when placed on paper, though the advocates of a gold basis have never seemed to see it in this light. This stamp really "waters" the medium of exchange and lessens its purchasing power, so that what the laborer looks for, now, through the blessings of free trade, will still be denied him while he holds to the fallacy of a gold standard of value. If the people are wise they will weigh carefully the utterances of these harpies who, under the guise of sympathy for the interests of labor, are now preparing to add another rivet to the chain that binds it to the earth.

With the only true and only Christian method of exchanging value for value, nothing would be needed but some simple medium that would show the progress of transactions, and which might be readily destroyed when the transaction is closed. We do not need gold or silver for this, so they could take their natural places in the industries and arts. Until they are both done away with as mediums of exchange, the world will still earn its bread in the sweat of its face, while the laborer will continue to receive a pitifully small slice of the loaf.—*Mary C. Mills.*

The Evolution of Man.

The human form is the apex of creation on the natural plane. The divine-human form is the apex of creation on the divine-natural plane. Jesus was this apex. In this latter is involved the whole universe in little, and through it is evolved its cause and effect. When that first cause appears, He is not only the end of the old but the beginning of the new. Jesus Christ, the man, was the evolved product of all humanity through the dispensations preceding him. "Before Abraham was I am." Through repeated incarnations he cast off the lower human, in each embodiment making some further development toward the highest perfected manhood of the race. As Abraham, or as David, he could not be the fulness of the Godhead bodily, not having in those presentations yet separated himself from the evils of his human nature; but as Jesus he stands forth the first created man. Not till then do we have in the world a man, in the truest sense of the word; for all before and since have been, and are, on the natural plane and subject to death. With the literal breaking of his body on the cross, illustrated and typified by the breaking of bread in the Holy Supper, his spiritual energies passed into those receptive to him, and through them have passed into the race. In this way God creates and perpetuates the species.—*Mary C. Mills.*

The World's Congress of Women.

Mrs. May Wright Sewall, of Indianapolis, President of the National Council of Women, has returned from Europe, where she has been working in Germany, France and Belgium to arouse interest among women in the World's Congress of Women to be held next May, in Chicago, under the auspices of the National Council of Women and the Woman's Branch of the World's Congress, Auxiliary of the Columbian Exposition. Everywhere the women abroad exhibited not only deep interest but great enthusiasm in the World's Congress, and much desire that the representative women of their countries be present at its meeting. Many women in all these countries are planning to attend this congress. Women in all parts of the world, interested in any department of intellectual activity, in philanthropy or reform, are solicited to correspond with the Chairman of the Local Committee, Mrs. Sewall, or with the Secretary of the International Council of Women, Mrs. Rachel Foster Avery, Somerton, Philadelphia, and freely suggest topics for discussion in this congress, the names of women who should be invited to present papers or to participate in the discussions of the congress, and also the names of women who should be included in either of the two Advisory Councils. Every living question pertaining to the education or the employment of women may be discussed in this congress. In its sessions the woman's view upon every issue affecting humanity—upon the home, the church, the state, and her own function in these institutions—may be presented. What such a congress may do for the uplifting of humanity, if the women of the world avail themselves of its unique advantages for stating their view of the present condition of the race, of its struggles, its possibilities, its hopes, is incalculable. The aid which such a congress will give to the solutions of the hundreds of problems included in what is massed under the phrase, "The Woman Question," is equally beyond measure. Humanity may well entertain eager anxiety regarding the manner in which women will respond to this matchless opportunity.—*Housekeeper's Weekly*.

I want you to remember that a saloon is as national as a national bank, as lawful as a public school system. I can seem to see upon the face of the rags of every drunken man a legend like that you often see on packages of whiskey and tobacco: "Take notice, the manufacturer of this article has complied with all the requirements of the law, according to the statute in such case made and provided."—*Jno. G. Wooley, Woman's Chronicle*.

The hope of truth grows stronger day by day;
I hear the soul of man around me waking;
Like a great sea, its frozen fetters breaking,
And flinging up to heaven its sunlit spray,
Tossing huge continents in scornful play,
And crushing them, with din of grinding thunder,
That makes old emptiness stare in wonder;
And every hour new signs of promise tell,
That the great soul shall once again be free,
For high, and yet more high, the murmurs swell
Of inward strife for truth and liberty.

—Lowell.

"Prove all things; hold fast that which is good."

Columbia.

In the long ages of the years to come,
When war shall be no more and strife shall cease,
She shall be called the Goddess of the Earth,
The star crowned queen of universal peace.

One word has been her message and her cry,
A sacred word so fraught with power and right
That for its sake she dares to do and die,
And other lands and nations feel its might.

Emancipation, 'tis the magic word
That wakes the pulses with a quickening thrill,
Guided the pen to write "God made men free"
And moved the hearts and hands at Bunker Hill.

The sign by which the Pilgrims left their homes,
Seeking in unknown wilds and lands untrod
A rock of refuge for their storm tossed barques,
Peace for their souls, freedom to worship God.

Again at Sumter, underneath the din
Of battle cries and war's oncoming train,
That word in burning whispers still was heard,
Waking to life each sluggish heart and brain.

Till, breathed aloud, with no uncertain sound,
It rolled across the plains in sixty-three,
Proclaiming that within our lines and bounds
All men, or white or black, henceforth were free.

We pause and listen for its sound once more;
We hear afar a deepening murmur now,
But soon with clarion shout our hosts shall rise
And place the waiting crown on woman's brow.

—Adell G. Welch in *Woman's Standard*.

"THE INFLUENCE OF THE DAILY PRESS."—There are no books written now. Everything is for the magazines or the papers. The only ambition authors have is the hope that they will be hired by some syndicate and boomed. Is there a sadder spectacle than a man perusing his morning paper, reading with calm indifference of wrecks, fires, wars, rumors of wars, nonsense, ponderous editorials, and crimes? More than half of the newspaper wit is of brutal or irreverent nature. Most of the stories have been kept alive from the fact that they have a profane expression somewhere in them. The greatest fault of a newspaper is its partisan spirit. It is the worst kind of slavery—the slavery of the mind. The newspaper offers a prize for the most unblushing mendacity. There is no newspaper Blaine: no newspaper Cleveland. There never was a newspaper Grant. Every fair minded man should read two newspapers, each of opposite political faith. The newspaper is the true apostle of reality. It is a mirror held up to humanity. We must see things as they actually are.

The newspaper was not always a mere mirror. In Horace Greeley's day the editor stood before the people as a teacher. Emerson wrote to Carlyle: "Horace Greeley does the people's thinking at one dollar per head." This is gone. The editor with a mission has gone. Now-a-days the people influence the press, not the press the people. A quarter of a century ago it was not so. What has changed it? Gold. We should learn to give no more weight to a newspaper item than the spoken story of a nameless stranger.—*Address of Ada C. Sweet before the National Press League, Chicago*.

The biggest enemy of equal suffrage is the man whose wife supports the family while he loafs about the saloon.—*Woman's Standard*.

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.

The Two Horned Beast.

Have just read "The Marvel of Nations," by Uriah Smith, concerning the prophecies. Lack of time and space precludes the possibility of making a thorough review of the work in question, though many things are presented that would not bear the close criticism of logical analysis.

For the sake of clearing up a portion of the doubt which might arise in the mind of an investigator after truth, I will call attention to only one point which looks particularly foolish. On page 105, the author says: "Following the leopard, or papal beast of Revelation xiii in consecutive order, comes another symbol whose appearance the prophet delineates, and whose work he describes, in the following manner:" see Revelation xiii: 2. The author then labors to prove that this reference to the two horned beast cannot be, or have reference to, the papal power. He then forms the conclusion, by deductions that, no doubt, appear reasonable to him, that the United States must be the beast referred to. He says, page 122, "The sum of the argument, then, on this matter of chronology is this; that the two horned beast does not come into the field of this vision previous to the year 1798; that it performs its work while the last generation of men is living on the earth; and that it comes up to the battle of the great day a living power in the full vigor of its strength." That the two horned beast comes into and exercises full power in this century cannot be denied; that it performs its work while the last generation of men (of this age) is living on earth, and that it comes up to battle in the last days, a living power in the full vigor of its strength, will be admitted by all. The inquirer might ask: "Wherein, then, do you differ from this exposition of this prophecy?" We differ widely and radically. "The mark of the beast" in the forehead (mind) of the author has led him, as well as many other honest investigators, astray. A careful reading of the book fails to show one thought or expression in the whole work that condemns the beast, though mankind is groaning in abject submission to its tyrannical sway, and praying day and night to be delivered from its bondage. We are, of a certainty, in the last days. Now, as never before is the day when "No man can buy or sell except he who has the mark of the beast." What, then, can be this two horned beast, spoken of by the prophet, which holds absolute dominion over the earth (humanity)? "It comes up out of the earth" (devilish sensual humanity), and is no other than the money power. Our author says, page 125, "But when the prophet beholds the rising of the two horned beast, how different the scene! No political tempests sweep the political horizon, no armies clash together like the waves of the sea. He does not behold the troubled, restless surface of the waters, but a calm immovable expanse of earth; out of this earth, like a plant growing up in a quiet, sheltered spot, he sees this beast, bearing on his head the horns of a lamb, those eloquent symbols of youth and innocence, daily augmenting in bodily pro-

portions, and daily increasing in physical strength." A better picture of the rise of the money power, it would be a difficult matter to present. How one could be misled into applying it to a nation can only be accounted for by an adherence to the tenets of the beast. The beast is the money power, the two horns are usury (interest), gold, and competition, silver. The mark of the beast is the stamp of Cæsar.

Our author states further: "But some may say, through an all absorbing faith in the increasing virtue of the American people, that they do not believe that the United States will ever raise the hand of persecution against any class. Very well, this is not a matter over which we need to indulge in any controversy. No process of reasoning nor any amount of argument can ever show that it will *not* be so." A little investigation in mundane affairs would have speedily shown the author that it *had* raised the hand of persecution against the producing classes, to wit, when the people's representatives sold their souls to the devil for money and entered into the most black and damnable conspiracy against liberty, justice and human rights that has ever disgraced the annals of history. The conspiracy against the greenbacks, substituting a bonded debt in its place to augment the power of the beast through the crime of usury, and the Resumption Act are among some of the many deliberately planned acts of villainy which threw wide the portals of our national capitol for all the hellish denizens of hades to make of it a spawning ground, where a multitude of evils could be hatched and fostered to usurp the rights of a credulous people, and steal the very throne of government itself, from which it has emptied its Pandora's box upon the head of the oppressed masses.

Let us examine a little further into this "mystery." "And I saw as it were a sea of glass mingled with fire: and they that had gotten the victory over the beast, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God." Who are these who have gained dominion over the beast, having the harps of God? Plainly they must be God's people, having kept his laws by leading holy lives. Where do we find them on earth today? Among the communistic and celibate bodies we only find the beginning of a return to righteousness. These have use for the mark of the beast only in order to erect a system of exchange in the performance of use where money will be expunged and its power destroyed. It would be folly to search elsewhere for it. All the so called Christian sects, religious and non religious bodies, which are making boasts and indulging in foolish vagaries while upholding the competitive system, are under the dominion of the beast.

Drop the scales from your eyes and turn to the communistic system of Shakerism and Koreshanity, where you will find an effort to return to the whole scope of love to God and love to the neighbor. The celibate communistic system is the only one which comprehends the divine law, and is capable of building the city of refuge for an oppressed humanity. —W. H. Pavitt.

A lawyer, when it was suggested that a certain scheme of his could not be gotten through the court, replied: "Yes it can, these judges have all been lawyers, and know how it is themselves." That's it, exactly.—Texas Stockman.

THE LATEST SPOKEN.

THE FRANCO-RUSSIAN ALLIANCE AND THE TRIPLE ALLIANCE IN THE LIGHT OF HISTORY.—We remarked at the close of the first article that the so-called "War in sight," of 1875, exercised an enormous influence on the European situation, and this remark we proceed now to elucidate. On the French side it was confidently anticipated that, in the event of a German attack, Russia would come to the rescue. As a matter of fact, the only ground for this confidence was that both Alexander II. and Gortschakoff exerted themselves for the maintenance of peace, and even this, as will be shown, was due to the decided stand taken by Emperor William. As regards Prince Bismarck, there is no manner of doubt that he desired to precipitate a war, although, as might be expected, he repudiated any such intention after having received orders to halt. As early as February, Prince Reuss, being absent from his post, owing to sickness, Bismarck sent Herr von Radowitz to St. Petersburg to impress Gortschakoff, in confidence, with the view that France was preparing to assail Germany, and that the latter might be necessitated to anticipate her; and to intimate that in this case he hoped that Russia would observe the same friendly neutrality as in 1870, taking advantage of the affair to carry out her designs in the East.

It is difficult to understand how Bismarck could suppose that Gortschakoff would consent to the destruction of its one ally in case of a rupture with Germany. The pretense, too, was too flimsy, for France needed peace above all things. Gortschakoff replied drily that he was quite unable to credit France with the designs ascribed to her, and as to Russia's "*grands projets en Orient*," they had no existence. But although Radowitz returned empty-handed, Bismarck did not give up his plans, but ventilated them in the official press. The *Kölnische Zeitung* which from being the Chancellor's bitterest opponent, had now become his most obedient servant, and lent itself especially to the discussion of foreign subjects, was full of accounts of French intrigue for an Austro-Italian alliance against Protestant Germany. The *Post* followed with the famous article by Dr. Konstantin Rossler "Is war in Sight" in which he answered his own question by the assertion that there were influential persons in France who desired war, and who were striving for an Austro-Italian Alliance to that end. The *Kölnische Zeitung* discussed this article approvingly, remarking that the efforts of the French for increasing their army involved a strain beyond what the richest nation could long submit to, that the object of their preparations for war was patent to all, and that it would be impossible for France long to delay her hand. The provincial French press was quoted, too, for articles predicting revenge. On the 20th of the month the *Preussische Jahrbücher* came out with the famous article by Wehrenpfennig, insisting that the enemy should not be left in peace to choose his own time, but should at once be confronted with the alternative of disarmament or war.

Naturally enough this press campaign created a great deal of uneasiness, but the matter was not confined to the press. German diplomatists adopted the same tone. Herr von Radowitz was said to have told the French ambassador

plainly that Germany would be at any moment justified in entering on a war which was being forced on her. The Chancellor himself notified the Belgian Ambassador to advise his government to be prepared for a French attack; the attitude of Germany was pretty clearly defined in a speech by Lord Derby, in which he intimated that persons of the highest authority and position had said, "that if war was to be avoided it seemed necessary that French armaments should be discontinued, and there seemed good ground to fear that the next step might be a formal request from Germany to France to discontinue arming."

Strange to say, not a breath of these disturbing rumors reached Kaiser Wilhelm, whose newspaper literature was prepared for him by the Press Bureau. It was only on the occasion of a short stay in Wiesbaden that his attention was first directed to the general anticipation of war. Much concerned, he decided to return to Berlin at once, and take measures to put an end to it. He reached Berlin on Sunday night, and the following morning, Count Schouvaloff, the Russian Ambassador to London, presented himself and was invited to dinner. At table, at which the company was very select, the Count commented on the general state of tension due to the universal belief that France and Germany were on the eve of war. The Emperor replied emphatically that such fears were unfounded, that France had given no cause of offense, and that he was resolved to keep the peace. Armed with this statement, Schouvaloff called on the Chancellor, and charged him to hold his hand, remarking with allusion to the intended visit of the Emperor Alexander: "If you do not withdraw at my suggestion, others will follow to whom you will be compelled to listen." Prince Bismarck saw that the game was up, and when on the following day the Kaiser expressed his hearty disapproval of the measures which had been taken to spread rumors of war, the Chancellor replied that it was simply the result of press gossip and stock exchange manoeuvres. The press at once showed a complete change of front and the *Norddeutsche Allgemeine Zeitung* declared that nothing whatever had occurred to disturb the peaceful relations between France and Germany, and that the press was solely responsible for the war rumors. So when the Czar reached Berlin, his first interview with his imperial uncle convinced him that the danger had passed, and after his interview with Bismarck, concerning which history is silent, he remarked to a distinguished relative, that the Berlin hot-head had given every guarantee for the maintenance of peace. None the less he played the part of peacemaker, and at his reception of the ambassadors he appeared in that role and said to the Marquis Gontaut-Biron: "*Comptez sur moi, si un véritable danger vous menaçait, je serais le premier à vous en avertir.*" Gortschakoff was less prudent than the Czar. Now that peace was assured by Emperor William's own act, his vanity prompted him to take the whole credit of it, nor could he refrain from taunting Bismarck with the failure of his plans. However, in due course he had to do penance for this gratification of his vanity. Meantime Emperor William, having obtained a glimpse behind the scenes, kept a close eye on his Chancellor and took good care to inform himself of all that went on.

The consequences of this affair were in the highest degree unfortunate. Not only had the Chancellor to recognize

the first great mistake in his foreign policy, but the French, who had no idea of the part played by Emperor William, were full of gratitude to the Czar, whom they credited with staying Germany's arm. Thus was the way paved for an alliance between those two powers.—*Deutsche Revue, Breslau, October.*

SOCIAL WORK AT THE KRUPP FOUNDRIES.—Philanthropic efforts to improve the condition of the laboring classes are so numerous and so well-known to American sociology that further discussion of similar movements may seem at first glance unnecessary. Moreover the instances afforded are for the most part valueless, either because the number of persons affected is too small, or the time they have been in operation too short to form reliable conclusions. This objection does not, however, apply to the interesting experiments made by the firm of Friedrich Krupp in connection with the world famed cast-steel works at Essen on the Ruhr, a tributary of the Rhine. The experiments cover a period of twenty-five years, during which period the number of employees was increased from eight thousand to twenty-five thousand and, with their families, from thirty thousand to eighty-five thousand persons. So huge an undertaking on the part of one of the greatest industrial establishments in the world is deserving of more than passing attention.

During the period 1850 to 1870, while the Krupp industry was young and growing, the steady influx of population in Essen led to high rents for wretched accommodation, and the establishment of a number of small stores, affording credit, but exacting exorbitant profits. The sanitary condition of the workmen's quarters was wretched in the extreme, the death rate amounting to over 5.55 per cent of the population. These conditions, as a whole, bred discontent among the working classes in Essen, and led to revolutionary and socialistic meetings and outbreaks, and, finally, to a great strike in 1872, that lasted six weeks. The firm had already been building houses for its employees, and now an understanding of the conditions gave definiteness and increasing incentive to action. It has followed mainly two lines. One consisted in the erection of good and healthful dwellings, of which the firm has already over three thousand seven hundred; the other in the establishment by the firm of large stores to free the workmen of the usurious exactions of the petty shops. Closely related to these two movements have grown up a number of minor schemes, and efforts for the social, moral, and intellectual improvement of the employees. The whole scheme, as it has been carried out in its entirety, consists in:

FIRST. The building and renting of workmen's dwellings.

SECOND. The firm's co-operative stores, and boarding accommodation for unmarried workmen.

THIRD. The treatment and prevention of sickness and disease.

FOURTH. Insurance against accident and sickness; pension funds; savings-banks, etc.

To these we may add: The establishment of common and industrial schools, the education of apprentices, and the training of young girls in housekeeping; humanitarian rules in factory work; assistance in maintaining religious teaching, and in charity work. The capital invested in buildings

amounts to \$3,500,000; the net yield from rent, without deductions for wear and tear, two and a half per cent. In reality, the Krupps have spent these revenues in other ways for the benefit of the men.

A question that had to be promptly decided was whether the firm would part with their buildings to such workmen as might wish from time to time to buy their own homes. This was decided in the negative, it being feared that the houses might otherwise pass into the hands of speculators, and the old evils return. The firm in other ways has done all it can to encourage saving, and decides to administer its houses itself, and as much as possible in the interests of the occupants.

In 1868, there existed already in Essen a small co-operative store, the majority of whose members were connected with the Krupp works. At the request of the officers of this society the firm took it over and enlarged its scope, making it a complete general store on a large scale. All sales are now made solely on a cash basis. Any person is entitled to buy at the stores, but only employees receive a book, on which all their purchases are entered. At the end of each business year, these books, numbering eleven thousand, are handed in, and the profits of the year divided among the holders of the books in the proportion of their purchases, and paid in the form of a cash rebate on, or before, the 15th of December.

So rapidly did this *Consum Anstalt* grow, that in 1890, in addition to the main store two hundred feet square, it comprised fifteen retail grocery stores, nine branch stores for manufactured goods, shoe factory, mill, bakery and bread stores; slaughter-house with seven retail stores, two clothing establishments, seven restaurants, one wine-store, an ice-company, a coffee-house, a brush-factory, a laundry, and a vegetable-market. Among the employees of the store in 1890, were four hundred and ninety-nine persons who were either widows or daughters of the workmen in the foundry, and their wages amounted to \$10,758. The "Menage" accommodates eight hundred bachelors with food and lodging, at a cost of twenty cents a day. In conclusion, we desire to repeat the statement of Mr. Krupp, that he devised and has maintained the projects above described, not merely, nor for the most part, as a philanthropic movement. He does not consider the money he has laid out in this way, with the exception, perhaps, of a few side issues, as in any sense a charity, but as a judicious outlay which has brought him in as good a return in money as his outlay in any other direction.—*S. M. Lindsay in Annals of the American Academy, Philadelphia.*

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