

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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SOCIOLOGY.

The Equitable Distribution of Wealth is a Fundamental Principle of Genuine Christianity.

There are two great principles that especially concern the human race, namely, demand and supply, which, if regulated, would go far to accomplish the solution of the monetary and labor problems. Demand means the requirements which include the necessities, comforts, and luxuries of life. This factor of the proposition seems simple enough. How shall the demand be met with the least expenditure of force, and the most equitable distribution? This question, which involves the second factor in the proposition, seems a simple one, though it may involve more perplexity than the first. We have unmistakably demonstrated the fact that about the only means of supply is the application of industry, and also that to the industrious belong the proceeds of labor. This last proposition appears to us unanswerable, and requires no argument. If the laborer requires only those things which nature and art unite in producing,—by the laborer we mean all men who are industrious, intellectually or with the muscle,—does it not logically follow that the combination of muscular and mental effort should be economically applied? The object of labor is the procurement of useful things. The least expenditure of mental and muscular energy, for the greatest amount in return for that expenditure, looks to us

to be the application of an economical law. If comparatively little force is exhausted for the useful things of life, much more time will be reserved for the cultivation of the mind and for healthful recreation.

A great amount of mental and muscular force is exhausted in seeking for, digging, and preparing gold and silver for human service. To what use, mainly? That a specially favored class—a class for which nearly all legislation is conducted—may make of them gods of silver and of gold, in express violation of the commandment, "Thou shalt not make to thyself gods of silver or gold, for the Lord will not hold him guiltless," etc. The laborer wastes his energies in the procurement of gold that the favored class may place upon it a stamp which augments its valuation—not its value—six or seven times, that it may be placed in the hands of the favored class as an instrument of extortion and torture. Just think of a man working all day for gold, handing it over to the extortioner to stamp as money, then working again all day for about one fifth of that gold—made five times dearer through the stamp upon it—before he can purchase the essentials of life! If the stamp on gold were removed, throughout the world, it would be almost, or comparatively, valueless, and, if no other article were substituted as money, men could procure the essentials and even the luxuries of life in superabundance. It cannot, however, be accomplished on the basis of the competitive system. It does not make any difference whether gold leaves, or remains in, the country except so far as it may be of common commercial use like every other commodity.

All men shall combine for the one common end, namely, the storage for general and specific distribution of the abundance which a little labor will procure. This will be after the great conflict of Gog and Magog,—capital and labor,—in which the third wave culminates. Without equitable distribution and the destruction of the competitive system the FLAMING SWORD could not consistently advocate the destruction of fictitious money. The destruction of the competitive system would simplify all human relations. We do not look for this independent of a divine overshadowing and the operation of a more Holy Ghost than the ghost that actuates the modern Christian church, reeling with its pollution.

Some will say that we have no right to interfere with the honest accumulations of the rich. It was said with equal force that we had no right to interfere with the honest accumulations of the slave owner, but God's justice demanded the liberty of four millions of slaves, and for the iniquity of the bondage came righteous retribution. Africa-America was partially restored, and the slave owner lost his property and became poor by the inevitable decree of justice.

EQUITY NOT NECESSARILY EQUALITY.

Among the popular beliefs of communists and socialistic reformers is this, that equity necessarily implies equality. Nothing could be more foreign to the truth. The equitable distribution of property is its righteous distribution, but that may be an exceedingly unequal distribution. We are commanded not to "cast pearls before swine." We are told, "My God shall supply all your need." Equity requires that goods should be sorted or apportioned according to needs. A man's need is of that which is for his highest good, and that can be determined only by one perfect in love and in wisdom. He who acquires the perfection of both as measured by the standard of the Lord Jesus Christ is destined to be the victorious overcomer,—the Savior of the seed of the immortal, "the Judge of all the earth." Shall not the Judge of all the earth do right? To give a man that which he cannot appreciate at its true value—which is its highest quality of usefulness—is to furnish him with a temptation from the devil. God tempteth no man. He suffers us to be tempted for our discipline, but not beyond what he is willing to enable us to bear. If we refuse to avail ourselves of the power to resist (which he stands ready to give), we must reap the fruit of our refusal and suffer till corrected by our own wickedness.

An equitable distribution of all things is such a distribution as will bring each thing into the possession of him who will make the best possible use of it for the good of all. In doing this the possessor also uses it with greatest profit to himself. No man liveth to himself, and no man dieth to himself. We are constantly a blessing or a curse to others. Every good and every perfect gift cometh from above,—from God who is love. Genuine divine love is the only source of real blessing to all. "We may give all our goods to feed the poor," we may *equally* distribute all earthly possessions, "we may give our bodies to be burned" in defense of fallacious conceptions of truth, yet, if "we have not love, we are as sounding brass and a tinkling cymbal." "Love seeketh not her own." There is no self-seeking in God. He seeks to bless even at the cost of bringing upon himself the enmity of the world. In himself he destroys the enmity, transmuting it to power to speak peace and good-will to men. "He does not *willingly* afflict nor grieve the children of men." His voluntary acts are all for their ultimate production in the likeness of himself, but the consequences of that which is involuntary must constitute a base for all of his voluntary operations, a background for all glorious revelations, a chaos from which to bring the new order.

We find, today, a universal appearance of injustice which men, in the vain glory of the wisdom of fools, seek to rectify with their follies. Some would establish justice by putting all humanity in coats of gray of one cut; others would equally divide all the land and have all the poets, musicians and artists turn gardeners or farmers, instead of stirring up the gifts within them, that souls with ears and eyes may feed on that which feasts. Others regard all the fruitage of God's gifts from the mind of man so non-essential that they would have us return to the crudities of savagery, that equality might reign. The embodiments of these various conceptions of reform group themselves for a

fight with all opponents, and the insistence of each, in its own variety of equality and fraternity, produces simply a friction of lawlessness, the pain of which will soon make all cry aloud for a God of equity. "Before they call I will answer, saith the Lord." Already he stands at the door willing to supply all needs of body, soul and spirit. All *things* are possible with God, but the violation of his own law is not a thing possible. He will restore the foundation of his eternal law—the wisdom of his love—and on it establish his kingdom in righteousness, the glorious theocracy. It will not be a headless body nor a bodiless head. Its complete pattern is written in the members of his wonderful personality, our Lord Jesus the Christ, in whom was life and immortality, Fatherhood and Motherhood of being, the loving law of the perfect life which he delighted to honor. His days shall be long in the land given him by the Lord his God. That land is the humanity receptive to his Spirit. He coveted no man's goods. He coveted earnestly the best gifts, the privilege of giving the all he had humbled himself to receive, for the good of others. He bore no false witness, for love thinketh no evil, and the truth was in him. He stole not, for all was his because he was for his own,—the heirs of the kingdom. He committed no adultery, for the lusts of the flesh and the pride of life found no place in him whose love for the bride within—the eternal wisdom—made him a unity, satisfied with his likeness to his God. So highly did he esteem every member of his body—because of its perfect adaptability to its use—that his holy spirit of love supplied the need of each, defrauding none, and his was perfect health. He honored each for his work's sake, though one may have had but the beauty of usefulness while another the added attraction of comeliness. It is written that as one star differeth from another star in glory, so shall it be in the kingdom. In the orderly arrangement of the creative forces of the physical universe—proceeding from the mind of Jehovah for the perpetuity of life in its universal glory—we find sun, moon, stars, and planets (focal points of essential forces) related and located according to that law of love—the law of use—which inheres in all things.

To inherit our just share of the commonwealth of the true Israel of God, we must learn God's plan and our place in it. There is but one way of doing this;—we must turn to the law and the prophets under the guidance of that one of whom Moses and the prophets did write; unto the Shepherd from Joseph, in whom is the quickening spirit from Judah. Of him it is written: "I will give him the treasures of darkness and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel." These hidden riches—the knowledges of the eternal wisdom; these treasures of darkness, the revelation of the mysteries of the kingdom of heaven—are offered humanity today in Koresban Science, that great body of truth in which all the eagles (knowledges) are gathered together. The great feast is prepared. Here are the guests whose needs are to be supplied, and who are welcome to receive all they are able to bear? They are making the long ago foretold excuses of marriage, possession of property and devotion to the dead. Nevertheless, many shall awake and come from the highways and byways of mortal humanity and sit down on thrones strengthened

with the strength of the Spirit of the Lord—the spirit of truth, the hidden riches—and be endued with the power of divine love. The Gods will again walk with men, because in them. By these he will establish a kingdom; mark you, a kingdom in righteousness! An age-lasting kingdom whose foundations of eternal truth cannot be moved, and which will produce the celestial glory of the ages to come. In this kingdom there will be an imperial head. He will sit enthroned in the glory of a divine Motherhood who will nourish with the wisdom of love the great republic—the body of the people—whose servant she will be, because that people will serve her Lord with the loyalty of regal love, and all will be kings and priests with crowns to cast before *Him*. In this unity of divine love and wisdom there will be the power of almightiness. In this commonwealth—in which all will in honor prefer one another—nothing will be *too good* for anyone. The Lord will be in his people. “The earth is the Lord’s and the fulness thereof.”

Without the Lord and his Christ *ye can do nothing*, ye would-be saviors of men! Cease to patch up the tattered garment of the filthy rags of your own righteousness, and begin anew on the basis of His righteousness, which is obedience to law! Strive to enter in at the strait gate, to walk in the narrow way! He will meet you in that way, and endue you with power from on high, the gift of his grace, which is the impartation of his own *spirit of obedience to law*. We have reached the end of another age, and have come against another middle wall of partition between this age and a more glorious one,—the age of God’s rest in his people and their rest in him. We cannot climb over the wall; if we try to we will meet the fate of thieves and robbers. We may enter by the open door set before us,—the way of ultimate life in the flesh of Christ. “Seek ye the Lord of the harvest while he may be found;” “call ye upon him while he is near!” It is written that we shall be “caught up to meet the Lord in the air;” not into the physical atmosphere, but into that of which it is the visible symbol,—into the place of spiritual dominion in the natural. In passing into spiritual dominion, “we who are alive and remain” shall become the breath of God in man, the source of a divine life in humanity. Why look for absurdities when the rational, demonstrable realities are so much more glorious? Today, God says by his anointed, “Come, let us reason together!” In his calm, logical reasoning, he brings to bear upon our consciousness the force of universal law, revealing to us our hard and stony hearts and their inhumanity to man. We are proven to be, not Christs, but devils. They that have not the Spirit of Christ are none of his. That Holy Spirit did not establish drunkenness, uncleanness, sensualism, usury, competition, and the worship of the almighty dollar. Churches in adultery with all these abominations had better be swift in eschewing the name of Christian. The spirit of humility, the spirit of chastity, the communistic spirit, is not the spirit of the modern church; that has no place for the Lord and his Christ. The Lord, who is “that Spirit,” is “the same yesterday, today and forever, whether his name be Jesus the Jehovah, or Cyrus the Elijah. The spirit is the father and mother of each and is indwelling. The spirit is the owner of the house, and the house is owned by the spirit. Each does the work of the father

which is to establish the glory of the Mother—the eternal wisdom of love—by whom all men are born Gods, equal and free to establish equity in the earth.—*Bertha S. Boomer.*

The Initiative and Referendum.

The political reform proposed under the above nomenclature advances the idea that all questions of public utility and necessity should emanate directly from the people; that a certain number of people shall be necessary to propose any public measure for enactment. This is what is meant by the initiative; after it has been so proposed, then it shall be submitted to the entire people within the jurisdiction for which the measure is intended, and become a law only when a majority of the constituents have voted in favor of it. That the proposed measure would prove far more effective in giving expression to the will of the people, there can be no doubt. If the evils existing at present were due to our representative system—as the advocates of this new measure aver—it would certainly be a remedy, but here is where the difficulty lies. It is not so much our form or mode of relationship that is to blame, as the character of the people of which it is an expression.

The evils of the day are inherent in a sinful and fallen humanity; no sort of thimble-rigging will make it possible for public measures to be superior to the people from which they emanate. The stream cannot rise higher than its source. It is the heedless thinkers who blame the legislator for the character of public measures; but in the last analysis it is the people that are at fault, not the representative. A dishonest legislative agent may sell the people’s rights, but the populace itself will purchase or sell them; corrupt public sentiment is what makes it possible. Among a people filled with love for the neighbor, there would be no privileges for sale, and no one to either sell or buy them. The evils of society are not caused by the representative system, *per se*, but the representative governmental system—with its corrupt legislation and the party boss—is the result of an ignorant and vicious population. A student of sociology would have no trouble in arriving at the conclusion that the forms of societal relationship can express no higher characteristics than are contained within the component elements from which it has been derived. The concept of majority government is a glorification of the commonplace. Government by the majority, no matter by what especial method applied, means a government by knaves and rascals.

The human organism (we have reference to the entire humanity) contains inherently definite functions. These functions have become perverted; the salvation of the race depends on a resumption by the humanity of its respective and correct relationship. The new order of social adjustment will not come according to the wishes of the majority, but in spite of them. The reform of the world will proceed in the line of least resistance. Education and instruction are needed; next, the application of the laws of being by the individual in voluntary fellowship with like-minded people to every-day life. These are means by which the new kingdom can be established. A new inspiration from on high is necessary to help usher in the righteousness of that degree of life for

which the Christ taught us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven."—*Carl Gleeser.*

Germany and the Army Bill.

It is not an atrocious crime to be a young man, but to have the big head along with youth is unfortunate if not fatal. Germany at the present time has a young emperor who evidently desires to turn the world upside down. He is quite certain that there isn't as big a man as himself in the German Empire, and he is still undecided as to whether he has his equal in the universe. The young man is in a bad way. Hypertrophy of the brain in his case is a serious matter. He has an army bill before the Reichstag. A former Reichstag refused to pass this bill, and he therefore gave it, as a gay feminine deceiver would say, "the mitten." If the newly elected body does not sanction this bill it will also receive "the mitten." That will be mitten number two. Out of two comes a third. If the second mitten is handed out it would not be surprising if the youthful emperor receives the third accompanied with bullets, bric-a-brac or something worse.

Such a finality may, for a time, be averted by the passage of the army bill by the present Reichstag; but no close student of events will question for a moment that German imperialism has seen its best days. Emperor William wants a bigger army. He already has, we believe, a force of four million, but that immense number of souls ready to butcher and be butchered on the field of battle is not enough, apparently. Hypertrophical William wants the biggest army in Europe. We hope he gets it, as we desire that each one gets what he wants; but, with all his gettings, let him get wisdom!

Socialism in Germany is rapidly increasing in power. There is no force that can withstand its coming onslaught. The Emperor first adopted a conciliatory policy toward the socialists, which reaped no good results for the reason that socialism can never affiliate with imperialism. He has reverted to the iron heel policy carried on so successfully by Bismarck, but the results of such a policy now will be very different from what they were when it was applied by the Iron Chancellor. Germany has grown wonderfully in thought within the last quarter of a century. Bismarck was fortunate in the time of the application of his governmental system. The same system could not be applied in Germany today by a dozen Bismarcks. The young emperor, if he is not careful, will find himself in about the same situation as that which confronted Louis XVI in France, whose fathers had sown the wind. He reaped the whirlwind.

We are quite willing to admit that there is no system of government equal to absolutism, but it all depends upon the quality of it. Mankind is sick of that sort of iron rule which is the work of his own hand. It no longer rules. There is, however, an iron rule of the divine order to come which will be refreshing and healing, but it will be so far distinct from anything which man has attempted in that line, and so far superior, that it will hardly be called by that name. When men can govern themselves they are incapacitated to inaugurate a successful and enduring government over others, but not until that time can they hope to

establish a government in society that will not end in revolution. Christ came as the immaculate, incorruptible man—as God Almighty—to teach humanity how to govern itself. This law of self-government he clearly exemplified in his own life, and thus made it possible for the human race to set up a new kingdom in the earth wherein there shall be no sorrow or crying when the body of Christ, which was planted in the race, shall unfold and amplify into one hundred forty and four thousand members at the end of the age.

The German Emperor may be the instrument of instituting a general war in Europe through his ambitious policy; but, in the havoc which will ensue, Germany will arise from the ashes of imperialism into a more liberal and acceptable government, until she will finally take her place in that great galaxy of peoples wherein there shall be one God, one tongue and one people. Meantime there is one statesman in Germany whom it will behoove the Emperor not to slight. We refer to Dr. Miquel. He has a better grasp of the political situation than any man prominent in the affairs of the German government. The Emperor is evidently aware of this and is disposed to court the good-will of his minister of finance. He has already bestowed upon him many honors, desiring thereby to retain the influence of a vast body of German subjects, for Dr. Miquel wields great influence with the socialists while yet not antagonizing the conservative or imperialistic faction of the government. Chancellor Caprivi has clearly demonstrated that he lacks the ability to manipulate men, and while he may succeed—as he has promised—in wringing a majority from the new Reichstag on the army bill, he must signally fail to further prevent the opposing political elements from clashing. Miquel is the man for the situation. Under his guidance the wheels of inevitable revolution may be so manipulated as to land Germany on the road to a new order of things without great bloodshed. Without him there does not appear to be any man in the empire available for such a task.—*C. J. M.*

The Sword Will Keep It Up.

It seems as though the SWORD has said about everything that could be said against the many evils of the age. It has added its voice to the protest of the various reform movements against the open evils of whisky, tobacco, intemperance of all kinds, the curse of overwork and child labor, the usurped authority of capital in trusts and combines that brings on the struggle between capital and labor, the corruption of government by a plutocracy and the subservience of the churches to the same power, robbing state of its patriotism, and church of its religious zeal, making both alike indifferent to their duty of carrying out the laws of God and man.

The SWORD has also recognized other evils that the world in general has not observed, evils more fundamental and far-reaching in their influences upon the race than those on the surface, and has instituted a sounding war cry against them. Most vehemently does it upbraid a church that has the power in numbers to effect almost any good measure, yet does little or nothing in way of reform, but forms a mighty refuge and stronghold for those who want to keep right on sinning and yet be saved; as though there was any way of being saved

except through overcoming sin and keeping the commands! Most emphatically does the SWORD denounce the selfishness of the family love that would heap luxury about its own children or relatives while thousands of human beings, children of the same great family, are destitute and dying for the necessities of life; it counts as sacrilege, or breaking of the first great command, the connubial love that demands *supreme* devotion to husband or wife. With solemn and warning voice does it protest against the universal prostitution of the sexual functions to mere pleasure, that is sapping the virtue and vitality of the race, and dwarfing the parental instincts, causing murder of the unborn or its advent undesired and unloved. In no uncertain words does it appeal to *woman*, above all others, to rise to the purity and dignity of normal womanhood and regain her lost maternal rights, throwing off the curse of *labor* and subjection to man. It tells her the time is come for the curse to be lifted from the race, and that her duty to God and humanity demands her efforts in this cause. Nor does the SWORD stop here. It scientifically thrusts its keen point into the fallacies of modern science, pruning away many errors of chemistry and cutting in pieces the modern astronomy which would turn the world inside out and spread its inner works all over an unknown and unknowable limitless space; an astronomical error that has flooded the church of Christ with vague ideas of an "unknown God," or with atheism. It fearlessly attacks the secular institutions of the world, rebuking not alone the evils of usury, taxes, money fiction, capital combines, labor organizations, etc., but the whole selfish and warlike competitive system; a system that is the fundamental hindrance to noble effort and honest industry,—hence to real civilization.

All these evils, and others, has the SWORD unsparingly pointed out and denounced, scientifically setting forth the system of reform which will operate in the proper time. Meanwhile it reiterates its denunciations and repeats its warning and advice, and intends to keep on so doing until the time comes for more material operations. We know, from the gravity of the situation, that conditions must change before long; the SWORD will be one of the factors that will lead to the final overthrow of old, corrupt institutions. It will accomplish this through persistently holding before the public eye both the public and private corruptions of the race in all their hideousness, that people may get a full comprehension of *what* are the deepest sins of humanity, and the most in need of reformation.—*Alice Fox Miller.*

We are deprived of our own circulating medium of exchange because the so called government, misrepresentative of the people, prorogues its power to oppress through the most consummately devised scheme of oppression possible to human conception; namely, the national bank. It is the foundation of all that is devilish in the hands of designing men to defraud the "common" people of their liberties.

The people are taxed by those who are elected to guard their interests. These "guards" take our money and loan it to banks without demanding any return. We in turn are compelled to pay six per cent interest to the banks for what originally belonged to us. How long will we endure this, when we have within our own hands the needful remedy?

COSMOGONY.

THE MOON.

[CONTINUED FROM NO. 2.]

It will be remembered that the moon is reflected from the strata comprising the metallic crust of the sphere. The action of the sun upon the earth is, in reality, the action of the sun upon the moon. The moon is not the reflection of any single stratum, but the compound reflection of all the strata. The penetration of the thermal and erosive rays into the strata, causing the alternate expansion and contraction of the metallic laminae, observe a spiral course in the laminae, corresponding to the gyral motion of the sun. As the heat expands the metallic substances, the spaces between them contract; and as the erosive energy contracts the laminae, the spaces between expand. The result is an onward spiral current of whatsoever fills the interstices between the laminae. We have not the time nor space in this synopsis to enter into an exposition of the causes which provide for the filling of the metallic interstices; but will herein merely state the fact that the menstruum filling the vacuities, and which is being pushed along through a continual spiral from north to south and from south to north, between the tropics, or over forty-seven degrees of the earth's laminae, is mercury (quicksilver), holding in liquid solution the elements of the intermetallic channel. The motion of the sun is not merely a spiral north and south; but a spiral, enlarging and diminishing itself alternately, having a maximum and minimum field, or circuit of motion; hence there are alternate periods of approximation to, and remoteness from the concave surface of the earth. This approach of the orbit to, and departure from the earth is the phenomenon called by astronomers *perihelion* and *aphelion*, from *peri*, around or near, and *apo*, distant or away from, and *helios*, the sun. In Koreshan nomenclature it would be called the *sun's perige*, near the earth, and the *sun's apogee*, distant from the earth, as indicating the nearest and remotest points of his approach and departure as he describes his helical orbit.

THE CAUSE OF PERIGEE, APOGEE, AND HELICAL MOTION.

The cause of all motion resides, primarily, in the voluntary principle of the perfect human (God) mind. We say the God mind, referring the reader to the mind of the God-man, the illustrious Christ of God, in whom was the fulness of the Godhead bodily, God, in him, having attained the ultimates of his being, he constituting the *esse* and *existere* of Deity. Voluntary action begets the involuntary, its antithetical coordinate. The supreme cause of motion is in desire; and the supreme desire is love towards God, as a function of the ascending man, and the love of God towards man, as the function of the descending attraction of God. These two coordinate attractions result in conjunctive unity of the two, and God and man become one. This law of motion is all pervasive, being let down, by gradation, through all the degrees of motion, till its energies operate outwardly into the alchemico-organic world. It is, therefore, seen that all the motions of the alchemico-organic, while originating in voluntary thought, are not the direct and immediate operation of mind upon those domains of activity; but there is a cor-

respondence between the two, and the analogy is so perfect that a correct interpretation of the alchemico-organic will furnish, through correspondence, the correct interpretation of the anthropotic.

The proximate cause of the perigee and apogee of the orbit of the sun resides in the laws of expansion and contraction, induced by the alternation of heat and cold, as follows: heat is the result of friction; where there is the more resistance there is the more friction, and where there is the more friction there is the more intense combustion. There can be no exception to this law. The thermal energy of the sun is most intense at the vertical point of radiation, less intense as the rays are more oblique, and least intense at the lateral ray. This would be true even though the heat was measured at points of equal distance on every line of divergence. The pole opposite the vertical ray would be the coldest point. Let us suppose the central and vertical energy of the sun to be potassium energy: the direct action of this ray would not constitute a thermal ray; but if this energy meets, in its radiation to the circumference, the converging, or afferent, flow of crucious, or crucious energy, the resistance produces the friction from which proceeds the heat, precisely as flame will proceed from the union of potassium and ice.

Just as we have the north pole and the equator where two opposite conditions obtain, so we have the north side of the sun and his south side where opposite conditions also obtain; and the alternation of these attitudes alternate the sides of expansion and contraction. This relative action produces the deviation of orbital motion. The actinism of the sun's energies, as he is caused to approach to or recede from the concavity within which he revolves, is successively specific upon the metallic laminae which his energies penetrate, subjecting them to the successive alternation of heat and cold, applied to the contiguous layers, penetrating first the strata nearest the surface of the earth, and successively reaching the more outer layers, till he acts upon the outermost.

CONTINUED.

FINANCE AND COMMERCE.

REPEAL THE SHERMAN LAW.

The Chamber of Commerce, of Denver, Colorado, aided by other commercial exchanges, has sent an address to every commercial association in the West and the South, declaring that the unconditional repeal of the present silver law, limiting the United States to a gold basis, will close every silver mine and smelter in the West, thereby seriously crippling industry, and menacing the prosperity of agriculture and manufactures. The object of the address is set forth as follows:

"To prevent this making of silver a mere commodity, the commercial organizations of this city have resolved to invite the commercial bodies of other cities throughout the silver, wheat, wool and cotton districts of the West and the South to appoint, each, one or more delegates to meet in St. Louis at the Southern Hotel, the same to be known as a meeting of the representatives of the commercial interests of the Southern and the trans-Mississippi states, for the purpose of organizing a tour through the wool and cotton districts of the

West, the South, and the grain-growing sections of the Mississippi Valley."

It will be seen from the clipping that the great objection the champions of silver have against the repeal of the Sherman law is due to the fact that it will reduce the white metal to a mere commodity. The question naturally arises, why should silver be anything more than a mere commodity? That is what it should be and nothing more. That is what gold should be and nothing more. We have no sympathy with any step that will discriminate against silver in favor of gold, neither do we favor any measure that will discriminate against all other commodities in favor of silver. The present conflict between gold and silver is precipitated in the interest of monopoly. The piratical oligarchy is beginning to understand that the working people can be no longer induced to divide their forces and fight each other on the cry of protection or free trade; that a new question must enter the political arena for the purpose of diverting the people's attention from the real question at issue,—the entire overthrow of the whole system of legalized robbery that is encumbering the earth and making it the veritable hell in which men are rending each other while bending their necks to the detestable yoke of the Moloch, legal tender. As between gold and silver, there is not a single merit that can be claimed for either; they are both detestable frauds, and the sooner they are divested of their fraudulent pretensions the better it will be for the people.

In "Looking Backward," Bellamy compares the present order of things to a heavily loaded coach which mankind is dragging through the sands while a handful of people are riding on it. The fight between the gold bugs and silver bugs is a fight between the favored few who are riding on top of "Bellamy's coach." The friends of gold are preparing to throw the partisans of silver overboard; in their terror, those who ride on top by virtue of the white metal are piteously crying out to those who are engaged in the wearisome task of dragging the coach to come to their assistance. What interest have the farmers and the industrial population in general in maintaining any one, or a class, on top of the coach? The free coinage of silver will perpetuate the present order of things; on the other hand, the repeal of the Sherman bill will accelerate the movement for the overthrow of the cannibalistic commercialism of the present. Let us aid every step that will reduce the number riding on the top of the coach. When the number of parasites has been reduced to a minimum, it may be possible that enough light will enter the thick skulls of the wage slaves to induce the decision that no one shall ride, but all shall help to pull the chariot of industry out of the mire of rapacity and greed wherein our wayward hearts have diverted it. The silver monopolists are now posing before the people as philanthropists; oh no! they are not trying to increase their own hoard, it's the interests of the "dear people" they are aiming to advance! During an extended residence in the Rocky Mountains we never discovered a single trace of this suddenly manifested devotion to the interests of the people on the part of the silver interest. We trust the people are not foolish enough to permit themselves to be soft soaped and hoodwinked by the ingenious advocates of the free coinage of silver. The labor movement has become a momentous one; demagogues are planning to exploit it to

their own selfish aggrandizement and enrichment. In the countries where silver dominates, as Mexico, South America, India and China, the lowest wages obtain, and the labor status—as regards food, clothing, shelter and education—is the very worst. The Sherman law should be repealed; and, in justice to the silver men, the farmers and those engaged in all other industries, the demonetization of gold should be, if possible, simultaneous with the repeal of the Sherman bill.

Every product of human labor, every form of service, should be a lawful means for the liquidation of obligations assumed. The proposition that legal tender paper currency should be issued, as representative of actual wealth, is open to the serious objection that it would leave a loop-hole for official abuse, which is certainly well founded and justified by the almost general malfeasance in office that obtains at present. There should be no factor, no element called legal tender currency, to distinguish it from all actual forms of wealth or potential service. Legal tender money is a debt creator; when it is abolished there will be no such a thing as hawking loans all over the country,—a business in which people engage because it offers the possibility of enslaving and robbing the trusting victims, all within the laws of law. *Repeal the Sherman bill! Demonetize gold!! ABOLISH LEGAL TENDER!!!—Carl Gleeser.*

Gold And Silver.

Cæsar's stamp has, from the earliest record of history, been placed on the two most useful metals for ornamentation, the yellow and the white metal. Gold and silver have always been shown partially over the other really more useful metals, partly for the reason of their superior ornamentation, but mainly because they were scarcer than other metals and could therefore serve selfish mankind a better purpose in the gratification of his inherited passion,—the love of money. Gold and silver, through such discrimination in their favor, have become spoiled and, like spoiled children generally, they expect more than that which is their just due. This state of things has created inharmonious, so to speak, in the family of metals, just as it would in a human family if one or two of the children got all, or most, of the pie. The illegitimate and unfair use of these metals in the marts of trade has done not a little toward the development of the existing chaos and distress in society.

Brother Iron and sister Lead do not see why they should be left out in the cold by the signet chamber of government, "We," they say, "have as much right to bear the fiat of government as gold and silver," and they are right, but their claims are accorded little respect. As a result we find the labor of vast bodies of men, which could be better employed, prostituted in the abnormal digging for gold and silver. Were both gold and silver demonetized and thus left to find their normal value in commercial exchange, this unnatural and unhealthy scramble for gold and silver ore would cease, and where men were formerly employed by the thousand in the search for these metals, their services would be better utilized in the digging of coal and iron. There is coal enough in the earth to keep every man, woman and child warm, providing the same could be placed within reach. This

desideratum would be effected were the gold and silver bugs wiped out by the demonetization of these two metals. There is iron enough undeveloped which, if properly utilized, would wipe out every fire insurance company in the land. Because men will adhere to gold and silver in their fictitious monetary valuations, these and many other blessings are denied the people when the Creator has placed them within their grasp. The Bible is certainly true when it declares that the love of money is the root of all evil.

When Peter found a certain lame man lying at the gate of the temple—which was called Beautiful—asking for alms, he said: "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength." This lame man illustrated the precise condition of humanity today. Diseased by commercial fallacy, helpless and despairing, it lies in want before the beautiful temple of nature which God has provided to supply every human need; but poor, ignorant humanity—blind to its moral leprosy—cries out for gold and silver. The same Peter, resurrected, will come along, by and by, and—instead of offering those accursed instruments of fiction which the shallow bimetalists urge as a panacea for human woe—will bid a down-trodden race, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." We want neither gold nor silver as a medium of exchange. The people ask for bread, and are given a stone. They are, however, so blinded as to the truth on the commercial question that they still hope to secure their needs through the mediumship of these inflated commodities.

Congress is about to meet in extra session for the discussion of this gold and silver question. It will meet and parley while the people starve. Two great classes of thieves will pack the Congressional lobby and fight each other like Kilkenny cats. All, of course, will be "in the interest of the people,"—the poor people who have been fooled and humbugged so long by these rascals. Cleveland and Carlisle are powerless to aid the situation. It is a fight between crooked men that will grow hotter and hotter, but the silver content will be the under dog in the contest. Gold is on the throne. The Jew owns and controls it. By his commercial thrift and shrewdness he will continue its reign of supremacy until the mighty angel—whom John the Revelator saw "come down from heaven, clothed with a cloud," whose face "was as it were the sun, and his feet as pillars of fire"—shall stand upon the sea and upon the earth and, lifting up his hand to heaven, shall swear, "by him that liveth for ever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

This season or time of refreshing from the Lord is already at the door, and although adventists have misinterpreted the real meaning of those lines—by supposing that the physical universe would be destroyed in the second advent—they will none the less be literally fulfilled in their true scientific significance when the Lord comes (not from the physical clouds) to save the remnant of his people.—C. J. M.

The Question of the Hour.

We can see no reason or justice in the fact that the two metals, gold and silver, are by law invested with the character that makes them, or their duly authorized representations, the exclusive means of lawful payment, while all other commodities are denied that character. A large portion of the people of all so called civilized countries have for ages suffered penury and want on account of this unwarranted and unjust favoritism; but, heedless of their suffering, this iniquity has been maintained. The financial history of all countries has been a record of periods of money-lending and of consequent activity and enterprise in industry. Later on the time of payment brings on regularly recurring periods of disaster and ruin; this, at times when the joint relation of gold and silver as law-favored, exclusive means of lawful payment, was never questioned. There is a disposition in many directions to blame the present disastrous financial status upon the partial and the threatened entire exclusion of silver from the legal tender privilege.

Mr. C. Vincent, formerly of the *Nonconformist*, in an article in a late number of the *National Spectator*, of Fresno, Cal., places the entire debt of the United States, public and private, at the enormous amount of \$26,999,000,000, while the entire volume of currency to pay it with amounts to no more than \$1,139,745,170, which is almost entirely in the hands of the creditor class. There can be no doubt in the mind of any one that the crushing weight of debt has been engendered through the lack of the means of lawful payment. Neither can there be any doubt that an increase of the means of lawful payment—provided it is extensive enough—would go a long way toward setting things right. We believe that there is a large number of people who, while agreeing with us in the foregoing, take exception to our teaching in monetary reform because they seem to lack the ability to grasp the purport of our writings; or, perhaps, we fail in clearness, in lucidity, in the presentation of our views. Now we wish to extend and enlarge that which is denominated legal tender, or means of lawful payment, but how can it best be done? That is the question. Why are not the shoe of the shoemaker, the coat of the tailor, the bread of the baker, means of lawful payment? Is it not due to the fact that because gold and silver coins and treasury notes have by legislative enactments been specified the exclusive means of lawful payment, and because by that enactment and specification all other forms of real wealth are denied the same character, that all indebtedness has resulted? We think so. Now, if gold and silver are demonetized, and treasury notes are abolished, there will be nothing in existence denominated legal tender money. There will be no exclusive means of lawful payment. What will be the result? Will not every form of actual wealth or service, every commodity, become thereby a means of lawful payment, a tender in equity in all transactions? That is the conclusion at which we have arrived. Thus the means of lawful payment will always be equal with all commodities in existence, and will expand and correspond with man's productive power and ability to serve.

For the sake of increasing the means of lawful payment we advocate that the Sherman law be repealed, gold

demonetized, and legal tender money abolished.—*Carl Gleeser.*

The Pirate-craft of Legal Tender Money.

Mr. George Prentiss, a prominent business man of Moorehead, Miss., has written the following letter to Gen. A. J. Warner, President of the American Bimetallic League, Washington, D. C.

"DEAR SIR:—I enclose a list of country homes whose owners have been ruined by the low price of cotton, and whose homes are now offered for sale by the Caldwell and Judah Mortgage Company. Here is a list of fifty-eight farms offered for sale by a single mortgage company, and the closing out of farmers is barely commenced. Those marked with a cross in pencil are in the valley here, and are in a section that is as fertile as the valley of the Nile. You will notice that these farms, part wooded and part under cultivation, including buildings, cotton-gins and all improvements, are offered at an average of some \$10 per acre, a figure not over one third of what they should bring, as the wild land alone is worth \$10. This list is not all that this company has taken in. The larger places in this valley, bid in by them at twenty to twenty-five cents on the dollar, they have retained for themselves, and I am informed that they lost a large sum of money last year running those places, raising cotton, and they will lose more this year.

There is no money in this valley, and land and lumber are absolutely unsalable. I can sell my clear lumber to go North, usually, though just now we cannot sell in the North, but coarse lumber for building cabins, etc., here, cannot be sold, and to ship it North will hardly pay freight. I cannot sustain myself in the lumber business and must stop. About all of the lumber mills around me have failed or shut down. I have quit cutting logs in the woods, and as soon as I can saw up the logs already cut and sell the lumber, I will quit and go to buying car lots of lumber, and shipping North.

There is nothing but serfdom before the people of the South and West unless there is a change that will give them a living price for the products of their farms.

Everything is at dead-lock—banks refusing accommodations to their customers, compelling everybody to pay up, and not paying out a single nickel that they can avoid. The government, banks and people all are short of money. If this, and a heavy fall in prices until wheat is lower than ever before known, is not proof that there is not near money enough, then in God's name when can we get proof of it?"

The facts set forth in the above letter can, without a doubt, be duplicated all over the South, West and East. This condition of affairs is ascribed to a lack of money, and is to be used by the champions of silver as an argument in favor of the free coinage of that metal. That there is a scarcity of the means of lawful payment is only too evident; neither can it be denied that there is an abundance of real wealth as well as a willingness to still further increase the supply of the utilities of life. If all the diversified forms of real wealth were recognized as lawful means of payment, as they should be, there is no question but that mortgages, bonds, and other forms of indebtedness, would be an unknown quantity. For ages gold and silver have been the only recognized media for the legal solvency of obligation assumed; jointly the owners of gold and silver have occupied the piratical ship of legal tender money. Safe behind the bulwarks, armored with legal technicalities and precedents without number, they have swept the sea of human intercourse, scuttled many a ship of state, and made millions walk the plank to become engulfed

in the whirlpool of industrial crashes to drink the waters of bitterness to the very dregs. For generations the masses of the world have implored their despoilers for mercy in vain; the gold barons and the silver barons have turned a deaf ear to the plaintive cry of the workers, bound to the rack of unrequited toil and drudgery. Neither the gold baron nor the silver baron had the least iota of consideration for the victims.

At present there seems to be some trouble aboard of the pirate ship of legal tender money. The gold barons are engaged in deadly conflict with the silver barons; they have fallen out concerning the division of spoils, and the silver barons are in danger of being crowded overboard by the rapacious gold barons. "Come to our assistance!" cry the silver bugs to their former victims. Why should the farmers and the working classes come to the assistance of the silver interests? If the silver men attain the desire of their hearts, the free coinage of silver, the present order of things will be perpetuated. The interests and the salvation of the people require that the pirate ship be captured, that the ominous hulk be scuttled and sunk, never again to harass and prey upon a revived humanity. In the struggle between the people and their oppressors common sense would dictate the conviction that a reduction in the crew aboard the pirate ship will weaken the force of the enemy. The gold interest is about to oust its present ally, the silver interest; silver men have declared that if silver is demonetized they, the silver men, will labor for the demonetization of gold. Very well, then why should not the working people take advantage of this propitious state of affairs? The demonetization of gold and silver is much to be desired; if silver is demonetized the silver men will, as they threaten, join the anti-gold forces and aid in the culmination of the ages.

Silver men say they simply want justice; they do not wish to be discriminated against in favor of gold. If the owners of silver desire nothing more than justice they can secure it most quickly by the demonetization of gold. *Repeal the Sherman bill! Demonetize gold!! ABOLISH LEGAL TENDER!!!*
—Carl Gleeson.

Oh, yes; this is a wonderfully prosperous country,—for about one man out of twenty!

But we notice that sheriff's sales are the prevailing advertisements in country papers just the same. One paper in Nebraska shows a seven-column page of solid nonpareil, nearly all foreclosures on mortgages. We hear a great deal nowadays about "satisfaction of mortgages." It would get right down to the business did we call them "satisfaction of mortgages," as the chap that holds the mortgage is generally the only one satisfied with the "satisfaction."—*Chicago Express*.

They tell us that it is wicked and dangerous for the poor to hate the rich. Agreed. But why sustain the conditions that force the many to be poor while only the few are rich? As long as these conditions are upheld those who are crowded into the gutter will hate those whom their toil supports in idleness, and there is no help for it. Justice will uproot this hate; nothing else will.—*Royal Gorge, Canon City, Col.*

THEOLOGY.

The Restoration of the Glory of the Name of Christ not Possible to the Freethinker.

If ever the name of Christ be dimmed in its glory, it will be done by the vices of his followers in name, and the freethinker will have to be called upon to restore the lost halo of the greatest reformer and the staunchest defender of free thought and liberty.

The religion of science is not, and cannot be, the Christianity of those who call themselves orthodox Christians, but it is, and will remain, the Christianity of Christ.—*The Open Court*.

While, in an article entitled "CHRIST AND THE CHRISTIANS; A CONTRAST," the *Open Court* clearly points out a few of the many failures of modern Christianity to understand and apply the teachings of Christ, living the life he lived and commended to his followers as essential to salvation out of their lost and ruined state, itself manifests equal, if not greater, ignorance of the sublime teaching and life problem brought to light in His instructions and left to be wrought out in the lives of His disciples. A man who sets out by representing Jesus as an historical flesh and blood man, a reformer in the ordinary sense of that term, nothing more, while Christ is "that ideal figure, which has been the main factor in forming the Christian church and which is represented in the gospels," will indeed prove a slim dependence on which to rely for the restoration of the dimmed and tarnished glory of Christ as found in the life and teachings of an apostate church. Christ and real Christianity need and appreciate no such defenders, but account them rather—however well-meaning—mere ignorant traducers and calumniators, and but for their service in tearing down and demolishing the hoary citadels of falsehood and fraud, so long cherished by a dead Christianity, might well pray to be delivered from her masquerading friends.

If Jesus was not what he claimed to be, and what the prophecies represent him—the way of salvation, the truth which, if applied, would bring salvation from sin and suffering, and the life of holiness and happiness to which such way of truth leads—then he was the greatest fraud and deceiver the world has ever seen. He plainly warned men that the life of which he merely sowed the seed, which seed was himself, could only come—in its outward manifestation—in the harvest at the end of the Christian age, falsely supposed by the mass of men to be the end of the physical world. Since, as in the sowing of wheat, after the deposit of the seed in the dark earth, there comes no more like it until, reproduced, it is reaped in the time of harvest, so in the reproduction or regeneration of this higher form of life (the God life), after the sowing of its seed in the sinful, dying humanity, there come no more beings possessing such life until the time of harvest of such seed. The man who, in his self-conceit, lightly brushes aside—as mythical and unworthy of belief—the record of such seed sowing and the claim that in the end of its cycle it will reproduce itself, bringing in a crop just like the seed sown, is just as wise as would be the man who, never having observed or learned the facts of the reproduction of grain from the seed, should, in his superior wisdom, sneer at the assurance that the field in

which wheat had been sown would, in the time of the harvest, reproduce that wheat greatly multiplied. The fact that in the one case the cycle of reproduction is a few months, while in the other it is a dispensation of two thousand years, makes no difference in the principle, and can make none in the results.

The religion of science, the pet hobby of the *Open Court*, is a reality; but that reality entirely escapes the grasp of the comprehension of that paper. Its shallow vapors on that theme are entirely innocent of any taint of true religion or real science. Re-ligion is, as the word unfolds, a re-tying or re-binding of apostate and divorced man to his maker, God. Man is not merely a principle, an abstraction, but a concrete, substantial personality; if he is re-tied or re-bound to another it must be, not to a principle, a mere abstraction, but to a concrete, substantial being like himself. He is a person, made up of body, soul and spirit, each of them a substantial entity, not a shadow or mere ideal abstraction; a re-binding or re-tying of some other being to himself must be the union or binding to himself of another having similar qualities that are not mere abstract principles, but personal entities, in a way somewhat similar to that by which the worthless seedling apple is, by grafting, raised in quality to that of the most beautiful and luscious fruit. Such, and such only, can be the real science of re-ligion or the re-ligion of science; but it is not the so called religion of science of the *Open Court*.

Especially and pre-eminently is this the religion which Jesus came to give to the world, first by his teachings, then by being himself appropriated as the divine seed of reproduction of the God life in humanity,—the Holy Ghost. By the glorious and blessed result of such appropriation of the higher life seed by the lower life, and the union of the two, the latter will realize a new re-ligion which—being a reality, not merely an abstraction, or a dead, shriveled and lifeless mummy of a former glorious, blessed, living and breathing (hence life-giving) reality, a mere cast-off and dried up chrysalis skin—will bring glory to God, through Christ the Savior, and peace, good-will and salvation to men. This will be indeed a religion of science of which the freethinker of today has no more conception than he has of real science. It will restore the lost lustre of that name which is above every name, that "at the name of Jesus every knee should bow, of things" (beings) "in heaven, and things in earth, and things under the earth" (in the hells); "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*O. F. L.*

The influence of the temperance women of the town of Eyota, Minnesota, caused the defeat of the saloon element, but the council declared that without the license money they could not afford to keep the street lamps burning. The "Y's," not so easily baffled, assigned one lamp to each girl who will see that it is kept trimmed and burning.—*Leipsic Free Press*.

The youngest bank president in the United States is Mrs. Annie Moore, of Mount Pleasant, Texas. She is also the only woman who is president of a national bank. This bank was operated for some time as a private concern with Mrs. Moore at the head, and so capable had she proved herself that the vote to keep her in command was unanimous.—*Ex.*

GLEANINGS FROM THE LORE OF KORESH.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

BISEXUAL STATE AND FORM.—The bisexual state and form is the state and form of ever-recurring death. The organic cell of the dualism of sex, or sex duality, is a cell with a lateral nucleus distorted from its normal centrality by the attractive potencies of the bisexual relation, a state protracted from the disintegralism of the man out of Eden. The God-man, the original being in the image and likeness of God, infolded the feminine principle as the complementary repleteness of the Godhood. The unity and the blending of the two sex principles with their forms into one organic structure, form and life—constituting that life the neuter life, and those genders the neuter gender—will restore man to his original paradise in God. Sex unity, by which man bears the image of the heavenly, must emphatically work the distinction between the true Messianic recurrence and that form and manifestation of antichrist presented to the world as sex dualism now manifest in hydra headed form just prior to the coming of the Lord.—II. 4—100.

BAPTISM.—If you will, you may now feel the life current of the Lord's life permeating your being, infusing you with the hope of life, and, through such hope, infiltrating every fibre and every molecule of your organic structure with the very life of the Christ of God, making that life one with your own. This will awaken in you new and holy aspirations, changing your mortal mind to the renovated and immortal mind, thence transforming your vile and corruptible body to the glorified and glorious body of redemption.

If you will, you may now begin to come under the influence of this most holy baptism: agitation for immortal life may begin to kindle the flame of everlasting fire, the very love of God, which shall burn in you till every diseased and inherited molecule of death shall have been destroyed and shall have passed away. You may now be restored by the power of our most Holy Guide, the Spirit of eternal truth, who is manifest to us by his personal presence, and who will shortly make known to us the coming of the Lord in the clouds of heaven (which clouds ye are), demonstrating in you his eternal glory.—I. 8—196.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evolved Christianity is the manifestation of the divine government. It will not be reached, however, except through the baptism of fire about to be consummated through the theocrasy; when this baptismal fire is experienced, the new church will be prepared to assume its offices of reconstructing the governments of the world into the divine and universal empire. Upon this basis alone will the kingdom of equity be established.

It should now be said, that to be an American is greater than to be either a Roman or a king.

Pungent Paragraphs.

A better feeling in banking circles means the feeling of a few more golden disks in their vaults.

Now is the time to gut greed of its obesity. ABOLISH LEGAL TENDER! DEMONETIZE GOLD!!!

What we want is not more money but less,—none of it in fact. The fewer the robbers the less we fear them.

"Go to now, ye rich men, weep and howl!"—but hold on to your dollars, ye misers, "that miser-ies may come upon you!"

A man in our town has invented an absolute safeguard against pickpockets;—that is, have nothing in your pockets to pick.

The call session of Congress will no doubt have a hot time over the financial question in Washington, during August.

The calamity howlers are having the laugh all to themselves now as crash go the banks,—and the bankers are doing the howling.

Girls are taught to love dolls that they may the more readily accept the bonds of maternity. Boys are taught to love dollars that they may provide for the curse of paternity.

An ounce of prevention is worth a pound of cure. Yes, an ounce of honest prevention of the legal tender steal would be much better than com-pound-ing the felony by free coinage of silver.

The way of getting into debt is as broad as the way that leads to hell. A man can go in debt for anything. The way of getting out of debt is to go through the strait and narrow gate of "legal tender" only.

With man saturating himself with gin and tobacco, what wonder that he is dancing the saturnalia of hell, while woman, seeking purity, (except as she yields to his lust) is forging ahead to knowledge, power and heaven!

What will we do without money? Do as the merchants do with their bills of exchange; through the clearing-house system millions of dollars worth of trade accounts are adjusted and paid without the use of a single dollar in money.

It is considered the proper thing by the Gentiles to "Jew down" the Hebrew vender of "cloddings" and "chewvelry," but the infusion of the blood of the lost ten tribes of Israel into the Gentile races is a Jewing up of those ungodly nations.

"Woe unto them that join house to house, and that lay field to field, until there is no place." Then woe unto the landlords and land speculators of Chicago, for they have done this until a poor man can find no place to build him a home, or plant a garden.

In olden days the robber had to prowl about in the night in dismal and dangerous places to secure his booty. In some measure he had to earn his plunder by toil and hardships; but today he sits in his palace comforted with beauty and luxury, and you dispatch the contents of your pockets to him by bank draft or express.

SHARP CUTS.

The change must come by the demonetization of gold.—*Tribune Rural, Spokane, Wash.*

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—*Rossiter.*

The national banking system is a fraud against the rights of the people, perpetuated by acts of usurpation.—*K.*

The accurate final rights of man lie in the far deeps of the Ideal. Every noble work is at first impossible.—*Carlyle.*

The banks are "taking care of themselves" and letting business men go to the devil,—financially.—*S. F. Norton.*

Train robbing is one of the infant industries that seems to be growing in spite of the lack of protection.—*Billings Times.*

Work is the only means of producing wealth,—but there are several processes of acquiring it after it is produced.—*West Texas Sentinel.*

Farmers continue to ask how millionaires are made. They are like "Topsy;" they are not made, "They just growed."—*The Revolution.*

Farmers are busy just now cultivating crops they will turn over to the mortgage fiend, after the exorbitant freight rates are deducted.—*Beacon Light.*

The moment it becomes clear that the courts are the partisans of capital we shall have reached the point where constitutional agitation ceases and revolution begins.—*K. of L. Journal.*

One reason for the present unrest is a fact that has always been observed in all of our previous panics. Gold, the coward, always flees at the very sight of danger.—*Living Issue, Atlanta.*

Every bank that fails, or suspends and robs its depositors, becomes of practical use as a recruiting station for the gathering army of financial reform.—*James G. Clark, in National Spectator.*

The people who claim that free coinage of silver is the great panacea for our troubles don't seem to realize how closely akin they are to the fellows who have been claiming for thirty years that tariff is the great cure-all.—*National Spectator.*

If the plutocrats insist on striking down silver and increasing the debt by the further issue of bonds, and otherwise increasing the burdens of the people, the wealth producers should repudiate the whole thing,—demonetize both gold and silver.—*The Champion.*

Our ancestors did not wait for the sanction of the old world despotism before drafting and signing the Declaration of Independence. Why should we wait for the consent of European usury tyrants and International Bi-metallic commissions before asserting our independence of a financial system a thousand-fold more oppressive and arrogant than the ills against which our forefathers rebelled?—*James G. Clark, in National Spectator.*

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.

To the Goal.

To the goal, to the goal!
On, on!
There's a heaven in the soul
That has seen the way bright'ning;
That has seen the swift lightning
Sweep its blue path along
To the heart of the wrong;
That has seen the pearl rays from out the dawn.
On, on!
Never stop, never rest;
On, on!
There's a throne in the West
Shining through a mist of dream,
Where Justice reigns supreme;
Where the years have gone around
And passed the veiled bound;
Where the tyranny and greed of men are done.
On, on!
To the better world that waits,
On, on!
Open up the nearing gates
That have held the daylight back
From the darkened human track;
That will let the glory forth
Of a heaven upon earth,
With Liberty, Fraternity begun.
On, on!
To the better, to the brighter,
On, on!
Where the human path grows lighter;
Where human love forever
Grows like a sunny river,
Ever broader, deeper growing,
With the music of its flowing
Chiming like a Meisson to the happy Sun.
On, on!
The young world is sweeping
On, on!
The stars their course are keeping.
Let the human world despair not,
And its heavy bonds bear not,
While the earth is sweeping downward
Let it keep its journey onward,
Till the heavy chains that bear the human down
All are gone.

—Arthur Edgerton.

The masses are poor, ignorant and disorganized, not knowing the rights of mankind on the earth, and never knowing that the world belongs to its living populations, because a small class in every country has taken possession of property and government, and makes laws for its own safety and the security of its plunder; educating the masses, generation after generation, into the belief that this condition is the natural order and the law of God.—*John Boyle O'Reilly.*

That silver will be again demonetized in the United States there is not much reason to doubt; and it is perfectly natural that the friends of the white metal should retaliate by demanding the demonetization of gold.—*Progressive Farmer.*

THE LATEST SPOKEN.

THE WORLD'S FAIR AND TEMPERANCE.—At the recent Temperance Congress at the World's Fair Helen M. Barker delivered an address on the Fair and temperance. She said, in part:

"To thousands of temperance workers there have come keen disappointment and sorrow that in this great national exhibit of the best of every nation, so large a place is given to exhibits that today are the world's greatest curses; yet we all see that so long as wine and beer and other liquors are regarded as important articles of commerce, they could not be well excluded from the exhibition as exhibits; but we had the right to hope that they would not be sold upon the grounds. Thousands of petitions were sent in to the management, asking that no intoxicants be sold within the gates. This was a reasonable request, especially as Jackson Park was within a prohibition district. The management so far recognized the right of the petitioners as to pledge that no liquor should be sold over a bar, and that nothing like a saloon should exist, but that out of deference to our foreign visitors it must be served at tables with food. For this privilege concessionaires have paid large sums to the management.

"Was it disinterested regard for the comfort of foreigners, or was it anxiety for revenue that led these good men to grant these privileges in violation of the expressed sentiment of the best people of this country, and in violation of the law of the district? It is the same old story,—the liquor traffic pays a revenue, men want money, license follows. Have the rules adopted by the management been observed? Is liquor only served at table? Walk through the Manufactures building. You will become conscious, by fumes that reach your olfactories, that you are near a groggery. You will see beer sold over a counter and drunk at a counter. Did these shrewd business men believe for one moment that men who sold beer would obey law, or that if money were offered them at a bar for a glass of liquor they would refuse it unless the purchaser also paid for a cracker at the same time?

"Liquor sellers are a law-breaking class, with no regard for decency or order, and should never have been given a foothold upon the Fair grounds. It is a sad thought that thousands of young men who would scold to enter a saloon will be tempted to drink in the liquor restaurants of this respectable exposition. Sadder still is the spectacle of hundreds of young girls turned into barmaids. Who can doubt that many young girls—whose anxiety to see the Fair and the offer of good wages have brought them as waitresses into these restaurants—will be injured by coming in contact with influences akin to the saloon, their finer sensibilities blunted, their moral susceptibilities lowered and the pathway to ruin entered by unwary feet? These are the inevitable results of liquor selling, whether in a low groggery or a high-toned World's Fair restaurant.

"While our civil war brought great good to this nation in doing away with slavery, it also brought incidentally a long train of inebriety and other evils. While the World's Fair has many elevating features, will do much to help women in the years to come, it is not an unmixt good. How much

grander the influence of this great exposition would have been upon the assembled nations if only the best and purest products of our Christian civilization had been put on exhibition.

"These facts are a vivid illustration of the great need of more universal education and more determined and persistent effort for the spread of total abstinence, for better laws and for an uncompromising and continual fight for unconditional and everlasting prohibition of the liquor traffic. Many who are greatly shocked that liquor should be sold upon the Fair ground, are complacent and even apologetic for its legalized sale in the seven thousand saloons in this city. Why?

"One of the most potent elements of an on-going reform is agitation. What could provoke more earnest discussion, arouse more righteous indignation than this action of these good men? I say good men because they have been chosen for their irreproachable personal character, for their business sagacity and their honorable dealing with men.

"If such men for money can be induced to introduce this cruel blight to an otherwise elevating and civilizing exposition, can we not learn a valuable lesson of the need of greater work in all our educational and reformatory lines?"—*Champion of Progress.*

[Learn ye that the *love of money* is the root of all evil!—*Ed.*]

A LOOK AHEAD.—Those who now and then cry out against the monstrous wrongs of the day are classed amongst the cranks, calamity howlers, and pessimists, who naturally imagine that the country is upon the verge of that calamity known to the meek and patriotic politician as the "demnition bow-wows." Far from taking such ground, we cannot, however, regard the present disruptions in financial, mercantile, political, and social circles, without a feeling that the ominous signs of the weather indicate a storm. When it will break upon us is the only question. It is gradually narrowing itself down to a matter of time, not of volume, force, destruction or rehabilitation. The millionaire and the pauper constitute an antithesis incompatible with a republic. One of the three must go soon or later. Which shall it be? An army of idle workmen, a million strong, willing to work, with families on their hands, and a small company of capitalists who manipulate the products of labor by cornering markets and controlling finances in their own interests! This is not the criterion of a country's progress. It is the hell-mouth, yawning and seething, of its ruin and oblivion. It is a spectacle to which the king-cursed population of Europe has gotten used. It is out of place on a free soil.

Within the past two months \$40,000,000 in gold have been filched from the country; seventy million bushels of wheat are locked up in the store-houses of the country.

The cotton crop of last year is still in the warehouses of the South, and while this unnatural stricture goes on people are being turned out of their homes, families are starving, rags are flaunting, and curses loud and deep are sounding. One dozen persons on Fifth Avenue, in New York City, own and control \$825,000,000, while all over the rolling plains of the West, mortgages are eating up the very life-blood of agriculture and gradually transforming the farmer

into a serf. He who owns the land owns the man who lives on it. More than ten million acres of land in the West and Southwest are owned by English, Dutch, and Scotch syndicates. Looking into the moral life of the people, the twin devils luring them on are fear of want and hope of gain. The crack of the suicide's pistol, the death-rattle of the consumptive, the clank of the felon's chains, and the screech of the delirious prostitute, follow the wake of ambition, the greed of gain, and the fear of deprivation. Crash follows crash in the banking and industrial realms. Lives of honest purpose are daily wrecked and drawn into the maelstrom of financial and moral ruin. Parents toil and save, children waste and spend. The laborer is a slave, the employer the master. Bibles and poor-houses, priests and prostitutes, prisons and palaces, school-houses and brothels, sanctuaries and saloons, heretics and saints, side by side, and hand in hand, march down the corridors of time and bow to the refrain echoing from every Christian pulpit and altar: "The earth is the Lord's and the fulness thereof." This is the picture of a country that libels every prophecy, and scorns the immortal declaration of the heroes who framed its constitution.

Any remedies for this? Plenty of them, but the people have to become educated in their provisions. From anarchy to the Utopia of Sir Thomas Moore the air is filled with different measures of relief:—single tax, inheritance tax, income tax, free trade, protection tariff, nationalism, profit-sharing,—co-operative commonwealth,—and all, with their full claims for the consideration of the people, are being discussed. Briefly, we think in the common principles of co-operation and competition lies the whole field of controversy.

The one implies democracy, the other, plutocracy, and between them the whole mighty storm of opinion and strife is gathering its forces. While we cannot see the outcome, we may well pause and contemplate the barbaric feudalism, under which we live, called civilization. The flunkies, snobs, tin soldiers and parlor butterflies will stand around and goggle as they always have done in every crisis of history; but unless destiny misses its purpose, the brawn and brains of our country will be called upon to stand by the principles which, a little more than a century ago, were planted as the seed of a republic wherein tyranny and injustice were to have no place.—*Light of Truth.*

DON'T TAKE THE BANKERS' ADVICE.—It is an axiom to never take your rival's advice on trade or loan matters. The banks and bankers of this city claim that they have plenty of money and can meet all demands; that they have money to lend but want better security than borrowers care to give. Is this true? If so, what does it mean? In this place it is evidently not true. From interviews with those who are in position to know, and even from reports of clearance, a contrary opinion would be formed. Watch the banks any day and you will see long lines before the paying teller's window, stragglers at the receiver's window. And the sums that go out are uniformly much larger than the deposits. Spokane's failure this week is but the beginning of the end. These boasts of security and plenty of money simply show that they fear that their depositors will find out their true position and make a run on them, as they will. A most wise thing to do, for the interest they now draw is nothing to the possibility of losing their entire deposit. If security is not good enough for bankers, where do the workers stand?—*The Populist Voice.*

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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.

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

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