

# 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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## FINANCE AND COMMERCE.

### A House Divided Against Itself.

J. H. Walker, in a long dissertation, has given to the public his knowledge of the history of the Sherman Law of July 7, 1890. In a word, says Mr. Walker, it was created to prevent the passage of an unlimited free coinage bill by the silver men, as a compromise measure. John Sherman concurs in this. In the call of an extraordinary session of congress, August 7, it is expressly understood that the gold men demand the unconditional repeal of that law. This repeal is exclusively in the gold interest.

The call of congress is at the demand of just two classes of men, neither of which has any interest but in self. The controversy between the monometallist and the bimetalist has demonstrated, or confirmed the demonstration, that while the laws of men do not make the materials which are converted to money, they do make the money from any metallic, paper or other substance they may choose to legislate into money or legal tender. That law creates what is denominated money, and that nothing else does create it is a fundamental proposition of the monetary problem; otherwise the fight over the silver question could not exist. Monetize silver, and its price is enhanced; demonetize it, and its price is depreciated. The same law holds good with gold. Demonetization of silver in India is a part of the scheme

inaugurated by the gold brokers of the Eastern world and of Wall St. to force the United States and the rest of the world to the gold standard. There is no reason—if there is special legislation for the enhancement of the price of gold for the gold bugs—why there should not be the same favoritism shown to the silver bugs, and, therefore, special legislation enacted for iron, copper and all other minerals, including coal.

The struggle between the monometallist and the bimetalist is the struggle for wealth. The gold owner who is worth twenty or a hundred millions is worth twice that sum with silver thoroughly demonetized. The silver owner who is worth five million dollars with silver out of the market, as money, or with silver demonetized, is worth twenty millions with the government stamp upon it, and the law of unlimited coinage behind the stamp. This is the rub between the two interests. It is the claim to property with the government's right to create, and without the same moral issue in favor of either side that was with the abolitionists in the slavery controversy, the conflict is waged,—a fight for wealth without the industry which creates it. The boast of a Western silver contractor, that unless the Eastern states should favor the unlimited coinage of silver there would result a Western empire, may not have been more idle than the repeated boasts of the South that there would be a Southern Confederacy if the slavery question were not let alone by the Northern people. The people have no special interest in either side of the issue. By the discussion of the question their eyes have been opened to the fact that, like silver, gold is made desirable through the fiat of government, and that both gold and silver are illustrations of wasted labor.

There is coming a stormy congress. Gold and silver men, regardless of party affiliation, will fight for the pelf that hangs in the issue at stake. What the gold and silver bugs want is just what the people do *not* want. The destruction of money is what the people will soon demand, and for it the substitution of a system of equitable distribution. If the people comprise the government, they have as good a right to say that all things shall be demonetized as the gold men have to demand the demonetization of silver. The demonetization of gold would place all things on an equitable basis, and the laboring man—instead of purchasing gold cornered by the gold Shylock at the price created by the gold pirate, before he could purchase food at the price fixed by the same pirate—could exchange his labor for the thing produced by his industry at the cost of its creation. A small amount of labor would procure a surplus of the products of labor, the substance for which the labor or use is performed. The only difference between the effects of the monetization of gold or paper is that the paper would repre-

sent comparatively little waste of labor, but in the hands of Shylock it would be as easily cornered as gold, and in his hands would be as destructive a weapon against the interests of the laboring man as gold and silver now are.

### EXCHANGE COMMODITY FOR COMMODITY.

"The matter to be looked into next is what America makes that we want in India. I have discussed this point with a number of my merchants, and the thing I see most vividly is that before there can be much done your people must understand more clearly the conditions of our country. Take the case of a gentleman with whom I had a long talk but a few days ago. He makes agricultural machinery, and we want agricultural machinery. But we do not want it as you make it. It must be devised and invented to suit the needs of one man working with one pair of hands, and perhaps with one bullock,—you see what I mean. You couldn't sell your mowers and reapers in India,—you might sell an improvement on the lawn mower. We need machinery that will help the one man and the one family, not the sort that is available on your great farms and in your great mills.

"Something of this sort we must come to, because the trade between your country and ours can only become great and healthy when we are exchanging commodity for commodity, rather than wares for money. Now there is a problem for Yankee ingenuity; study our market and find out what we want—very evidently the American market wants what we have to sell—that crowd in yonder proves that."—*Chicago Mail.*

In the above we find the expression of a practical mind, unencumbered by the sophistries of the speculative Shylock,—master of the science of exchange. It is not the exchange of wares for money but the exchange of commodity for commodity that the people of India want. They need our wares, and the demonstration proves that theirs are demanded by us. The exchange of one kind of commodity representing a certain amount of labor, for another commodity representing the same amount of labor, is what justice demands; labor against labor in the production of one kind for the production of another kind, distributed without unequal exchange. The world is rapidly coming to learn that the proceeds of industry belong to the industrious. The competitive system belongs to the past, and is suited to the genius of the past. Equitable distribution belongs to the age upon which we are now entering, and the time is ripe for its inauguration. We have reached the end of the world (age) and are entering upon the age of golden fruition, the kingdom of righteousness. It will demonstrate the truth and power of the Christian system, for it will be the product of that germ and archetype of the genus Theo-anthropos, Jesus the Christ, to whom every knee shall bow, and every tongue confess. While the crowning glory of integrality about to be inaugurated will demonstrate the divinity of true Christianity, it will condemn that spurious stuff, called Christianity, with which the world is satiated.

The fame and glory of that Divinity manifest in the personal Jesus, the Lord of Glory, is about to receive an awakened impetus. The Christ of God was the acme of the single human perfection. While the fruits of that planting will broaden the scope of human glorification in this, that the thousands of sons of God (instead of one) shall sing the song of redeeming love, confessing the authority of the law of Moses and the Fatherhood of the Lamb of God, no single son of God can attain to a higher pinnacle of glory and honor in the integrity of truth and righteousness than was attained by the immaculate Christ. The coming adjustment of human relationship, to be called the kingdom of righteousness, will be a confirmation of the divine authority

of Jesus the Christ of God.

May the readers of the FLAMING SWORD study deeply into the religious, moral and social character of the Lord, and emulate his virtues. There can be no standard more exalted than that held aloft by the only begotten Son. No man or woman can follow the Christ and go astray. Every man and woman is astray till made perfect as his (the Christ's) Father in heaven was perfect. His religious standard was conjunctive unity with the Father-Mother. His moral obligation was fulfilled in his adherence to the principle, "Thou shalt love thy neighbor as thyself." His social life was the expression of every evil tendency of the flesh. The competitive system exists in the world today because the competitive tendency actuates the human soul. Its aspirations are those of greed. The love dwelling in the heart of the Christ was the love of God. His socialism was that of human fellowship, and because his life was planted in the race at the beginning of the age, the end now maturing will consummate in the perfect fruit of righteousness. When the life of the Anointed, buried in the race for its regeneration, shall have matured its fruition in the *anastasis* or reincarnation of the dead, then shall the spirit of a great common brotherhood, originating in the Son of God who has become the Father-Mother of his regenerate offspring, equally distribute commodity for commodity on the basis of equitable exchange; then will be fulfilled the righteous hopes of the few in the world's progress who have immolated themselves upon the altar of human expectation and destiny. The world has no hope but in the recurrence of the fruit of Christ.

### The True Inwardness of the Conflict.

An interested Jersey City reader of the FLAMING SWORD inquires if the article of W. Bourke Cockran in the *North American Review* for June is worth remark in the SWORD. We have read the article but see no reason why it should particularly be selected from the boundless crop of articles anent finance with which the periodicals of every description are flooded these days. Mr. Cockran, like many other politicians, is either willfully blind or he entirely underestimates the import of the world-wide conflict that is convulsing every stratum of society today. It is no longer a question as to the respective merits of the monometallism of gold, or the bimetalism of gold and silver; no, it is a conflict of privilege on one side as against the despoiled, the disinherited, on the other side.

If it were a question of privilege as between gold and silver, we should undoubtedly side with silver, but such is not the case, and it would be quite well if certain well-meaning but short-sighted persons would rise up to the magnitude of the situation and throw the weight of their influence in the scales for justice. The financial question has been a study of years with us. Years ago, in the heyday of youth, we joined the treasure seekers that penetrated the most hidden recesses of the Rockies. When mining for gold we discovered something else as well. After panning out the dust, we learned that we might take the result of our labors to the U. S. mint; there it would be stamped for us, and, presto! as a result of our application to auriferous gravel we were in pos-



session of legal tender money! At that time we did not realize the real import of that privilege; no one ever realizes it until some one can and does demand legal tender of you, at a time when you haven't got it and can't get it. In the course of time the Placer mines were worked out. Being no longer able to make a living in that line we gravitated to the mining of silver; this was after 1873 when silver was demonetized. We then noted quite a difference in the results of our labor as between gold and silver. In the first case the government created by its fiat of legal tender a persistent demand. In the case of silver such was not the case. At that time we realized the injustice that made the result of our labor in one case a means of lawful payment while in the second instance it was otherwise. Why should we be favored as a gold miner while we were necessarily discriminated against as a silver miner?

But our experiences out West were not limited to the mining of gold and silver; we engaged in stock raising, farming, railroading, etc., and it was our varied experiences that opened our eyes. In the case of gold we noted that it was a lawful means of payment, while in every other instance it was not the case. Gold commands every other commodity, but every other commodity does by no means command gold. This discrimination in favor of gold is the most important of all the difficulties that hinder and delay the progressive evolution in human relationship. Most of the errors in which would-be reformers flounder are entirely due to an underestimation of this pivotal factor of existing societal function.

We propose to discuss fundamentals and shall not expend any effort in discussing proposed make-shifts except in so far as to point out their vacillating and temporizing influence. The times are ripe for a thorough overhauling and reconstruction of society; the old idea that the interest of the individual could be subserved only at the expense of others is exploded. Human interests are identical; they are not antagonistic. This cannot be demonstrated to the simple-minded people until all privileges are swept out of existence, and the self-adjusting factors in domestic commerce have had an opportunity to rearrange production and distribution on the basis of equity and justice.—*Carl Gleeser.*

#### Laek of Confidence.

The clearing-house report from New York City, April 1, showed that banks lacked over \$318,000,000 of having enough money to pay their depositors. The national banks of Boston, March 6, owed depositors over \$81,000,000 more than they had cash in the vaults. The national banks of Chicago, same date, over \$33,000,000; New Orleans (clearing-house report) over \$23,000,000. Banks of St. Louis, about \$12,000,000. All of the banks of California (official report) over \$177,000,000. One hundred and eleven national banks' sworn statements, in Texas, March 6, show they only lack something over \$20,000,000 of having enough cash to pay their depositors. Who says the banks have plenty of money? —*G. B. Harris, Bruceville, Texas, in Nonconformist.*

One of the bankers of Pueblo, Colorado, who lately closed his bank, explained that his reason for doing so was the want of confidence displayed by depositors. This is decidedly rich! Depositors should understand that, after this, to deposit money in a bank is highly respectable, but to withdraw it is a very disgraceful proceeding which will promptly

be punished by suspension of the bank on which a run is made. If depositors are gullible enough to still entrust their hard cash to the mercies of the bankers they deserve to, and will, be cleaned out completely. The banks in the United States are full of wind, and depositors who do not get their funds at once will probably get from five to ten cents on the dollar; it will serve them exactly right too. Any one who is green enough to be caught by the chaff of the capitalistic news monger or the oily tongued financier pirate will be looted to the last copper. One thing is certain, the big capitalists are taking no chances; whatever hard knocks the small fry depositors may have to endure, the inner circle of the gold bug ring is making sure of everything in sight. While smaller firms are going to the wall every day, not a cloud mars the prosperous days of the big trusts and multi-millionaires. The more wrecks among the small fry the more bountiful the harvest for the omnivorous Shylock. The crash is not coming; it is already here, but it will accelerate its course of destruction until a few hundred captains of industry will own everything in sight. When this has been brought about, the people will have to become very humble and obedient to the commands of the victors. People had best secure their small change while there is still a chance to do so, otherwise the banks may close down on account of lack of confidence!—*Carl Gleeser.*

#### Abolish Legal Tender Money!

EDITOR OF THE FLAMING SWORD:—As a searcher for more light, and a more penetrating analysis concerning the currency or money problem, allow me space for a few words without considering them antagonistic to your views, but rather in the light of an inquiry, with a view to arriving at a clearer understanding of the system which you propose as a substitute for our present chaotic and destructive one. I say with you, "demonetize gold and silver!" You and the old "Greenbackers" have given unanswered and unanswerable reasons why such a sweeping measure concerning metal money would result in great benefit to the mass of mankind. As to your proposition to "destroy legal tender" entirely, even though all existing debts were repudiated,—may not the wisdom of such a course be, at least, an open question? Mr. Gleeser affirms two propositions (see his article in *FLAMING SWORD* of June 17, 1893,) which I think are erroneous, and which force upon my mind the belief that he, as yet, does not fully realize, or rather has not completely analyzed, the fundamental difference between a government issue, and a bank issue of money. He says, "By enacting legal tender money, government has enacted indebtedness,—slavery." In another place, he says, "The objections that we entertain against legal tender money reside in the fact that it entails the necessity of borrowing, consequently of interest and debt." Now, if Mr. Gleeser had affirmed this of a bank-of-issue currency he would have been entirely correct, because that system necessarily involves debt, for the reason that bankers never give out their notes except as people borrow them; giving their notes to the banks for amounts in excess of the currency borrowed, inasmuch as the discount or interest is always deducted in advance. Thus, you see that, under an exclusive bank-of-issue system, the people would never have money enough to even pay the banks. But with an exclusive government issue, the opposite would be true. Let us suppose, now, that all debts are canceled, and gold and silver demonetized. Then we will provide that the general government liquidate all of its expenses in treasury notes—receivable by the government for all dues and taxes, and made a general

legal tender—and continue so to do, until there is a sufficient volume in the channels of trade and industry to practically effect all exchanges of products, services, etc., upon a cash system. We will suppose that such limit is \$60 for every man, woman and child in the United States, or \$8,900,000,000. The government now ceases the issue of *new* notes, and institutes an equitable system of taxation for paying the expenses of government economically administered. This tax power of the government would be the only factor or force that could absorb any part of this currency from the hands of the people, because it (the said currency) was originally paid out for *service* and *not loaned*, as in the case of bank notes. The government then proceeds to pay this same currency (or rather such part of it as had been taxed in) out again for service rendered, and as population and business exchanges increase, new issues would be made proportionately.

Surely this system would *not* involve debt, but rather would free us from the present tyranny and desolation of banks-of-issue. Such a plan would provide a "*value currency*" such as you want. True, it *might* not be necessary to make these notes legal tender, as I believe the *debt* system would then be a thing of the past; but, even then, the legal tender quality applied to them could, it seems to me, do no harm.

Mr. Gleeser, in his "Value Currency" article, says: "Value is a proportion of labor as embodied in various degrees upon matter. To denominate the differentiated ratio of things, we employ units of account." Exactly so; and these treasury notes, issued for *service* and then exchanged for commodities and other service, constantly and indefinitely, free from the friction of debt and the robbery of usury, would truly, equitably and scientifically "denominate the differentiated ratio of things," and truly represent "the units of account current in the United States."—Charles Bonsall, Salem, Ohio.

The oppressive power of extortion practiced by the bankers nowadays is due to the legal tender quality with which the gold, controlled by them, has been invested. This being the case, will not the officials of the government inherit the same power if they control a purely fiat paper currency which can and will be manipulated by them, through taxation, as the bankers control the present monetary system through interest? We positively decline to accept or admit the right of taxation on the part of politicians as against the people. The genesis of taxation is one of robbery and murder. A conqueror exacts tribute (that is, taxation) from those he has subjugated to his sway, made his subjects, but the idea of hired men (as populists, of late, have been fond of calling the officials of the government) taxing their employers seems preposterous in the extreme. If these agents (?) of the people really perform services for the people they are entitled to an equitable remuneration from those for whom they perform the services. The right of taxation is the most barefaced imposition that has ever been perpetrated upon a trusting people. It is made up of the same cloth as the legal tender crime; both should be repudiated. If the government at the present time is merely an agency designed for the people's interests, then the agent cannot possess a single attribute that does not primarily reside in the principal. The principal in this case, the so called constituency of these government officials, is made up of adult male citizens only, of which our correspondent is undoubtedly one.

Now we will question you. Do you think that it is right for you to tax another man? If you realize that you, indi-

vidually, have no right to tax any one, you will readily admit that all other voters are of precisely the same status with yourself. An aggregation of persons cannot possess, acquire, or exercise, righteously, a single prerogative that did not previously inhere in the individual persons composing it. This being the case, from whence do we get the right of taxation? "Render unto Caesar the things that are Caesar's!" That means, give to the usurper that which he demands, (when you cannot help yourself) but repudiate this despotic extortion as soon as you are wise enough and strong enough to do so. The right of taxation is another idol we propose to smash. It is nearly time that the people of the United States rise superior to the relics of medieval barbarism, of militant practices, and awaken to the dignity of aspiring manhood. "Bear ye one another's burdens," was the teaching of the Christ; the best thought of the day endorses that statement of the Master. In the true commonwealth there is no more room for taxes than there is for interest. Let the government adopt some form of stamp for every service it performs for a citizen, similar to those used in the postal department. Such stamps should be for sale for any and every kind of labor products or services, but citizens should be free to use these stamps or not; they should be free to avail themselves of the services of government or not as they see fit. There should be no tax about it, at any rate. The officials of the government should not be enabled to command a higher remuneration for their services in that line than they would be able to obtain as simple citizens in other lines of social activity.

As said before, we do not recognize the taxing power of the government; we are also just as much opposed to the legal tender currency proposed by old time greenbackers and more youthful aspirants to prominence in monetary reform as we are to a legal tender currency of gold and silver. Denominate one thing legal tender, that is, the lawfully necessary article with which to liquidate taxes, pay fines and debts, as well as for the purchase of houses and other improvements upon land, and at the same time, by that very act, all other forms of wealth are degraded and made subject to an unavoidable dependence on the privileged article or thing. When we take into consideration that, industrially and commercially, man is represented by his products or his services, we will then come to the realization of the fact that by denominating one certain article legal tender, we elevate the men who control that article to the prerogatives of royalty while all others are reduced to the status of subjects, slaves or outlaws, only permitted to exist by sufferance of the haughty legal tender royalty. Many have become conscious of the baneful influence wielded by the bankers through the legal tender prerogative with which gold has been invested, but which they have, erroneously, ascribed to the metal instead of to the stamp of the government to which it is really due. Yet they wish to escape from their servitude to the bankers only for the sake of assuming an identical relation to the politicians, the office holders. Now, we desire to see the owners of gold and silver, and the public servants related to the balance of the people, on absolutely equitable terms; but this cannot be realized so long as any form of products, services, or checks for services or products are called legal tender to distinguish them from all other forms of products



or services or checks for the same.

The Supreme Courts of the different states as well as the U. S. Supreme Court has decided that lawful payments can be made only "by offering that which the law says is legal tender." At the present time a person can get in debt by accepting any form of real wealth, but the only way out of debt is by means of that which is called lawful payment or legal tender. Broad is the way that leads into the bondage of debt, but the way out of it is very narrow indeed. Such should not be the case. No man should ever be compelled by wicked enactments to meet an obligation which he has assumed in anything else except the labor of his hands. If the creditor should have any choice in the premises it should be limited to the selection of portable value in the debtor's possession; in such a case there should always be an equitable appraisement by arbitrators selected for that purpose. A rational monetary system consists merely of a method of divisible book-keeping, a process of recording accounts by check and stub regardless of the substance on which they are inscribed. Each check, while in use, would be both a receipt and a certificate of obligation assumed. We would replace legal tender money by such a labor check through the instrumentality of which it will be quite within the possibility of all who produce for and serve society to realize at least slight approximation to Christ's coming kingdom, by comprehensive co-operation in production and exchange.

In conclusion we wish to reaffirm that our whole argument hinges on the proposition to abolish legal tender. When we advocate the demonetization of gold, we mean, take away the legal tender character with which gold has been invested. Considering that some of the gold bugs claim that the money price of gold is the commodity price of the metal as well, they should have no objection to our advocacy. Bank issue or government issue is all one to us. *Legal tender money must be wiped out of existence! ABOLISH LEGAL TENDER MONEY!!*—Carl Gleeser.

#### How Shall We Keep Gold From Going out of the Country and Causing a Money Famine and Wide-Spread Ruin?

Simpletons who pose as the embodiments of all monetary science say, "Repeal the Sherman law! Demonetize silver!" We say to demonetize both gold and silver; neither of them will, to any dangerous extent, leave the country. Now for the proof. In the Franco-Prussian war France profited by her wisdom gained in the revolution of '48, requiring the Bank of France, against its protest, in the very outset, before pressure for money to carry on the war had bankrupted her citizens, to suspend specie payment, and issue plenty of full legal tender notes (not partially demonetized in the interest of gold gamblers and bond holders, as our greenbacks were). This was, for the time, demonetizing both gold and silver. Contrary to the predictions of all the supposed money-wise people, at the close of the war, although her government had gone to the wall, the Bank of France held more gold and silver than all the other banks of Europe put together. Nor did France see panic or financial trouble until, like us, she foolishly began the contraction of her currency to return to the pretense of specie payments.—O. F. L.

#### CONSPIRACY.

"It is stated among posted New York financiers that the administration—meaning by that its head—has sent abroad a sort of informally accredited envoy to the money powers of Europe and that that envoy's name is Anthony Joseph Drexel. His mission, to quote Mr. George W. Childs, "is partly business, partly pleasure." The business, as one of New York's best known bankers could tell if he would, is to assure the money kings across the ocean that Mr. Cleveland will see that the debtor class in this country shall get no help from him in any scheme to escape a *quid pro quo* in payment of its obligations. Mr. Cleveland, Mr. Drexel will say to the Europeans, sympathizes with the creditor class. The pleasure of the financier's tour will largely consist in a knowledge that the securities of himself and clients are being strengthened by what he is doing.

This is the whole secret of the Philadelphia *Public Ledger* and *Daily Transcript's* attitude toward the administration. The New York *Sun* calls Mr. Childs' paper "the President's organ." The better style for it is "the creditor class organ." The *Ledger* praises Mr. Cleveland because those astute financiers, Childs and Drexel, are heavily interested in public securities and other pieces of paper that depend at present almost entirely for any value attaching to them upon what the administration does about the money question. Said a New York financier to me: "This is the whole secret of the situation. Mr. Drexel is abroad to give Mr. Cleveland's administration a 'boost' in Europe's money centers. The *Ledger* is helping the deal along and its sanctum is just now the best place for treasury tips."

"But," said I, "isn't this all one-sided? What does the administration receive at the hands of Drexel and Childs?"

"Mr. Drexel and Mr. Childs are lending their immense influence to the treasury. The spectacle of so powerful a firm of bankers as Drexel & Co. setting the example of confidence in the money prospect here is preventing a stampede of our European creditors. In fact, Mr. Cleveland did not pledge the treasury to maintain the parity of silver and gold without first having this understanding with Mr. Drexel and these for whom he speaks.

"The whole trouble with Carlisle not long ago," proceeded my informant, "grew out of this Drexel arrangement. The secretary of the treasury thought he was being reduced to a figure-head when all these schemes were planned above his head. Then emanated the stories about his contemplated resignation, but as he is still in the cabinet the matter must have been patched up in some way."—*Chicago Daily News*.

While the common people are patiently engaged in the different branches of productive industry, plotters are assiduously engaged in completely undermining the people's interests. In the above clipping it is charged that banker Anthony Joseph Drexel, lately deceased in Heidelberg, Germany, was engaged in a disgraceful mission to the money lords of Europe. It is time that the wings of these birds of prey were effectually clipped. *Demonetize gold!*—Carl Gleeser.

There lies no nobility, no dignity in evil retort of any kind; evil is evil when returned as such as when given.—*George MacDonald*.

## COSMOGONY.

## THE MOON.

There can be no more interesting study relative to cosmogony and to luno-anthropology than that which is offered in lunar function and form. It is the hygieal center which governs the principles of formulative creation. The lunar sphere is the great menstrual reservoir and channel of universal fluxion as pertaining both to alchemico-organic activity and the corresponding principles in the organo-vital sphere of creation. She is queen of the psychic realm, as the sun is king of the pneumatic spheres. In this aspect of their qualities the sex functions of moon and sun are viewed from the external or exterie point of observation. As the hygieal center and sphere of formulative force she holds, in the solutions of her menstrea, all the elements of transformation from which the foundations of the universe are laid and its superstructure established. She is the terminal of the seven planetary oozings, and the final reservoir of their accumulations. The basis and resource of her power to rebuild are the seven laminae or beaten plates (*valayia*) of the firmament, rendered stable through the processes of her depository function. She is the final product of the action of solar energy upon the metallic strata contiguous and superimposed one upon another, comprising the outer rind of the crust of the earth, reflexed as an energetic menstruum and aggregated as the lunar gravo-photosphere beneath the contiguity of the upper stratum of the oxygen of our atmosphere and the lower circumference of the atmosphere of hydrogen above us.

The subtle and interior forces of the sun penetrate the inner crust and water of the earth's surface, permeating even the metallic strata and acting as a disintegrator to the layers of metallic substance, reducing their surfaces of contiguity to electro-magnetic and levic energy. This energy proceeds, as a complex solution or menstruum, from seven metallic bases constituting so many circumferences, formulating in the heavens—as it proceeds from these circumferences toward the center of the kosmos—the seven planetary spheres. The direct cause of the aggregation of the seven spheres or planets is the conjunction of the inflowing energies, of which there are seven qualities, with the co-ordinate seven qualities outflowing from the solar sphere. The moon is the culminating and aggregate product of the seven; she being the final receptacle of the seven fluxions.

## \*THE MOON'S PHASES.

The waxing and the waning of the moon are continuations of the same phenomena belonging to the planets. The moon is not a direct reflection of the earth's surface against the contiguity of our present oxygen with the hydrogen atmosphere above us, but the consecutive storage reflections of the various planes of metallic strata responding to the penetration of solar energy. We have in the moon a vague but correct outline of the surface of the earth, implanted by a storage process and viewed by us as a complex reflection of the concave of the earth. We see Europe, Asia, Africa, North and South America, Oceanica, the

waters of the earth, etc., pictured for our inspection in outline above us.

## ECLIPSES OF THE SUN AND MOON.

One of the principal proofs adduced of the globular form of the astronomical bodies is the fact that in an eclipse the supposed body passing between the one eclipsed and the sun forms a circular shadow. This would be positive proof if there could be adduced no other or better reason for the phenomenon. That is, if no other equally cogent reason could be assigned, this might be taken as proof; otherwise it is no proof. The sun transmits its radiations in a circular form, as may be illustrated by the appearance of the rainbow. These radiations strike or touch the concave strata of the earth's circumference as only a circumradiation can do, and must therefore, in a reflex action of those emanations, return to the pivot or center of influx in a circumconvergent, as they passed out in a circumdivergent form. Ecliptical phenomena, whatsoever may conspire to effect them, must necessarily conform in contour, in the circumcission or cutting off, to the circumvergent aspect of the energetic fluxion, whether afferent or efferent in direction. If it can be determined by what processes the circuit is closed and the current generated, it can as readily be determined by what processes the circuit can be opened and the current eclipsed.

## PURPOSE OF THE ECLIPTIC.

Every phenomenon is governed by law operative for some specific purpose. We therefore study the laws of the ecliptic with the end in view for which they are instituted. The object of the ecliptic and the operation of its functions is the conservation of energy and the perpetuity of motion. "Except those days should be shortened there should no flesh be saved," has direct reference to the application of the principles which govern the ecliptic in the alchemico-organic world, as well as those which govern circumcission and the direction of its uses as a religious rite, and the laws of conservation, operative in the alchemico-organic, are dependent upon those operative in the organo-vital, and are related to them as effect to cause.

## POSITION OF THE ECLIPTIC (CUTTING OFF).

The ecliptic is the line or direction of the sun's yearly course. According to the Copernican system it is the earth's orbit around the sun, and therefore the sun's apparent annual motion. The earth is a shell, with its concave surface occupied. In other words, the surface we occupy is concave instead of convex, and is comparatively stationary. That which we call the sun is the projected focus of the occult or hidden solar center. His motion is helical or spiral from east to west, moving toward the south, in his gyrations, six months of the year, and north the other six months. The limitations of these motions are the two tropics. He has no zenith point north of the tropic of Cancer, nor south of the tropic of Capricorn. The sun's zenith at the tropic of Cancer is June 21, and at the tropic of Capricorn, December 21. These are called the solstices; meaning the standing still of the sun, for at these points the sun circles the earth without going farther north or south till making a complete diurnal circle. June 21, the rays of the sun are vertical at the tropic of Cancer; December 21, they are vertical at the tropic of Capricorn.



## THE INFLUENCE OF THE MOTION OF THE SUN UPON THE METALLIC LAMINÆ AND THE SURFACE OF THE SPHERE.

In the orbit of the sun there are four prime points or centers; photoic, scotoic, caloric and crucioic. These four primary energies and influences follow one another in the gyre of the solar motion. Their action is as if there were four gyres successively following one another in the order of photoic energy (*lumen*, light), caloric energy (*thermos*, heat), scotoic energy (the energy of darkness), and crucioic energy (crystalline or frigid energy). Four distinct helices of energy are winding their course and exercising their co-ordinate and antithetical influences upon the surfaces they touch and the substances they penetrate, day after day, in the perpetual solar gyre.

Suppose we take the axis, the poles of which are heat and cold; the heat and cold points or poles being completely opposite. The tendency of the gyre of calorine is to perpetually expand as Helios (the sun) winds his never-ceasing spire. Following this course, twelve hours behind, crucioic, the freezing energy or the energy of crystallization, exerts its contracting force as Helios winds his way. Here, then, we have the application of the law of pulsation as regular as the expansion and contraction of the heart beat in the human body, and from the corresponding law in the alchemico-organic domain to that operative in the domain of the organo-vital sphere. We are not only enabled to observe the application of the principles of expansion and contraction, alternately applied in solar influence through the penetration of these solar energies, but we also find herein the law of insulation. The radiation of heat is cut off in the direction of the crucioic gyre, reflected back upon itself, and compelled to take a lengthwise accelerated course, producing friction and therefore the generation of magnetic energy of the terrestrial quality, as contradistinct to that of celestial origin.

CONTINUED.

## CORRESPONDENCE.

The great difficulty with the general reader is that he is not critical. In our illustration, page 387 of the *FLAMING SWORD*, (June 24) we stated that "on the basis of the supposition that space is illimitable, let us imagine two stars so far distant from the observer as to appear one, though a million miles distant from each other." We supposed a case merely for argument's sake. The principle is the same, whether the stars are a million miles or two feet apart. We were demonstrating the fact that the law of the foreshortening of space, or a thing observed in space, accounted for what is usually attributed to convexity, as in the case of the ship mast at sea. The same inquirer, G. W. K., propounds again the same old inquiry: "Why do the masts and spars of a great ship first become visible?" He means on the approach of a ship. The question has been answered in the *FLAMING SWORD* a great many times. We reply, once again, that it is because visual foreshortening curves the visual line. In vol. V., No. 25, (June 24) we have given a very clear diagrammatic illustration of foreshortening as the cause of the appearance.

Again our inquirer asks: "On the supposition that the

Copernican theory is not true, how can astronomers have predicted by these laws, the existence, and directed to the point in the heavens, the exact point where planets have been discovered?" Waiving the matter of the grammatical construction of the above, we think the reader can understand what is implied in the question. We look into the heavens and see a brilliant star observed apparently at an exact point. (Anyone not acquainted with its character would say, as the inquirer remarks, it is exactly located.) We now bring a telescope to bear, and find that the apparent star is two instead of one and that, on the assumption of modern astronomy, they occupy two places, millions of miles distant; that is, two points exactly located. These two points, now exactly located, may still appear as two, even under the influence of powerful telescopes; but, by and by, the magnifying diameter of a telescope is very greatly enlarged, and each of the two stars is resolved into a group of stars separated from each other by thousands of miles. Allow us to ask: "Did the original observation, or the second or the third one, exactly locate the star? "If so, it passes our comprehension. Then again the Chaldean astronomers as accurately predicted and located the stars as do the modern astronomers. Did the accuracy of their predictions demonstrate the truth of their theories? The Ptolemaic astronomers not only made as accurate calculations and predictions as the modern astronomers make, but promulgated the mathematical rules employed in the present calculus. Did the accuracy of their calculations and predictions prove the truth of the Ptolemaic theory of astronomy?

If the mathematician will enter into a calculus, the basis of which is the concavity of the earth—estimated at eight inches or nearly that to the mile—and measure a distance on that concavity one hundred miles, the course of which is in a line with the orbit of some star that he may locate, calculating that the one hundred miles is a twenty-five hundredth part of the circle—and then assume that two lines directed from the two extremes of the one hundred miles will converge to a point at the center of the sphere, the distance of which is four thousand miles, he may note the time of the passage of the star across the space of the two lines, and calculate the time of its reappearance at the same point. This calculation, because correct, would not prove the earth to be concave. The same calculation may be made on the supposition that the earth is convex—the corresponding lines being divergent, and the distance almost incalculable—and the exact time may be predicted when the star gets back to the denoted spot. This would not prove the earth to be convex, nor the Copernican system correct.

## The Dreamer.

A dreamer, sneers the worker,  
But the dreamer never sleeps at night who works;  
The dreamer thinks, that labor may be lighter,  
The laws be juster and the world more free.  
He stands upon the mountain top above the clouds,  
And with the glass of reason sees afar and clearly;  
While idly looking at the struggle of the world,  
Within his mind the better world to come is being born.  
The laborer gives us life by giving food,  
But 'tis the dreamer that makes life worth living.  
Today the people laugh his thoughts to scorn,  
Tomorrow, with bared head, they'll pause beside his grave.

C. M. Hammond.

## THEOLOGY.

## IMMORTALIZED.

How much there is contained in the caption of this article, and how little the world understands its significance! A man's renown may go down the ages of time through the pages of history, extending to generations, and finally be lost to the world, but his name and fame are not immortalized. Jesus, the Savior of men, attained immortality. His body did not see corruption. His personality was the name of God. The personal immaculate flesh—form and function of the man-God, Christ the Lord—was the *name*. This name, the Holy one of Israel, the immortal name of God, stood forth from the grave in which his body did not, nor could not, pass to decay. He immortalized himself through the perfection of character; he rendered his flesh immortal and appeared after his resurrection not as a spirit but as a tangible, material form, in a body so transcendently immaculate that it could not pass to corruptible dissolution. He showed to the world the new and living way, by having attained to the knowledge and possibility of dematerializing his body and converting it to spirit, in contrast with the old and dead way, namely, the corruption of the body.

The man is immortalized who overcomes corruption. The man who succumbs to corruption has not yet attained immortal life. Associated with the mortal and sensual life of the world is a world of spirits, composed of many spheres and phases, but as mortal as the mortal world to which it is related. This world is the source of those embodiments and influxes which constantly feed and perpetuate the corruptions of the mortal flesh. It is not a world or condition of immortal life. Above this sphere, or within it, are the heavenly spheres in which angels dwell. The angels have not attained immortality. The angelic heavens shall pass away and the angels—by the death and closure of their cycle—will be transposed to spirits of a higher order, but only as those angels descend by influx into those who aspire, through obedience to law, to the Godhood which elevates them above the angelic domains. It is veritable nonsense to talk of one's having immortalized his name or self while the body passes to decay. No man is admitted to any of the angelic heavens who is not willing to be instructed and principled in the great truth that God is man, that the Son of man is the Son of God, and that Jesus the Christ of God is the fullness of the Godhead bodily. The central and fundamental principle of the angelic heavens is that the Son of God was glorified in his humanity, and sits upon the throne of his Father by having entered into conjunctive unity with the central and personal Godhead. They know no other God, neither can they tolerate the sphere of any person who denies the Divinity of the Lord whom they confess the Son of God and the divine human.

No person since the Lord Christ has attained immortal life. The Lord God made choice of a woman, chosen from the race, to exalt her above all other women. He has brought her, through many embodiments, down through the generations, many times rendering her conspicuous in the offices she has performed for the race of men while perfecting herself and the race for the consummation of the fruit

of the tree of life. As the wife of Joseph, the patriarch, and the mother of Ephraim, as the espoused of Joseph and the mother of Jesus, she became conspicuous. Through a partial attainment of righteousness in the perception of one of the ten principles of the categories of arch natural life, namely, the chastity of the female, she ordained the Society of Believers who, through ignorance of what comprises immortal life, believe her to have attained the goal of human aspiration. Ann Lee, the foundress of the Society of Shakers, passed to a corruptible dissolution of the body, but having begun the struggle of the purification of the flesh, and continuing that struggle in the spirit, she has attained the mastery and is about to come forth reincarnate in the immaculate Motherhood. The time is at hand when, through the office of the Mother God, the sons of God will come forth in the arch natural. Through a conjunctive unity of the heavens (the old heavens that are passing away) with the old earth (the old manhood that is being burned up), there will be a new heavens and a new earth wherein dwelleth righteousness. This new heavens and new earth is constituted of the sons of God who will proceed from the arch natural Motherhood, the glory of whom no man hath yet seen, for she is not yet manifest.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Elijah the prophet is not a spiritual coming, but the personal presence of the one who shall overcome for the world. It is not *she*; if it had been it would have been so stated. "Behold, I shall send my Messenger, and *he*" (not *she*) "shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple" (as he did with the whip of small cords to drive out the money-changers); "even the Messenger of the Covenant" (conjunction) "whom ye delight in; behold *he* shall come, saith the Lord of hosts. But who may abide the day of his coming?" God has placed cherubim and a *flaming sword* at the east (rising) of the garden of Eden to keep (perpetuate) the way of the tree of life, and the world will soon appreciate the fact that the furbishing of that Sword indicates the coming crisis and cataclysm of the ages. "Who saith of Cyrus, he is my Shepherd and shall perform *all* my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid."

\* \* \*

### "A Sword Shall Pierce Thine Own Soul Also."

The flesh of Christ has become the heart of maternity. The womanhood of this age is awaking to high and holy aspirations. She would walk in the glorious light of all wisdom,—in the "liberty of the sons of God." As the ocean of her love swells with the upward rush of its currents of deep longing, she finds its surging waves dash but to break against the adamant wall of the limitations of a worn-out age, the *stony gear of ignorance*. This ignorance is the wisdom of fools who ignore the fundamental truth of the manhood of Deity, and the Deity of genuine manhood. As woman's aspirations for the light of righteousness increase, the darkness of sin's gloom deepens around her, and the struggle



and the pain grow tense and unbearable. The darkness must deepen and the pain grow to an agony so deep that its cry cannot fail to awaken the slumbering faith of the son of God in woman's heart of love. It must awake to lay hold of the eternal law of the cross as an arm strong to save, being the foundation law of life and immortality. The cross of the divine with the human at the beginning of each age is the ultimate and source of all heaven-born hope that maketh not ashamed. It is the Creator of the enlightening radiance of the Father of Lights. His vivifying power will cause the aspiring soul of womanhood—centered in Him—to bring forth the great outshining of Jesus, the Son of righteousness, in his many sons.

Where shall we look for the *perpendicular* and the *horizontal*,—the constructives of the coming cross? In what depths lie the hidden riches, and in what heaven is the all-seeing eye of their discoverer? The Son of man must be seen descending from heaven in the clouds of that humanity in whose filthy rags of mortality he must stand erect upon the earth. His filthy garments are all glorious as a revelation of the condescension of divine love. The eyes of his understanding—the windows of his soul—must be open to the Jerusalem from above, the ascended Spirit of Deity, the *eternal wisdom of love*; such is the *upright* in whom God dwells. Forth from the earth must come the womanhood in the depths of whose soul, pierced by the sword of truth, lies the love of Jehovah which can find no place of rest, save in the heart of the all-wise from which he can extend the tender and everlasting arms of his maternity. When the radiance of this cross streams forth, creation shall not fail to know that God is love, love that consumes to purify; love whose direst vengeance is tenderest mercy.

"Love divine, all love excelling,  
Joy of heaven to earth come down."

Wives, mothers, sisters, whether in the freshness of girlhood or in the rich maturity of a noble womanhood, "shun that which is evil, and cleave to that which is good;" make your calling and election sure to that high calling in Christ, the vocation of revealing his glory. In all thy ways acknowledge him and he shall confess thee. Let the sword of his truth pierce thy soul as it has pierced his own! Let it bring thee into full fellowship with his sufferings! If we suffer with him, we shall also reign with him. Let it pierce till it has sundered every tie that would keep thee from being the radiant arms of his cross—the divine powers of Motherhood to all living!

The mystery of the "sacred heart" is mystery no longer; out of that heart are the issues of life. The dead await the touch of its life-giving streams. Mater Dolorosa, lift up thy head and rejoice! Thou shalt be Haveh,—the mother of all living, and "shall be called the Lord our righteousness!"—*Bertha S. Boomer.*

#### Persian Precept.

Forgive thy foe, nor that alone;  
His evil deeds will good repay;  
Fill those with good who gave thee none,  
And kiss the hand upraised to slay!

—Selected.

#### Spurious Sanctity.

Surely one having seen that Sunday audience within the gates can no longer doubt the sanctity of such Sunday services.—*Unity.*

"Bring no more vain oblations; incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.\* \* \* Wash you, make you clean; put away the iniquity of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

God's idea of sanctity differs radically from that of such professedly religious newspapers as *Unity*. Ordinarily, today, where there is the most outward show of it there is the least real sanctity. True sanctity has nothing to do with solemn assemblies, man-made solemn scenes and imposing ceremonies. Such moral shows have neither God nor goodness in them, but are the means the adversary uses to impose upon men and cheat them into thinking they are something, religiously, when they are nothing, and through them to humbug the masses with apparent sanctity.

Humanity purified and regenerated from God is God's holy temple, and all real sanctity pertains to that. The great masses of men who gather in vast assemblies and engage in solemn ceremonies, like those on the World's Fair grounds, have no real regard for God's holy temple, his humanity, and to speak of sanctity as applied to them is to misapply the term. The solemn assemblies of Juggernaut are as really sacred and acceptable to a just and humanity loving God as are those addressed by Dr. Thomas in Jackson Park, or Dwight L. Moody, in Forepaugh's circus tent. What God wants in an assembly that is sacred to Him is real regard for truth and justice to his humanity. No man who builds institutions upon usury, which His law sternly forbids, or scatters beautiful platitudes broadcast at ten thousand dollars a year—thus practically sanctioning all the oppressions under the sun—can, at the same time, be a promoter of real sanctity as God sees it. His word to all such, now and always, is: "It is iniquity, even the solemn meeting." "Wash you, make you clean; put away the iniquity of your doings; learn to do well, seek judgment, relieve the oppressed," before you begin to pose as models, or preachers of sanctity.—*O. F. L.*

The money power owns and operates the liquor traffic for the purpose of debauching the people, corrupting our elections and perpetuating its hold upon the productive and business interests of the country. This is the deadly upas that must be removed before we can expect to avoid its death-dealing poison. Whoever, by his vote or influence, deliberately and knowingly seeks to perpetuate this system of money rule must be held as morally responsible for all its demoralizing consequences, no matter how exemplary may be his habits or sanctimonious his professions.—*Alma News, Alma, Kansas.*

We want a financial policy, not controlled by the farmers, but controlled by *all* the people in country and city who, by honest exercise of mind or muscle, contribute to human culture and comfort.—*National Spectator.*

## SOCIOLOGY.

## Trouble Brewing in the Catholic Church.

Archbishop Corrigan is little disposed to yield to the authority delegated to Satolli by the Pope. He refused to restore Dr. Burtisell to his parish, from which he was removed by Corrigan for sympathizing with McGlynn at the time of his controversy with the church over the land question. Corrigan is no fool. He observed how McGlynn anathematized Rome and called Leo an old lady, together with other uncomplimentary epithets, and he has seen how this fractious priest has nevertheless been restored to favor by the Pope. Corrigan reasons that if McGlynn can do as he did and be pardoned, without suffering either humiliation or penance at the hands of the authorities at the Vatican, he can do the same as the archbishop of New York. The truth is patent to any one with eyes, that the old dyspeptic gentleman at Rome plainly sees the seeds of insubordination and discontent taking root in the church, and he hopes to bring about peace and harmony through a conciliatory policy which can only aid in disintegrating the power of the papacy.

Corrigan is in sympathy with, and is acting in, the interests of the Jesuitical order in the church which controls the Catholic University in Baltimore. There is as much difference between Jesuitism and what is ordinarily known as Catholicism, as there is between the conservative and the liberal Unitarian; the only difference being that the Jesuit hides his real convictions while the liberal Unitarian does not. The Jesuits are far ahead of the Catholic priesthood in their grasp of occult knowledge. Catholic priests are as a rule gross, while the Jesuitical fathers are refined. The priests, in what we would term the orthodox division of the church, are materialistic and stupid, while the Jesuits are spiritual and alert. The two orders cannot work in harmony much longer. Archbishop Ireland, with the Pope and Satolli, favors the liberal, conciliatory policy in the matter of educating Catholic children, holding to the view that if Catholic parents desire to send their children to public schools they may do so without censure from the church.

This is clearly a shallow policy for Leo to adopt; if he were not in his dotage he would see that it means little for the future supremacy of Catholicism. Archbishop Ireland favors this course because he is an ambitious priest who desires to grow very popular with the people at large, hoping thereby to ultimately secure great political power and preferment. The subtle and cunning Jesuit sees the lack of wisdom in this policy of Leo's, and is enraged at the shortsightedness of the church at such a critical period of its career. The Jesuit is perfectly right in urging the enforcement of a strict adherence to the parochial school for, manifestly, only thereby can the church hope to retain solidarity. The Jesuit is becoming impatient at the stupidity of the orthodox faction in the church and there is clearly being drawn in this country two distinct lines in the church for that reason.

The Jesuits wield the real political power of the church, for they alone have known how to cultivate it. They are masters of diplomacy and chicanery. Jesuitism stands for intellect without moral conviction. As all institutions of the closing age are disintegrating, the Catholic church can be no

exception to the rule. Its disintegration is positively essential for the final aggregation and polation of that esoteric force which will stand as does the Jesuitical order for intellect without conscience, and presume to oppose and prevent the final triumph of Koreshanity.

There is no question but that the really intelligent world will intellectually accept Koreshan Science within the next ten years, for intellectual minds, whether they be conscientious ones or not—Jesuits or otherwise—hate stupidity. With the gradual overthrow of old religious systems by modern science, Jesuits, in the spiritual world as well as in the natural, will see that the incontrovertible cellular theory of the cosmos—which other minds than that of the real founder will claim to have discovered—is the one weapon needed to fasten their control anew on the nations of the earth. They will promulgate it in the interest of the devil, for his satanic majesty does not mean to be outwitted. He will, at any time, borrow any idea from God that will perpetuate his power.

Do not forget, then, that the intelligent people are bound to accept the science of this doctrine—either intellectually or affectionally—until there will finally be two distinct polate centers—one contending for God and the truth, the other for the devil and the perpetuation of his power. Thus will culminate the great battle of Armageddon which was typified in Joshua's battle with the Amorites at Gibeon (meaning hill city; Armageddon, battle on the hill), when the sun will again stand still as it did at Gibeon, and Jehovah's hosts triumph over hell and establish the divine kingdom in earth.—C. J. M.

## More Important to Women Than the Ballot.

At the Woman's Congress a song was taught to, and sung by, the audience to the tune of "Marching through Georgia," the burden of which was that voting would make woman free. No doubt the Woman Suffragists are teaching according to the best light they can receive while going about with their eyes shut; but to Koreshans the looking to the ballot as a deliverer of woman from her bondage is a fallacious idea. And why? Because through the ballot they can right only circumferential wrongs and leave untouched the central and basic wrong. Woman's fundamental slavery—through which she suffers every variety of male dominance that hampers and degrades her—is her dependence on man. There are two lines through which she usually reaches this dependence; first through her love nature, whose intensity makes her subservient in every way to the one beloved, sometimes against her own convictions of right; second, and it must be said to her discredit, through her demand for support, either from non-ability to support herself, or from love of ease and luxury. If we can educate woman to realize that she must be absolutely independent of man's support whether she be married or single (and few women but would be that if their industrial efforts were well directed and properly remunerated), and that her own head—instead of the man's—must lead her heart, we can do more for her real freedom and progress than the Suffragists or other reformers ever dreamed of. This work is one of the great aims and objects of the Koreshan women. They, in adopting the basic reform,



are being freed as no other women are freed, and are become the central nucleus of the woman's reform movement, from which will go forth the directing and salvatory power to the circumferential movement of the mass.

But things must act and react. The mass of women must work awhile in these outside lines, in order to gain certain experiences and to find out how little the ballot really gives them. Besides, the efforts of women to open for themselves new fields of industry give better opportunity for their self-support, which is certainly a move toward liberty; and the attention paid physical culture is another. Of those who, through love of ease and luxury, still hug their chains we say, let them so remain until the latent spark of womanhood in them evolves a desire for a life of use and freedom. To those who love "not wisely but too well," we say to remember who said, "Thou shalt have no other gods before me," and count him a false guide, unworthy of her trust and love, who would lead her to disregard the commands of God, or even violate her own sense of right. To those who are enlisted in the great army of combatants for woman's freedom, we would offer encouragement and assurance that the great object will be attained, and that more speedily than they hope for at their present rate of progress.

Just a little more development of mental and physical stamina, just a little opening of her eyes to the real truth, and the progressive woman on the circumference will take a long step forward, clasp hands with the central woman and form a concentration and scope of power that will give woman all her rights from the foundation up.—*Alice Fox Miller.*

### Drunkenness is Increasing Under the Gothenburg Plan.

No scheme for the perfecting of the human race in the matter of drink looks more beautiful upon paper than the Gothenburg system; but when it comes to be examined by the light of actual facts and experience, the results, as we have frequently had occasion to point out, are not quite satisfactory. The Foreign Office report by Consul-General Mitchell, of Christiania, upon the working of the Gothenburg system in Norway, which has just been published, comes at a very opportune moment. The Consul-General evidently thinks that this plan of regulating the drink traffic is a complete failure, from the temperance point of view. It is a very nice thing for the rate-payers, no doubt. The profits on the regulated traffic pay partly for road making, education, museums, hospitals, asylums, and many other of the equipments of the state. But the share-holders get a certain five per cent on their investments, and the shares are frequently above par, and would always be so if the municipalities had not the right of repurchase. The companies push their business as though they were enterprising Burton brewers. It is not surprising, therefore, to learn that there is a steady upward rise in drunkenness. The most tangible result of the system seems to be that the state is largely 'run' upon the profits of drink.—*James Gazette, London, England.*

So long as human relationship is sustained upon a false and artificial basis, so long as the almighty dollar reigns as the absolute potentate and dictator in the affairs of men, there will be a demand for stimulant; and where there is demand supply will surely follow, provided there is money in it.

The Gothenburg plan of control of the liquor traffic has been lauded to the skies as the most effective temperance measure that has ever been applied, yet if the information of the *James Gazette* is authentic (we have no doubt it is), then it is plain that it is the most consummate and cunning contrivance for the debauchery of the whole people. Tell the respectable citizen that through the governmental management of the sale and manufacture of alcoholic beverages he may be released from all taxation, and at once he will be in favor of it and work and vote for it with might and main. The liquor traffic is carried on for the money there is in it; so long as there is legal tender money in existence, and human happiness and well-being are made dependent upon that fetich, so long will men accept the disrepute attached to the sale of liquors for the sake of the financial emoluments accruing therefrom.

The prohibition party has not fully considered all the elements that enter into the drink traffic; it is not carried on so much for the purpose of doing away with the evils of intemperance as for the sake of pulling the wool over the eyes of a large number of well-meaning but short-sighted people. We do not wish to be understood as if we were reflecting upon the sincerity and honesty of purpose of the rank and file of the party—such is not our intention—but we charge that the leaders of the party are deliberately using it for the sake of maligning the working people whose miseries, they charge, are entirely due to intemperance. Intemperance is not the disease; it is only one of the symptoms of it. "The love of money is the root of all evil." It is this love that lies at the bottom of the drink traffic. If the journals devoted to the cause of temperance reform and prohibition do not discuss this phase of the subject they are recreant to the trust they have assumed and to the confidence reposed in them by their constituency. Strike at the fundamental fallacies of the day and the evils flowing from them will fall of their own corruption and rottenness. The fight between the partisans of the liquor traffic and the friends of temperance and prohibition is waxing hotter; temperance people have at divers times looted saloons, set fire to them and in some instances wiped them out of existence by the aid of explosives. The liquor interest is now charged with retaliating by blowing up the residences of some very aggressive prohibitionists in Iowa, as well as the destruction of the plant of a printer in Kentucky who published a prohibition organ; such methods will never win; crimination and recrimination will only accentuate the mutual hatred that will surely eventuate in sanguinary conflict.

The overthrow of the present system of legalized robbery is the one thing needful before a successful campaign can be made upon the liquor interests. By the destruction of legal tender money the wind will be taken out of the sails of that piratical craft,—Alcohol. Escape being cut off, "Common Sense" and "Better Opportunity" can then move up alongside, throw in their broadsides and forever sink the rotten hulk beneath the waves of a rejuvenated humanity.—*Carl Gleeser.*

Some positive, persisting fops we know,  
That, if once wrong, will needs be always so.

—Pope.

### Pungent Paragraphs.

The delight of use is the ornament of utility.

Live right, and God will see to it that you will die no more.

Many persons float as aimlessly through life as a boat without a rudder.

The only honest debt a man owes is to love God and serve his neighbor.

Man, as he is, keeps himself busy polishing his sepulchers and admiring his tombstone.

It is a fine system of finance that has to go through a periodical panic and bankruptcy to readjust itself!

Justice upon earth is a mockery. Who gets an equitable reward for well-doing, or just punishment for evil-doing?

There is no end of books,—that is, of book accounts; once begin and the cash will never again balance the ledger.

The world is all agog on the industrial question. Each is either a gog or a magog;—that is, a capitalist or a laborer.

The heathen idol-vender that displayed a five dollar gold coin besides his joss, as the American idol, made no mistake about it.

The founders of society should re-cast it so that the virtuous and industrious would get the honors instead of the rich and the rascally.

Buffalo Bill's Wild West should have its antithet in an exposition of the Gentle East,—a display of the insipid, silly toydings of Ward McAllister and his charming four hundred.

Prudish Christianity is very touchy upon the sex question. Such subjects are tabooed in their sacred circles, but if their secret practices were displayed in open day it would make a South Sea Islander blush.

If all the noise wasted on Fourth of July could be concentrated in one church, into one prayer, it would not be sufficient to make the foolish lip service of the Christians heard at the throne of God. God wants use of us, not praise.

It is remarkable how one small boy—who cannot in two days saw off a block of wood and split it into kindling—can, on the Fourth of July, keep six blocks rent with ear splitting noise all day long and far into the night, if his tin bank account holds out.

Now is the golden opportunity of the United States. England is determined to force us to the gold standard of value. If congress should have the sense and the sand to demonetize gold, the power of England would be forever broken and our people set free from the tyrannizing rascality of our own Wall Street as well.

When a church will get down to the real work of equalizing the conditions of humanity, so that the honest laborer will get bread and plenty of it, it will have found the way to reach the masses, but not sooner. They've tried to reach the childrens' hearts by offering them the stone of Church brotherhood long enough.

The doors to Trinity Protestant Episcopal Church, New York, are closed to the poor at a cost of one hundred thousand dollars. The rich only can enter such costly portals. A sad travesty upon the tramp life of him who said, "I am the door!" Those that essay to enter by one hundred thousand dollar doors enter some other way.—*J. S. S.*

Our clergy—the good, the pure, the righteous, the men who can prate of love to God and devotion to the neighbor—may stand on tiptoe and, at arm's length, drop their tickets into the slot of the ballot-box and then hasten from the cesspool of corruption for fear of contamination; but dare they boldly step into the gutters of the nation's filth and remove the garbage of a century's accumulation?

### SHARP CUTS.

Were the Jews that Christ drove out of the Temple doing aught save what is now called legitimate banking?—*Minden (Neb.) Workman.*

Every kind of useful property should possess an equal debt-paying power under the law, in proportion to its utility and desirability.—*Alma News.*

Gold may be going abroad because it is scarce, but that is not reasonable. It is going to pay interest to the money loaners of Europe.—*Industrial Union.*

Had God ever intended all of humanity to think alike, he would have provided that all should have the same size and shape of heads, and the same expression.—*Pomeroys Advance Thought.*

Startling as it may seem, the public debt of the United States, when computed in the present prices of products, is just about as great as it was at the close of the war in 1865.—*Chicago Sentinel.*

"In the change of government, the poor seldom change anything except the name of their master;" so wrote Phadrus about A. D. 20. The poor man seems to be holding his own pretty well.—*The Denver Road.*

It is just as debasing, just as humiliating, to be enslaved by money tyrants as it is to be enslaved by any other kind of a tyrant, and the American people have themselves to blame for the hard times through which we are passing and for the prospect of hard times just before us.—*Progressive Age.*

There are times when the formation of matter is so rapid that the speed of progress is impossible to thought. These changes apply mainly to the practices of society. Changes in the political structure are only wrought by revolution—rebellion on the part of the advanced state of society to the primitive authority of the rulers. Thus, we have in England a 1605, in America a 1776, and in France a 1789. History repeats itself. We will see bloody days before 1900.—*Mystic Herald.*

If the people really understood the rottenness and injustice of existing systems they would have a change within mighty few hours, or there would not be one stone left on another at the National Capitol. It is ignorance and ignorance alone, that keeps our people under the thumb of plutocracy, and causes them to submit to the most palpable outrages imaginable. The Alliance has not done its work. Let it continue to investigate, educate and agitate until the thieves and money-changers are driven from the temple of our republic.—*Nonconformist.*



## The Scapegoat.

I see a man with eyes downcast,  
His shrinking form with sorrow pressed,  
He, heedless, braves the bitter blast

His face with shame flame hot;  
What crime is hidden in his past,  
What secret buried in his breast,  
Why goes he forth with footsteps fast  
To wilds where men are not?

Those pallid lips but yesterday  
His Lord and Savior did betray,  
And now he goes his lonely way,

Upon his fame a blot,—  
A blot so black not ages may  
Suffice to wash its hue away;  
A tribute to him none may pay,  
And hate his bones shall rot.

And yet a righteous deed was done,—  
He took all sin himself upon,  
Into the wilderness hath gone,

That they be without spot;  
Stern sense of duty urged him on,  
He knew one must betray God's Son  
And he did dare to be that one,  
A Hero's part, God wot.

And as the cycles onward roll,  
And ages pass in awful haste,  
One day he'll reach that utmost goal,—  
The sacrifice his lot;  
And when God measures up the whole  
And judges earth from pole to pole,  
With Martyrs' names He will enroll  
Judas Iscariot.

—Ella M. Castle.

## Literary Notices.

The "National Popular Review is an illustrated journal of Preventive Medicine, Applied Sociology and Current Medical Sciences." The July number contains a very interesting class of subjects. Published by J. Harrison White, 701 Schiller Building, Chicago, Ill., and San Diego, Cal. Subscription \$2.50 per year; single copy \$2.25.

The July *Arena* presents a very creditable list of contents. C. J. Buell has an article on the money question; Emil Blum, Ph. D., has written on the "Realistic Trend of Modern German Literature." "Our Foreign Policy," is the title of a well deserved censure upon the reprehensible practice inaugurated in our foreign intercourse, from the pen of Wm. D. McCrackan.

Editor B. O. Flower holds forth about "Pure Democracy vs. Vicious Governmental Favoritism," book Reviews, etc. Published monthly, \$5.00 per year, single copies \$.50. Published by the Arena Pub. Co., Pierce Building, Copley Square, Boston, Mass.

The *Monist* for July has been received. It is a quarterly magazine, published by the Open Court Pub. Co., and edited by Paul Carus. It is devoted to the philosophy of Monism. Subscription per annum \$2.00; single copy \$.50.

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## THE LATEST SPOKEN.

CHILD LABOR IN THE COAL MINES.—The question of child labor is now agitating the minds of the leading thinkers of the world. We have it in full force. Could you but visit our "breakers" and see the little boys drudging like slaves in an atmosphere of great unpleasantness, you could form an idea of the importance of the question. No one but he who goes through the crucifying ordeal can picture it in the mind. What would you think of parents who would send an eight year old boy to the "breaker" to work for forty cents a day? That is about what you receive when you enter first; but do not blame them; poverty compels the deed. Think of a little eight or nine year old tot arousing from a warm bed at five or six o'clock in the morning, with the thermometer below zero, and, shouldering a dinner pail as large as himself, starting for the "breaker"! A cold dismal structure is his home for the day; the sunshine of happiness, an unknown visitor; his comrades, like himself, poor, ignorant and mischievous boys; his tutor a burly brute who keeps a rod in his hand and strikes several blows for each offence. We talk of Siberia, but the life of a slate picker in Siberia was bad as anything in Russia. Deprived of an education, dwarfed in body, corrupted by vice of all kinds, doomed to slavery for eternity, this is the lot of the poor "breaker boy."

The aristocracy charges us with drunkenness, but never helps us to rise above it. Is it any wonder that we have criminals and ignorance in our midst? The unjust system of government is to blame for most of it. I have been in a great many breakers and this very day conversed with little fellows who were not ten years old. The ways of the world are queer indeed. To give you a rough estimate of the number employed inside and out is all that I can do. I counted thirty boys in one breaker a short time ago, who, I knew, were not twelve years old. Take that as the average and we have twelve thousand boys under twelve years of age working outside. The same may be taken as to the inside, which makes twenty-four thousand boys wasting a life to sustain a life, and to create millions for coal barons.

The law against child labor is worthless, for poverty compels the parents to swear that the child is of employment age. I have seen fathers sign the certificate stating that the boy was twelve years or over and that the company would not be responsible for any future consequences. When starvation is howling at the door perjury seems insignificant. It is hard to blame them, for poverty is a dreadful companion. I could not picture to you the extent of child labor, you can better imagine it.—J. A. Lennon, in the Representative.

If a silver dollar is worth only sixty cents the laborer must still do one hundred cents worth of work to get it; with it he can buy only sixty cents worth of food which he has also produced at an actual cost to the capitalist of ten or fifteen cents. He is compelled to do this because the losses of trade, like sediment, are always driven to rest in the lower stratum, at the bottom.

"No bank can pay all of its depositors at once, and for that reason the time is sure to come when they cannot pay them at all.—J. S. S.

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Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurttemberg, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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