

PUBLISHED BY DR. CYRUS R. TEED (KORESH)  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



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# 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."*

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CHICAGO, ILL., DECEMBER 3, 1897. A. K. 59.

Whole No. 262

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

## Fatherhood of God and Brotherhood of Man.

THE Fatherhood of God and the brotherhood of man belong to the divinely regenerated, hence from the world's point of view, all talk about the "brotherhood of man" is a delusion and a snare. Good and evil are two conditions of the tree of the knowledge of good and evil, constituting the eternal and essential factors of being. There is a sphere of good, in which there is separation from and absence of evil; there is also a sphere where there is separation from and absence of good, and between these two spheres there is a commingling of good and evil, in which all traces of good are lost and the consciousness of evil is obliterated. The sphere in which dwell the Sons of God, precipitates the eliminations of its activities into the spheres below, where the processes of regeneration gestate and reproduce the pabulum of the Gods. This is the condition of human existence wherein there is an adulteration of truth and good, and they become fallacy and evil. The present state of the world, not yet emerged from the midnight darkness of the medieval age, is such a condition. All present activities are operative on the basis of the competitive system, originating—as pertaining to the Christian church and world—through the adulteration of the Christian church with paganism.

The competitive system is not calculated to foster the conditions of brotherhood. There is no affiliation between the so called capitalist and his wage slave. Wage slavery is calculated to develop and foster all that is low, brutal, vulgar, and ferocious in man, and we have to choose between the tyranny of the cor-

porate thief and the brutal ferocity of the wage slave, when it comes to the question of deciding between these two in the exercise of government. The Christian system, inaugurated by the Lord in the initiation of the church of the Christ and the Christian age, was communistic. All upon whom the Holy Spirit was issued were moved upon to sell their possessions and to bring the price of the things sold and lay it at the Apostles' feet, and they had all things common. So far as the Holy Spirit, the very God, operated in men, there was a common brotherhood; outside of this influence there was no common brotherhood, for the simple reason that all upon whom the Holy Spirit did not operate, possessed the spirit of the devil, which is the spirit of the competitive system, both in and out of the church today.

We predict, by the authority of the Almighty, a speedy change in the affairs and laws of government, not merely in the United States, but throughout the world. The beginning of the divine government will be inaugurated in America. The Government of the United States will be metamorphosed. This will not be accomplished through the overthrow of the present government (which, at the present time, is a practical usurpation, according to the Constitution of the United States) and the substitution of what is denominated socialism—for the present socialism is but the ebullition of a more demoralizing chaos than the existing usurpation.

The Lord was planted in the race, as the archetype and germ of the kingdom of righteousness, at the inception of the age. He will arise in his people through a



multiplied resurrection (reincarnation) now, at its termination. God will reign in the hearts of as many people as are subject to the coming baptism, through the impending theocrasis. The people of the world who cannot and will not accept of the divine order of human evolution, will become subject to the government of the divine order. We would not overthrow the present government, but we declare most emphatically that it is not the best form of government for the world, though the conceit of the American people causes them to regard it as such. The coming government will be a

kingdom, not like the present kingdoms of this world, but a kingdom—Theocratic, a government of the Gods and by the Gods.

The world is trembling over the volcanic mutterings of an abyss, which is about to deluge the existing church and state with its molten lava of eruption. We are even now within the cycling current of the social vortex, into which we are whirling with an accelerating ratio. We can only give the warning and predict the outcome. Future generations will award us the honor of predicting truthfully.

## Government and Administration of Whatsoever Party is Ours.

THE Government of the United States is our government. It is the government of the people and belongs to them until, in their wisdom, they desire a better one. The administration is ours so long as its tenure obtains by the voice of the people. We believe it to be the duty of every citizen to assist the public officials of city, state, and nation to execute the policy of the party in office, until it has either proved a success or a failure.

The present administration was elected on the promise of two or three important questions; namely, protective tariff, bimetalism, and the liberation of Cuba. These were the three salient points of the party platform. If the party is proving faithful to these promises, then they are carrying the principles for which the people voted. If they are violating their pledges, then they are disappointing the people; if they fulfil these promises, and prosperity does not follow their efforts, then the people are disappointing themselves. The Republican party may have been honest in its declaration to promote an international sentiment and agreement for the institution of bimetalism. Of course this remains to be seen. We know that in former days Mr. McKinley was a strenuous supporter of the bimetallic principle. It looks now as if the international agreement would not materialize, and we are a little curious to know what line of deception will next be resorted to.

Prosperity seems to be returning to the people who desire high prices. Grain is on the top shelf in prices, but it did not get there until the grain was in the elevators and in the hands of the bulls. The high prices did not reach the farmers, so we do not, as yet, hear them crying prosperity very vociferously. Prosperity

has not yet reached the hundreds of thousands who live from hand to mouth, and whose wages have not advanced—providing they have any work to perform—with the advance of the bull in the market.

It may be fortunate for us and the present administration, that the famine in India occurred just in time to enable us to sell our products at high prices at a foreign market; and possibly we ought to thank God for the necessities induced through the famine abroad, which makes the *millionaire* so comfortable at home. We are reminded of the story of the parent, his boy, and the stork.

A father took his boy into the fields to exhibit to him the beauties of nature, and to descant upon the goodness of God. While walking along, they chanced to come upon a stork wading in the water, and hunting for food among the inhabitants of the water. The stork lifted its neck with a frog in its mouth, and the father, enthusiastic on the beauties of nature and the providence of God, said:

"Look there, my boy, see how God has provided that bird with long legs to wade in the water, and a long neck and bill to collect the food adapted to his use. God does everything wisely in the provision he makes for the lives of all the objects of his creation."

"Yes," said the boy, "I see that he has fixed the stork all right. His legs are up-to-date, and his neck and bill remind me forcibly of the powers of the monopolies of the present age, which imagine everything is prosperous so long as the people have anything left to be robbed of; but don't you think the frogs would have a little more enjoyment if the stork were in some other territory?"



THE great defect most conspicuous in nearly every reform effort of the present age, resides in the determination to leave the Lord Jesus out of the question. It should be remembered that when the dispensation through which the world has just passed culminates in its fruit (a fruitage involving the divine government), such a fulfilment will be the evolution or unfolding of

the Book of Life. This kingdom—this opened Book of Life—was originally embodied in its germ, even in Christ the Lord. The planting of his life was the beginning of the generation of the divine order, proceeding from him as a tree proceeds from its seed. Every effort which rejects the Christ of God in its formulas, will come to naught. He is the first and the last, the Alpha and the Omega, the *beginning* and the *end*.

## The Manufacture of Gold.

THE Chicago News, under the caption, "Making Gold," quotes Mr. Brice, the man who is manufacturing gold, as saying, "I am not an alchemist, nor a believer in alchemy." We have not interviewed Mr. Brice since the appearance of the article, and therefore are not prepared to say just what he does believe regarding either chemistry or alchemy. "But I have found," the News further quotes him as saying, "how to manufacture gold profitably and practicably." If Mr. Brice has "found how to manufacture gold profitably," or at all, he has certainly found how to upset every principle of chemistry that has been taught for the last two hundred years. We have contended since 1870, that gold can be manufactured, and if it can be, then the so called science of chemistry is one of the most gigantic frauds ever perpetrated. If Mr. Brice has "found how to manufacture gold," then he has found how to manufacture every so called metallic substance; for the same principle applied will produce every one of the metals, and also every mineral substance in existence.

Nothing is scientific that is not positively known. The term science is from *scire*, to know, and is equivalent to our word knowledge. The one term is Latin, the other is Greek. Nothing predicated upon assumption is science. There are certain practical facts pertaining to the combination of substances, coming within the province of what has falsely been denominated chemistry, that we practically know; this is scientific so far as

it goes. Involved in the atomic theory, which no man pretends to believe is more than an assumption, is the belief in the eternal existence and non destructibility of the atom. This is one of the positive tenets of so called chemistry. The scientific (?) chemist has declared gold to be a simple element. It is either this, or it is a compound. Has Mr. Brice changed the character of the atom of antimony and transformed it to the atom of gold, (providing he has accomplished what he claims,) or has he merely combined atoms so as to form the substance by the chemical arrangement of atoms? If the latter, then what evidence is there that every metallic substance is not a compound, since gold, which the scientist has classified with the simple elements, is proven by Mr. Brice not to be a simple element?

The same profound, "scientific" wisdom has been applied to the study of the gold atom as to every other metallic substance. Gold can be manufactured, whether or not Mr. Brice has discovered the secret, not only by volcanic action, but by other and more simple methods, and on lines altogether at variance with and not touched by his invention. If Mr. Brice thinks it will be thirty years before the present standard is broken down, he certainly is not a very critical reader of the signs of the times. The gold power will be destroyed in less than thirty years, and Mr. Brice's manufacture of gold will not be the only factor in the accomplishment of so desirable an end.

## Rev. Gregory Perturbs the Chicago Clergy.

From the stand taken in last Sunday's sermon I cannot retreat an inch. In that sermon I charged that the system calling itself Christianity was destructive of virtue, of reason, and of joy; and of the truthfulness of the charge I am still convinced. By the "system calling itself Christianity," I meant the historic creeds, Catholic and Protestant, with the teachings collateral thereto; and I intended to convey the idea that the inevitable tendency of the system was to weaken the springs of moral action, to befog and cripple human thinking, and to diminish the sum of human happiness.

In support of that proposition I attempted to show that the nobler manhood had come about only as men had felt the divinity within their own souls; that the world had forged ahead only as it had scorned the dictation of the priests and parsons; and that the world began to be happy only when it began to shake off the ancient dread of the wrathful God and his burning hell. The chief object of the sermon in question was to show that the system calling itself Christianity was Christian only in name, that it was a wretched caricature of the real preaching of the man of Galilee. I then tried to show that what we needed was not creeds, but the Christ; not the metaphysics of the doctors, but the morality of the Master; not the gawgaws of the ritualist, or the gimeracks of the tract monger, but the plain and simple precepts of the man of truth and love.

I undertook to prove that the Christain religion, as interpreted by the average orthodox divine, was a wholly different thing from the religion proclaimed by Jesus in old Galilee. I tried to show that whereas Jesus had made all things subordinate to human culture and development, the theologians had

made the church first; to which they had sacrificed human virtue, human reason, and human joy.

Hence, it will be perceived that I was speaking not against Christ, but for him. I was advocating his simple truth and homely love as against the senseless theologizing of the orthodox preachers.—T. B. Gregory.

THE Rev. T. B. Gregory has incited the animus of some of the small fry Doctors of Divinity, by telling what he thinks of modern Christianity. The ebullition in the orthodox pot is all the more turbulent, from the fact that some of the things he says are true. It cannot be denied that modern so called science is leading the church—the modern church, by the nose, and that the things which the church formerly opposed in the "scientific" world, because regarded as opposed to Christianity, are now accepted by the church.

It seems a little peculiar that inspired people—people filled with the Holy Ghost, the Spirit of Truth—should, by the influence of the Holy Spirit, be compelled to resent the encroachments of "science," and then by the same Holy Ghost confess to the correctness of a "science," the teachers of which are principally atheists. It looks peculiar, but it is nevertheless true. The difficulty



with the Rev. Gregory is, that he is tattooed with the same paint which the world calls science, and when he talks of the Divinity in man, he refers more especially to that hell in men which has made itself respectable and progressive by its development on moral and intellectual lines that are a delusion and a snare.

The only thing that gives so called Christianity its distinction from paganism is its name; and this is the

only thing remaining in the church, of its original character. The knowledge of God and the life of the Christ, as Christian characteristics, are expunged from the catalogue of genuine characteristics. If a man whose life bore the indices of the Lord's character, should walk the earth, it would be enough to bring upon him the anathemas of the modern church and the farcical system which today is called Christianity.

## Boom Prosperity a Failure.

THERE is evidently something the matter with the prosperity boom, in the estimation of the masses. It is merely on paper. The recent election in New York and other states, seems to indicate that the McKinley administration is not altogether satisfactory to the people.

In an interview with farmers living not many miles from Chicago, we recently made inquiries regarding the prices received for grain, and learned that, though a great hue and cry had been made by the goldbug papers of Chicago, about the high prices of grain and the sudden financial boom of the prosperous agriculturist, there is really no improvement in that particular line of commerce, behind the granaries in the hands of the monopolist.

The world is too far gone in the direction of corrupt combinations ever to return to conditions advantageous to the common people, through any ordinary

course of progress. We are nearing the end of a dispensation, and the fight on hand is but the skirmish line in advance of the great battle. We are coming with accelerated strides to the inevitable consequence of the hell-born system of competition. The competitive system has created, on the one hand, the oppressive corporate thief and legislative corruptionist (and therefore corrupt legislation), and on the other a horde of hungry wolves incorporating themselves into packs, and these are even more rapacious and oppressive and less considerate than the legalized and scientific pirate.

That "there is no remission of sins without the shedding of blood," will be verified with emphasis in the near future; but out of the *debris* of the coming catastrophe, phoenix-like, will arise the Theocracy ordained of God, germinated in Christ the Lord, and fructified in the manifestation of the immortal Sons of God.

## CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

### The Coming Universal Empire.

BY PROF. U. G. MORROW.

THE establishment of a glorious kingdom of righteousness in the earth has been the object of the hope of all people for thousands of years. The seers and prophets of all ages have foretold the coming of a glad day, when all the earth would rejoice in realization of the great jubilee! If we take the descriptions given by those who have foreseen the condition of the world in its time of recreation, we would view the greatest civilization, with magnificent cities peopled with a humanity free from oppression, free from selfishness and the curses of competition; a superior, wise, benevolent, noble humanity, endowed with immortal life. If we take the evidences of the universally implanted instinct, hope and desire of all nations for such a jubilee, we would still view a day of magnificent splendor, where all the energies of life are economized, and the world governed in accordance with a knowledge of the laws of life and unity.

Suppose we were suddenly to come into consciousness and realization of such a condition of the world. What marvels, what remarkable changes, what wonder-

ful transformations would greet us on every hand! The mind could not fail to note the many evidences that the goal of humanity had been reached—a happy people, without crime, in the enjoyment of all that earth, skill, and knowledge could produce. Would we not wonder what had wrought the great revolution and wonderful transformation from the hells of competition to the actual living and divine brotherhood of man?

We may well consider how the world will come to enjoy the splendor of the golden age. We ask if the modern reforms, such as single-tax, labor exchange, socialism, co-operation, and other exclusive lines, are adequate to accomplish the reformation of the world? The reformation must extend into *all* lines of human relations. The nature of man must be changed; he must reach the plane of actual knowledge of universal law; he must come in touch with never and more potent mental spheres, and must experience a transformation of his entire structure before desirable societal relations can obtain.

The genuine reform movement must be the inevitable result of universal development. It must be the culmination of all human experience, the bringing down into tangible manifestation the very essence of all cyclic evolutions and involutions of life. The system that undertakes the world's reformation must be at the focus of all progress of the past,—it must be the actual penciling of the lines of light at the end of the grand cycle, the point of concentration of all energies conspiring to express themselves in a world made new. We hold that the creation of such conditions is the greatest work which God or man can perform. The stupendous undertaking involves all the powers of truth and good—all the forces of the heavens!

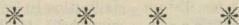
The revolution is coming; following in the train of the destructive forces now operative in the world, which will ultimate in the complete demolition of all existing institutions, will be the establishment of the divine kingdom. Students of prophecy have long seen that the establishment of a universal empire is vividly portrayed throughout the Bible. The great prophetic chain of Daniel reaches down to the overthrow of all present governments: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We are advocating the coming of the King of kings and Lord of lords, and claim that the Koreshan System alone, of all other concepts in the world, involves in unity and completeness, the science of reconstruction of human society and the science of human salvation, which will be applied in the most external degree after the present disintegrating elements have performed their work of the destruction of all old systems.

True reform is magnanimous, humanitarian, divine. We are not advocating brutal force, nor marshaling secret societies for the field of contest. We desire the protection of man in his rights, and this involves the throwing out of protective spheres against the tyranny of labor unions as well as against the oppression of monopolies. We make no call to arms. We are not arrayed against the Government of the United States, nor do we defy those in power. We are living under a system of government that for the present, is the best means to an end. We desire to fight no battles that will not bring the reformation fulfilling the predictions of the greatest prophets and teachers of the past. The powers of liberation of the enslaved are not the forces

of the rabble, nor of the misguided leaders of so called reform, and freedom can come neither by the use of the bullet nor the ballot.

Mental force is the most potent factor of destruction of the old world. The old institutions and systems are victims of the energies of disintegration; thousands of mental batteries are formed with which to lay in waste the old church and state—all corrupt institutions. While the mental dynamic bombs are being exploded in the pulpit, in the daily press, in the legislative halls, and in the courts of the world, there is being formed a gigantic human battery for the generation and conservation of the energies necessary in the reconstruction of human society and in the establishment of the great universal kingdom in the earth. The positive pole of that battery is the center of the most progressive spheres of human thought involved in the Koreshan System, the nucleus of the coming universal empire, the "stone cut out of the mountain without hands," which shall break in pieces the colossal image of competition. The time is coming when it will be truthfully proclaimed: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ," and the masses will be glad when he has taken unto himself great power and has begun his reign!

The stupendous work of genuine reform is the work of the Almighty—not in a spiritual world, but here in the earth will be expressed the practical, tangible, and saving manifestations of divine power. He alone can make all old things pass away and all things become new. The twentieth-century religion must be true and divine; the economics of the new era must be in harmony with the divine religion, and the laws of the new government must go forth from the anthropocentric center, the Theocratic Head of the new Order. The wonderful system of divine economy of the glorious future must regulate all the affairs and relations of humanity. Its establishment will be the inauguration of the great commonwealth, the breathing into man the breath of divine vigor, and the illumination of the world through the science of life. It will be the great Theocratic System, the tying together of church and state, the conjunction of God and man, the manifestation of the Sons of God, the resurrection of the dead. All these things will be the result of the application of the Koreshan scientific principles already discovered; they must obtain here in this visible and tangible world in fulfillment of the desires of humanity and of God. Who could ask for more? Who could be satisfied with less?



TRUE charity is not the distribution of alms. There should be no alms, nor any occasion for them. They are but the glaring indications of man's inhumanity to man—exhibitions of a dearth of genuine Christian character and life.



Greed will be eradicated when through the baptism of fire (divine love) the heart of stone is transformed to

the heart of flesh. All human expectations built upon any other foundation will inevitably meet with failure and disappointment.



The Lord Christ briefly enunciated the law of life, but he did not give to the world the formulated process for the achievement of victory over death—that mystery was left for the end of the age to reveal.



# Transformation in Human Nature Necessary.

BY REV. ELEANORE M. CASTLE.

A criticism of Bellamy's "Equality" in the *Quarterly Book Review*, Chicago, strikes the key-note of the question of reform, so prominent in all minds at the present time. It is to the effect that to accomplish such a reformation of conditions as Bellamy pictures, requires not merely a change of methods, but a radical change in human nature itself,—following with the statement, "An ideal state requires, as a condition precedent, ideal men."

It is the recognition of this truth which distinguishes the Koreshan movement from all other efforts in the direction of social reconstruction, and it is its knowledge of the possibility of such a change and the means of its accomplishment, which distinguishes its directing thought from the thought which recognizes the necessity of such a change yet denies its possibility.

Koreshanity prophesies a reign of peace and plenty and good will in a world of material wonders transcending those pictured in Bellamy's book—to be realized within the time indicated there; but this will not be brought about without a radical change in

human nature. To effect this change is the primary motive of the Koreshan teaching. From humanity has been produced one ideal man—Jesus, the Christ. From his planting in the race, it is possible—nay, inevitable—that other ideal men be produced as the fruit of that planting. That, at some period of the world's development, the selfishness of humanity and the godless competition born of that selfishness, should rapidly, through man's voluntary effort as directed by law, be transformed to loving kindness and united life, is a marvelous thing, but no more incredible than that in accordance with the laws of growth in the vegetable kingdom, the bitter astringency of unripe fruit should suddenly be transformed to the mellow sweetness of maturity.

The directing power is here, and must be recognized. A little more experimentation by Socialists, Nationalists, Single-taxers, and they will have demonstrated their blindness, and will be ready to be guided by the beacon light of all true progress, the law of God as formulated by Moses, exemplified by Jesus, the Christ, and in this age scientifically revealed by Koreshanity.

## Prosperity and High Prices.

BY REV. BERTHA S. BOOMER.

THE optimistic Republican party continues to cry prosperity! prosperity! when there is no prosperity, in the sense of common wealth or weal. There are the profits of "high prices" for the monopolist and his minions, but the wage slave, large as the crops are said to have been, does not feel particularly prosperous just after he has paid \$6. for a barrel of flour. One year ago, before we were afflicted with the present prosperity, he could have purchased it for \$3.50. Prices of certain staples have been forced up by the money power as a discretionary measure, in its own interests, but there has been no corresponding purchasing power forced into the possession of the masses.

The vast resources of this country are becoming more manifest every day. The mechanical appliances for utilizing the physical energies of nature in the service of humanity, multiply with a rapidity that is simply marvelous. If both were not in the control of that supreme devil of mortal selfishness—the love of money, it would be easy to believe the day not far distant when the present desperate struggle to maintain a comfortable animal existence would be unknown to every living creature. During the *regime* of the ever-enslaving profit system of the competitive world, humanity at large must struggle in vain to be free, in the vortex of a quicksand destined to suck it into the hells of despair and destruction.

The "high prices" variety of prosperity works about this way: Here is a small shoe manufacturer lacking

surplus capital. He has certain contracts on hand, made with materials at a given price. Now comes a wave of so called prosperity to the leather trade; its moguls regulate the price, as impelled by the knowledge that the retailers' stocks are running low. Leather being "up," the small manufacturer with contracts on hand, sees a very contracted hole through which he must crawl, taking his life as a manufacturer in hand. His contracts force him to make the venture; he gets in the "squeeze," it is too much for him—exit manufacturer, enter Neophyte wage slave. Greater leather mogul! Glorious prosperity McKinley!

Nothing deserves the name of prosperity which is not the result of giving the producer the full value of his labor in the products of labor, without money and without price. There is no real prosperity in the world today. Equity in a divine or moral sense, is an unknown quantity in our civilized barbarism. When will the world awake and perceive the real quality of our civilization to be but a degree of refinement of an immoral hell? Gold is the god of this world, and everything held sacred in the sphere of truly divine ideals is sacrificed to it. The day is not distant when this world is to be glutted with gold; it will be found in enormous quantities, and manufactured at a nominal cost. The laws of alchemy will become generally known, through an enforced recognition of the form and functions of the universe. When these laws are known, gold will be—in the literal meaning of the world—*price-less*, or



without value, as value is now reckoned. The gold god's days are numbered, and his worshippers' fate is sure. The knowledge of alchemy is the power that can defy the fixing of the price of gold as the standard of value, on any commodity of use to men, and terminate the enslavement of man to his fellow man, under the curse of labor.

The prosperity of common wealth is a glorious factor of America's future welfare. This kind of prosperity, however, McKinley and the Wall street money power will never devise or originate. Its institution demands a more divine wisdom than they possess.

There is a center of mental potency in this country that is quietly energizing all progressive thought to its ultimate of power. From this center radiate all the suggestive energies of great truths insisting upon recognition. Practical experimentation in all the realms of science is enforced by mental suggestion from a primary center, and the chemist, the electrician, the physician, statesman, and the theologian, will ere long find themselves confronted by facts in which truths will be revealed that are destined to make their hearts fail for fear, because of things coming in the earth.

All people need the coming of true prosperity, and nothing hinders it but that reigning outrage upon universal humanity—the money power. The wide world over, we see humanity's right to broad, free life, happy in the liberty of righteousness, sacrificed to the basest passion of mortal souls, the greed of gain at the cost of another's loss and sorrow. The love of

money, and consequently the power of money, must be destroyed in the vidual thought. We must look upon the evils of poverty on the one hand and excessive luxury on the other, and let a hatred of the *cause* take deep root in the will, in order to compel the will to yield to the impulse of the rational conclusion, that only in the establishment of the equitable distribution of the products of labor, value for value, as estimated on the basis of related quantity and quality of labor, can the nations ever know real prosperity. High prices may be temporarily beneficial to the few, but necessarily they will ultimately be disastrous to all.

The eyes of many are being opened to the real condition of America's social and industrial affairs. Books such as Bellamy's "Equality," serve to agitate the public mind, but Bellamy and all the would-be reformers put together do not possess the requisite focalization of divine mentality to reveal to an awakening humanity, by demonstration, the scientific truths which must be the basis of social equity. A man equal to such a task is the Fruition of the Ages, the Pole Star of all future progress. He is the pivot of age-lasting destinies, and the hiding place of the Almighty.

Stand quietly on the thoroughfare of any of America's crowded industrial centers, and study the home-returning armies of the working masses; study their faces; their carriage, their garb, and their language—and then try honestly to write an article aglow with enthusiasm over national prosperity;—you cannot do it. Don't study the reports of the board of trade and the stock exchanges, to find records of high prices of staple goods, as evidences of prosperity; study rather the records in the faces of your kindred humanity, and bemoan the pitiableness of the true story of human greed and human need. Let us find a God somewhere, who can help us in this day of trouble!

## Heaven and Hell: A Parable.

BY LUCIE PAGE BORDEN.

ONCE upon a time I was passing along a rough way, and the road stretched on and on before and after me. I could not see whence it came nor whither it led, and I did not know how far I must travel to find a resting place. The stones cut my feet and the briers tore my clothes; the sky was dark and lowering, the wind icy cold. I could not tell how I came to be there in the bleakness; I only knew that the path was called life. I saw many travelers coming and going, but they hurried past me with their friends and my heart was lonely.

Then I thought an angel came to me in white raiment and spoke to me very tenderly; he soothed and comforted me with words of cheer; he bound up my bleeding feet, and then he took me in his arms and bore me to the gate of heaven. I saw the light streaming out and I heard strains of soft music. I was very glad. The angel set me down upon the threshold, and I thought he put his hand to open the gate. "Sorrow is past!" I cried; "henceforth I shall wander through green pastures and linger beside still waters; God will wipe away all my tears."

"Come this way," said the angel, beckoning with his hand. I thought we were going a little further to enter by another gate, and I followed joyfully. The an-

gel guided me to a wide portal; we went in. I looked about me and lo, I was in hell. It was dark and the air was stifling. The angel stood beside me, the light from his face shone out into the gloom and I saw it was the Lord. I fell at his feet.

"Why have you brought me here?" I cried bitterly, for my disappointment was very great.

"To work for me," said the Lord gently.

"But I can't work, Lord, my heart is so weary and my hands are tired."

The Lord said, "Give me your hands."

"But I can't breathe here, the air is so foul and murky."

He said, "You can make it purer."

"But I must have rest, Lord; think how far I have come!"

He said, "My yoke is easy and my burden light."

"But I thought you were taking me to heaven."

"What is heaven?"

"Lord, I know not."

Then the Lord said: "The joy of the angels in heaven is in no other thing than the performance of use to the neighbor. All the delights of heaven are conjoined with uses."

I did not understand these words and I sat down and wept, for my heart was broken with disappointment. By and by I looked up through my tears and the Lord smiled. Then I understood.

## Education According to Prescription.

BY PROF. O. F. L'AMOREAUX, PH. D.

EDUCATION has not been conducted according to the eternal verities, but according to prescription. Such is the pass to which the world has long since come. A bloated millionaire who has acquired his millions not by legitimate means, but by robbery (legal, it is true, but none the less robbery), in order to make permanent his title to his ill-gotten possessions, endows a great university which teaches that the methods by which he accumulated his money are right. The world and the church proclaim him a great benefactor of the race, and a promoter of Christian education. When a professor in this same university broadens his instructions beyond the scope of Wall street views and mammon methods, he is invited to step down and out. A university established and endowed with the hard earnings of the pious poor, had its head taken off by the edict of the same god of this world, because he did not utter, with regard to silver, the shibboleth of the same money god that now relentlessly rules the world. "Truth is fallen in the street, and equity cannot enter," so that it is entirely in keeping with the spirit of the times that silver, the symbol of truth, should be under the ban.

The above are not the only cases of the kind, but usually the devil (the god of this world—age) is more wily in his methods, and the obnoxious teacher is dis-

posed of by other methods than those which appear. It is hard enough for truth to make headway where it has an open field and a fair fight, but where, openly or under false pretenses, its teachers are driven from their places, what, apparently, are the chances for the triumph of right?

We do not mean to say that the present advocates of silver have the truth; far from it. But the principle has a wider application. The power that can reach its hand into the sacred halls of education and strike down one class of teachers, which it thinks inimical to its power, can do so to any other class; and the real truth stands no chance against it. But men can do nothing against the truth, but for the truth. In striking down its supposed advocates, this conscienceless power is only preparing the way to victory for the very truth it hates and would destroy. A partial truth is the most dangerous and deceptive form of lie. When a mightier lie, like the gold standard, strikes down the lesser—silver, bimetalism, it is only preparing the way for its own downfall, and for the triumph of the great truth of communism, of which Jesus the Christ laid the foundation, a substructure which is certain to bear up securely the happy destinies of the human race for ages, when the present mis-rule of mammon will be forgotten, or only cherished as a horrible memory.

## In the Editorial Perspective.

A WRITER in the Boston *Investigator* heads an article, "Why I Despise Christ," and at once proceeds to give his concept of the man Jesus who lived nineteen hundred years ago. He simply despises his own conception, and the best thing he could do, so as not to be out of harmony with that which he conceives, would be to originate a conception that he would like. Our conceptions are the product of the will and the intellect, the character being determined by desire, and can be no more magnanimous than our sphere of thought is capable of producing, and no more correct than the intellect of that sphere will admit. Some people like their conceptions of Christ, but that is no proof that such conceptions are correct, any more than are the things other people conceive and despise. The matter must be transferred from the realm of speculation to that of science. The trouble with agnostics is, that they are repelled from the orthodox spheres of thought, and are filled with the orthodox conceptions about the man Jesus, and with the popular interpretations of his doctrines; hence they are in position to only negative and despise the fallacies of modern Christianity. They can only look at the personality and doctrines of Jesus from the old exploded popular standpoint, and despise what they see—they do *not* see the real thing any more than do the conceited occupants of the modern pulpits. If the writer referred to ever exerts the volume of influence upon the world that Jesus did, he will have to move into more potent and positive spheres of mental activity and genuine scientific comprehension of absolute truth—and this seems to be a long way off to the negative agnos-

tic, who is positive in nothing except in the fact that everybody else is wrong. There is no other logical standpoint from which one can determine what is wrong, than the positive pole of knowledge of scientific truth. How does the agnostic (the man who does not know) determine what is fallacious?

Dr. McGlynn concludes that Henry George was an inspired prophet. He says: "He was simply a seer, a prophet sent by God. \* \* I believe I am not guilty of any profanation of the sacred Scripture when I say that there was a man sent from God, and his name was Henry George." It is remarkable that a prophet should come into the world and not know himself. Popularity and a tinge of sympathy for the single tax are the only things which led Dr. McGlynn to his conclusion, for he is not the man to follow a prophet in obscurity, no matter how true the teachings of the prophet might be. It is far easier to follow a prophet of our own making at the time we choose, than to recognize and follow the genuine Teacher of the age.

The government makes appropriations of millions of dollars yearly for the improvement of rivers and harbors, to assist in the gigantic schemes of politicians and capitalists; but nothing to help the oppressed working man. The men elected to represent the millions of workingmen do not desire to solicit aid for their relief; do not wish to suggest the purchase of machinery and plants for the benefit of those who are now making the wealth of the millionaires. They will introduce no measures for the establishment of co-operative experiments, nor put forth any ef-



fort which is not for the interests of the few who control the world by the power of money.

A scientist has made the announcement of the discovery of gold in solution in sea water, and is projecting a plan of obtaining gold from the ocean. This is looked upon as a wonderful discovery, simply because it is announced in regular scientific channels. But let the scientist answer how, according to modern chemistry, can gold reside in solution in water? It has been taught in the Koresan Alchemy for over a quarter of a century, that the waters of the ocean contain in solution not only gold, but every so called material element in the universe. Chemistry will not admit of such a conclusion; alchemy demonstrates the fact.

Some people want to reform the world by having humanity born right, and hence a "new crusade" on lines of sex reform. The trouble with the world is that they are "born in sin and shapen in iniquity," and are necessarily mortal. Yes, the secret lies in having men *born right*, but that cannot be accomplished by looking after pre-natal conditions, hygiene, and dress reform, nor by Sunday School stories. The application of scientific principles of the transformation of the mortal flesh to the immortal flesh, right here on the earth's surface, must constitute the prime factor of the new crusade.

The Adventists presume to have found the Christ who has been so long looked for. The Adventists have long thought that he would come in the clouds of the physical heavens, but it seems that their views have been changed. We find the following in the *Messiah's Advocate*, Nov. 1st, in "Life Line Notes," by V. H. Hunt, Life Line Evangelist: "I am in Christ at Pacific Grove, Monterey Co., Cal, and Christ is in me;" and among his items further down the column we see, "It's just wonderful how birds of a feather will flock together."

A baker in New York City has proposed to give remnants of the previous day's baking to all who apply at midnight. The applications have increased until the file of applicants is two blocks long. They are not tramps, but citizens—voters without work or means of supplying their families. This is evidence of prosperity in New York, but it is the prosperity of greed and selfishness, which continue to make possible the scenes of dire distress. Those who are disposed to give to the poor will never be able permanently to relieve their distress.

A meteoric stone has fallen near Binghamton, Canada. A few scientists presume to have found hieroglyphics carved upon it, and Prof. Wiggins has declared his belief that this stone carries a message from the inhabitants of one of the planets. Percival Lowell should see it at once, for he would be sure that it came from Mars; he is the champion of Martian irrigation by means of canals 40 to 400 miles in width. The blasted stone perhaps resulted from an explosion of a dynamite charge of Mars' greatest canal contractor.

The Socialist Labor Party, representing but a fragment of social reform effort, appeals to the workmen of the world to join their ranks. They constitute one of the many elements of modern disintegration to break down and destroy the old structures, but they will never be able to rebuild that which will be demolished. The Socialist Labor movement does not possess a mind that is capable of defining the principles upon which the true social organization is to be founded.

Competition costs millions, not only of dollars, but of lives. \$500,000,000 are expended annually in commercial circles for the various forms of advertising, and thousands of millions for

buildings in which to conduct the competitive business. Add to these millions the cost of transportation, salaries of clerks, and other expenses, and then look in vain for a single evidence of economy in the production and distribution of the goods of commerce.

Debs is posing as the founder of a new religion—at least he is calling his new social democracy the "New Christianity." It now behooves him to define the principles of the evolution of the "New Christianity" from the primitive, and a corresponding evolution of the life and character of the instigator of the social democracy from the life and character of the Founder of Christianity nineteen hundred years ago.

The "ray filter" for camera lenses, bichromate of potash, would be useless and its name a misnomer, if light were a mere mode of motion and not a substance. Substance can be filtered, reflected, and refracted, but *nothing* cannot. Koresan Science teaches the substantiality of force or energy—light, heat, electricity, magnetism, the X rays, mind, darkness, etc. It is the antithesis of the popular physics and chemistry.

The burdens of the millions of workmen today are a hundred times heavier than the yoke of England on the colonists of America at the time of the Declaration of Independence. The bondage to gold is worse than the slavery of the Israelites, worse than the monarchy and oppression of George III. The spirit of freedom then was patriotism; now it is considered to be the spirit of rebellion.

Scientists object to every discovery not made by one of their own number. Laymen in the scientific, medical, religious, and social fields are supposed to be incapable of projecting anything worthy of attention. Great discoveries are always made by men outside of the professional ranks.

When a new truth is proclaimed, everybody at once urges that it is absurd, and that nobody but fools believe it. In a few years, when they find it gaining a foothold in influential circles, they say, "He was not the first to teach that," and finally, "Why, I always believed that!"

The usual reforms are projected on too small a scale. Nationalists do not look forward to a universal government. Popular reforms mean only to modify, not to revolutionize, existing institutions. The new system of government will be universal—adapted to all peoples.

After all the study of the Bible on the part of the modern churches, they are no nearer a comprehension of it than when they began. Modern theologians are unable to interpret it, and the tendency is not to acknowledge their inability, but to pronounce the book wrong.

Japan, while being "civilized" after the order of the occident, is being bonded to gold in the clutches of the Rothschilds. This is one of the results of opening the doors of a nation to the influences of modern Christianity.

Robert T. Lincoln, in his relation to the Pullman Palace Car Co., and other monopolies, assists in the promotion of a system of greater oppression than that from which 4,000,000 slaves were freed by Abraham Lincoln in 1864.

Is the "dreibund" formed by Chile, Peru, and Argentina for the purpose of forcing Bolivia to war so as to compel her to divide territory, evidence of the brotherhood of nations or of humanity?

The so called dignity of American labor is somewhat lessened by the importation of American workmen to take the place of the striking engineers in England.

The Freethinkers want the world to worship Bruno, the Italian reformer, instead of Jesus, the Christ. The agnostics have gods after all, and small ones, too!

Monism is a kind of cosmo-theological concept which holds that there is but one existence, of which the various phenomena are many modes.

Concerning the form of the universe, the Koreshan System presents some *inside* facts.

### Astronomical Martyrs.

The astronomical evolving forces received an impetus in the fifteenth century by earnest, thoughtful, and ambitious men, that has been steadily progressive. The wheel of science has not lost a single revolution, having received momentum from such heroes and martyrs as Giordano, Bruno, and Campanelli. The fallacy of Biblical teaching concerning the contour of this earth and its immobility, as well as its being the only world, was proven by these courageous students. Martyrdom was their penalty. Bruno was burned at the stake in 1600 by Christians. He was the Knight Errant of the new philosophy over Europe, was faithful to the truth, and gave up his life without fear of punishment hereafter. His last words were, turning his face from the crucifix; "Perhaps with greater fear you pass the sentence upon me than I receive it."—*Freethought Ideal*.

Fallacy can receive an impetus through persecution, as well as truth. It is no fault of the Bible that its worst enemies have been its pretended friends. Its enemies are those who cannot comprehend it, but those who zealously act from the standpoint of its misconceptions constitute no greater bar to progress than

the misguided scientists. The truth of the Bible teaching—concerning the contour of the earth and its immobility, as well as its being the only world,—has been proven by geodetic survey; and a single fact of such demonstration is worth more in the train of true conclusion than all the agnostic fallacies the world can produce. The church and the so called freethinkers should be the best of friends. Modern science walks arm-in-arm between modern Christianity and freethought, and is a last hope of each—they cling tenaciously to the scientific fallacies they desire. The false science will finally absorb and unite them in the matured evolution of "higher criticism."

### Kill the Heroes, Then Honor Them.

The sensible people, the well-educated, respectable people of the day, are almost sure to be on the wrong side of every great moral question when it first arises. They mean to do right, but they trust to their logical faculties instead of to their instincts; and the consequence is that they are eager to stone those very reformers of whom, in later years, they become the most ardent admirers.—*Henry Childs Merwin, in Atlantic*.

The above takes it for granted that human instinct is always right and logic wrong. If people are on the wrong side of a moral question, it is simply because there is something wrong with their morals. That is why the world opposed Jesus; and he diagnosed their case exactly, when he said, "Ye are of your father, the devil." The reason that people generally are opposed to the genuine science of reformation, is because they will not or cannot use their reasoning faculties, but follow the instincts of self and the impulses of evil.

## Correspondence and Brief Replies.

What is your attitude toward others in the field of reform, and toward other journals advocating socialism, co-operation, etc.?—A. H., Chicago.

We are favorably disposed toward every effort for the benefit of humanity. We are tolerant and liberal, because truth increases the altitude of observation and enables the observer to obtain broader views than the mere fragmentary beliefs entertained by many in the work of so called reform. There are many sincere efforts being put forth to remedy the evil conditions that exist in the world. A great protest is being expressed against the money power and other evils of competition. Thousands of factors are operative to disintegrate the corrupt systems. We do not advocate them, nor endorse all the measures adopted by those who would like to reform the world. We hold that the true reformer must understand thoroughly what he is about, and must be able to demonstrate that the principles upon which his system or movement is founded, are scientifically true. The time is coming when the masses will demand the application of the principles of the system that is reasonable and capable of guaranteeing, by scientific demonstrations and analysis of universal law, that it will

remove the curse now upon the world. All other systems, in the experimental stages, will be discarded as inadequate. We hold that the only system that will stand the final and crucial test of successful scientific reformation is the Koreshan System of Religio-Science. There can be but one successful system, and that is the true one. Judging from the diversity of economic beliefs, we are forced to the conclusion that the majority of reform leaders are wrong. They cannot prove their claims.

I have received both your letters, but at this time I can write you but briefly, to say that I am still interested in the Koreshan Science, especially concerning astronomy. Your replies to my questions were very satisfactory, as far as I am able to understand them. Your reasoning concerning the thickness of the earth's shell is good, and to me somewhat startling. I had conceived of the probability of getting at it through what you call the simplest processes of analogical reasoning, but you have made it a great deal plainer to me. Your second process of reasoning, from the specific gravity of the primary metals of the shell, is much more preferable to me; I think it is more positively scientific; for with a knowledge of what the primary metallic substances are, I think it possible to positively demonstrate the actual thickness of the earth's crust. I am surprised that such a conclusion could be logically arrived at, for I had thought it could be

only theory, but I believe it can be actually determined. Concerning the question of other universes, your reasoning does not seem to me to be quite so good. Give me the best explanation you can. If you are right in regard to this being the only universe, I want to know it. If there is any good, natural basis from which to reason, I think I can reach a positive conclusion.—H. M. P., Hamburg, Iowa.

We thank you for your kind words and expressions of interest, and we are glad that some features of the Koreshan System appeal to you as being positively satisfactory from the basis of demonstrated science. Other features of the System are equally satisfactory when understood, and the proofs are equally conclusive. We will reply to that part of your letter concerning the matter of "other universes," by mail, as the subject would require more space than we can now appropriate for it. In the meantime, we shall be glad to have a word from you again.

In the last SWORD you called for lists of names, also persons desiring to act as agents in distributing Koreshan literature, and soliciting subscriptions for the SWORD. I enclose a few names and addresses, and if you will kindly inform me about the work you want done in behalf of your paper, we will be glad to act as your agent.—R. T., Sault City, Wis.

We are pleased to have the offer of your services to assist in the circulation



of THE FLAMING SWORD. We have received a number of hearty responses to the call you refer to, and are arranging a plan of work for our representatives which we will put into operation as soon as possible. In the meantime, with a sample copy of the new SWORD, solicit subscriptions and continue to send us names and addresses for sample copies. Millions need to have the SWORD, but to place it before them we need the co-operation of thousands of our readers.

Why does not the Founder of Koreshanism make gold and perform other scientific wonders that he writes about, and thus be able to promulgate the System rapidly?—J. K.

Simply because he does not wish to contribute to the wealth of those now controlling the products of the world. When the time comes, utilization will be made of thousands of forces of the universe for the welfare of humanity, but that must obtain at a time when invention and improvement are beyond the reach of the imitating, thieving, and plagiarizing ghouls of modern science. The benefits of true science will be realized in the new era when they can be appreciated—not now, in this thankless, heedless, and ungrateful generation!

I am 72 years of age, and have been in ill health since the war. I greatly desire the weekly SWORD, but I am not able to forward the cash for it, but I think I can do so by the time the subscription expires.—M. H. Z., Loch Three, Ala.

We are always glad to send the SWORD to those who desire it. No doubt our friends will make some sacrifice to send us the amount of subscription, and it would be a good thing if all would be as conscientious, and sacrifice something that could be done without. In cases where it is impossible for a subscriber to pay, and will make the statement to that effect to us, we will pay their subscriptions from funds set apart for that purpose. We desire such, however, to keep copies loaned out among friends, and in this way help us while we help them.

J. B. Koenig, Mo.—Your favor at hand with remittance. Glad to note your interest. Shall be glad to answer your questions if you will kindly submit them to us. The Koreshan System is complete, and quite capable of satisfying you upon every point. If it does not, the fault is with you.

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## From Appreciative Readers.

I enclose sufficient means to insure having THE FLAMING SWORD for as long a period in advance as I could, as it is really the most important and interesting paper ever brought before my notice, and so rich in food for thought. As a truth-seeker I should not like to be without it, if it could possibly help it. I cannot explain to you the intense enjoyment I experienced in reading the reports of the practical demonstrations by mechanical means of the

fact that we live on a concave surface, and trust that many apparent mysteries and difficulties in connection with the wonderful universe, will be revealed in due time through the various channels of your publications.—G. R., Aukland, New Zealand.

I am in receipt of a copy of THE FLAMING SWORD, Nov. 19, the contents of which I have read with deep interest. I never heard of the publication before, and know nothing of the instructions it teaches, or the principles it defends or maintains. I may say I am a young man of twenty, with a strong desire to learn something about this great science. I should be pleased to have my name placed on your subscription list. I want to learn something about Koreshan Science; in which I am deeply interested; there is much in it.—DeW. C. W., Boonville, Mo.

In reading the reports from the experimenting Staff on the Gulf Coast, I can but marvel and wonder, and ask, Can it be indeed, that the Cellular Cosmogony is true, and is demonstrated beyond question? If so, what a tremendous revolution it must bring! Friends ask me, "Do you really believe this astonishing theory?" I can only answer, "I do not know; let us give its advocates a respectful and unbiased hearing, and be ready to accept the truth, no matter how many idols it may destroy."—C. B., Salem, Ohio.

Now you have got me stuck by sending me a sample copy of your paper. I am "plumb at sea." I am considered the biggest crank in town, but you have distanced me! What is this Koreshan System? Can't you send me 50 cents' worth of your tracts, so as to enable me to learn what you are striking at? I am knocked plumb out of "the Christmas tree," so to speak, and want you to send me the ABC's of the System.—C. L., Ft. Scott, Kansas.

Will you please send me copies of THE FLAMING SWORD, or give me some information regarding Koresh. I am interested in iconoclastic work, and shall be glad to take the paper; also to have the pleasure of corresponding with some one who can give me the desired information. Hoping to get some light concerning the Koreshan System, I remain, W. L. F., M.D., Member Washington State Legislature.

You certainly would greatly oblige me by continuing THE FLAMING SWORD to my address. If I had it to give, I would be just as willing to send you \$5.00 a year as \$1.00. I cannot speak too highly of the SWORD, and cannot express my feelings for its cause it represents. Let its circulation soon reach the utmost parts of the earth!—E. C. D., Terre Hill, Pa.

Public (Free) Library, St. Louis, Mo., Nov. 22, 1897.—The Board of Directors of the St. Louis Public (Free) Library acknowledges receipt of THE FLAMING SWORD, weekly, Vol. 13, No. 1, for which please accept sincere thanks. Please continue the donation.—F. M. C., Librarian and Secretary.

I am somewhat inclined to believe what you teach. I desire to know and thoroughly understand all your teachings. I am anxious to teach some truth, and wish that little knowledge I have, I dare not dispute your claims, lest I lie against the truth.—W. L. J., Currant, Cal.

Received a sample copy of THE FLAMING SWORD. I may have some prejudices, but if I am in error in holding to them, I hope that by the light of THE FLAMING SWORD I shall see the truth. Enclosed find money order for \$2.—W. A. B., New Madrid, Mo.

I am glad I found the Koreshan light; it shines very bright to me, and I am much pleased. I believe that when woman is freed, and the Koreshan light shines all over the world, that we will be in heaven.—Mrs. M. N. M., Louisville, Ky.

Accept my thanks for the weekly FLAMING SWORD, and my sincere wish that your subscription list may rapidly increase, so that the truth of Koreshanism may reach millions that are still in the dark.—N. C. M., Kingston, Texas.

I hereby acknowledge receipt of the weekly FLAMING SWORD, and find it still on the advance in interest.—W. M., Springfield, Mass.

## Editor's Chat With Our Readers.

We have friends and readers in all parts of the country, and in many parts of the world. Our work of propaganda is not local—its character does not admit of it. Away in New Zealand, Australia, Norway, Russia, England, San Domingo, and other places, THE FLAMING SWORD is welcomed. We are inaugurating the greatest system of propaganda ever engaging human effort. We desire the co-operation of every one interested in the promulgation of the principles of genuine reform. Take for instance, single subscribers in the remote parts of the country. How were they reached, and how did they come to know of the existence of THE FLAMING SWORD? Through friends, doubtless, or from our having mailed them sample copies. With but little effort, others who have never heard of this great System of scientific reform could be apprised of its existence. Call your friends' attention to the work of the Koreshan System—loan or give them copies of THE FLAMING SWORD and recommend it for their careful reading. Can you obtain one new subscription in one year, in addition to your own? Suppose each one of our subscribers were to obtain one new subscriber per year; this effort alone would double our list yearly! Let us have your best efforts—push the work. Through renewed, persistent, and zealous effort on the part of our friends, we will meet with unbounded success!

The personal experience of DR. CYRUS R. TEED (KORESH), in the work of colonization and reform during the past ten years, will be of intense interest to all readers of THE FLAMING SWORD. His experience since the beginning of his public career is one of the most remarkable ever recorded in the history of the world, and the portrayal of his constant combat with the stubbornness, prejudice, intolerance, and blindness of the age, constitute one of the most unique chapters in the study of human nature. It will expose the conspiracy of the daily press and clergy of Chicago, and the plots of his enemies. This interesting bit of hitherto unpublished history will shortly appear in THE FLAMING SWORD, from the pen of KORESH.

## The Flaming Sword.

An interesting feature of THE FLAMING SWORD in the near future will be brief reviews of all the colonies and co-operative experiments in the world, the principles upon which they are founded and conducted, and what they expect to accomplish. Our readers can assist in this by giving us the names and addresses of leaders of reform organizations and colonies, as well as newspaper clippings or items of interest concerning them. There are hundreds of them being established in all parts of the world, and THE FLAMING SWORD will lead in collecting reliable data concerning these reform institutions.

In the article by KORESH on the "Fatherhood of God and the Brotherhood of Man," in this issue, it is conclusively shown that there is no spirit of brotherhood in competition. The popular idea of the brotherhood of the present humanity is one of the greatest fallacies of modern times. If it were true, the Almighty certainly has the worst lot of children that could be provided! Nineteen hundred years ago Jesus said that the origin of mortal humanity was from beneath; and critical observations seem to confirm the truth of his statements.

A reply by KORESH to the challenges published by Eld. R. C. Brown, editor of *Present Truths*, Fitchburg, Mass., will appear in an early number of THE FLAMING SWORD. Eld. Brown departs from the usual advent creed in the denial that the Lord is coming again to establish a kingdom of righteousness in the earth, and challenges contradiction. The refutation of his position and the clearing up of the difficulty connected with the question will be of interest to all, and will perhaps attract the attention of the publisher of the challenges.

If you are a student of economics and social reform, or of science, or of religion, you cannot better invest \$1.00 than by procuring THE FLAMING SWORD for one year. The particular advantage in reading this publication is that you get expositions of the principles of demonstrated truth. The Koresian System is the only demonstrated science in existence.

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### Miscellaneous Notes.

Wednesday, Nov. 24.—Spanish troops in Cuba are sick and mutinous.—Fog covers all England.—A three-year-old child discloses the Merry murder mystery.—Earthquake in Germany.—Slight boom in wheat market.—Ship Port Patrick burned in waters of New York.—Loss, \$300,000.—McKinley wants to patch up the Spano-Cuban difficulty.

Thursday.—Bill proposed for Congress to make ticket scalping illegal.—Measures are being adopted to grant home rule to Ireland.—Cloak manufacturers threaten to reduce wages of 3,000 employees.—Three women start for the Klondike.—Fierce battle reported between French and British troops in Lagos Hinterland, western Africa.

Queen regent of Spain signs laws relating to freedom to the Antilles.—2,000 manufacturers are preparing to convene in New York Jan. 25.—Disorder reported in the lower house of the Austrian Reichsrath.

Friday.—The new English-American treaty concerning pelagic sealing and immigration said to contain.—Chinese in America organize to resist the Geary exclusion law.—London has a \$25,000,000 conflagration.—3,000 miners resume work at Coal City, Ill.—Explosion of nitroglycerine completely wrecks Chesterfield, Ind.—Ingersoll's lecture creates little comment in Chicago.—Antarctic expedition planned by Dr. Racoonitz.—Capt. Lovering found Guilty.—Zola defends Dreyfus.

Saturday.—\$3,650 of gold reported for the market at the Brixton gold market.—Steamer Diana sinks in the Mediterranean.—Frances Willard visits Chicago.—Sultan of Turkey orders 150 Krupp guns.—Pope chooses Rev. Chapelle to Archbishop of New Orleans.—Reported discovery of socialist plot against the Austrian empire.

Sunday.—Nansen is banqueted at Chicago auditorium.—Austrian socialists shot down by soldiers.—Chicago Chinese pass resolutions on naturalization.—Hast airship successful at Topeka, Kansas.—Death rate increases at Havana.—900-lb turtle killed in Lake Michigan.—Mob burns a negro at Town Creek, N. C.—Chicago clergymen in combat with Rev. Gregory.—Turmoil reported in Norway.

Monday.—Luetger placed on trial again.—Russian count arrested in Chicago for mutilating coins.—Pingree will visit Venezuela to break up asphalt combine.—President dislikes Gage's financial plan.—Leprosy is increasing everywhere.—Prof. John Atkinson, the "bone setter," is in Chicago to cure incurables.—V. P. David of India, comes to America to work miracles.—Lively movement in the wheat market.

Tuesday.—Germany decides not to send warships to Hayti.—Coal advances 50 cents a ton in Iowa.—Russia makes a new coin,

5 rouble gold piece.—Glass workers at Arcadia, Ind., are endeavoring to adjust their troubles.—Australians of home are planning to destroy the Vatican.—Booker Washington's new normal and industrial institution dedicated at Tuskegee, Ala.—Congress will be asked to appropriate \$100,000 for Klondike miners.—Austrian cabinet is completed.—Russia will help China against German invasion.—U. S. wants to establish a \$3,500,000 armor plant.—Coal shafts at LaSalle, Ill., silent; miners on a strike.

### Books and Periodicals Received.

Fourth Biennial Report, W. C. T. U. Dept. of Peace and Arbitration. Mrs. H. J. Bailey, Supt., Winthrop Center, Me.

This pamphlet gives a brief report of the work done by the missionaries and Agents of the W. C. T. U. department of Peace and Arbitration in nearly every nation in the world. The peace work of this society is an attempt to adjust the affairs of the nations on the basis of a belief in modern Christianity. We think that just now they should concentrate their efforts on Spain, which needs civilization more than any other nation under the sun, not excepting the Island of Borneo.

The Holy Ghost, 16 pages, price 10 cents. By J. C. Marple, Elm Grove, W. Va.

Written from the standpoint of Spiritism, in ignorance of the principles of the origin and work of that divine energy designated as the Holy Spirit. There has never been an energy in the universe that has not been produced by combustion or decomposition of matter, and the kind of matter that was consumed to produce the Holy Spirit was the physical body of the perfect man Jesus, nineteen hundred years ago. Prior to this theocras or burning by a process of combustion, there was no Holy Spirit, and there has been no other baptism since the days of the apostles. We find the following in the pamphlet, in reference to the author's directions as to how to obtain "manifestations": "Sit for one hour, twice a week, always at the sun-hour, by yourself, in a quiet place, with your mind as near vacant as possible, allowing nothing to disturb you. Follow this up until conditions are made, when you will get manifestations in some form." This is putting away from the mind every element of reason and process of rational conclusion. The attempt to substitute for the doctrines of Jesus, a palpable deception in the creation of conditions which subject the mind to influence or reflexes from perhaps the lowest mental worlds, is just a little too much to allow it to go unnoticed.

New Ideas, illustrated monthly, science and inventions, 50 cents a year, 100,000 circulation. New Ideas Pub. Co., Philadelphia, Pa.

The Earth (not a globe) Review, Zeteticism, opposed to modern astronomy, quarterly, 96 Arkwright St., Nottingham, England.

The American, a journal of national reform, 16 pages, weekly, \$2.00 per annum. Baker Pub. Co., Forrest Ridge, Philadelphia, Pa.



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Boston Ideas, weekly, society, drama and  
literature, \$1.00 per year. Ideal pub-  
lishing Co., 26 Essex St., Boston,  
Mass.

The Abiding Truth, monthly, 50 cents a  
year, metaphysics. C. Elizabeth  
Russell, editor, 6 Park St., Peabody,  
Mass.

Mind, monthly, metaphysics and occult-  
ism, \$2.00 per annum. Alliance Pub.  
Co., Life building, New York, N. Y.

Human Nature, phrenology and social re-  
form, 1016 Market St., San Francisco,  
Cal.

The Open Letter, monthly, prohibition  
and social reform, Forest City, Pa.

Public Ownership Review, monthly, social  
reform, Colorado Springs, Colo.

West Virginia Farm Reporter, monthly,  
agriculture, Charleston, W. Va.

Self-Knowledge, monthly, metaphysics,  
836 Park Ave., Baltimore, Md.

The Saturday Chronicle, social and labor  
reform, Grand Rapids, Mich.

The New Crusade, moral and sex reform,  
monthly, Ann Arbor, Mich.

Freedom, metaphysics, Helen Wilms,  
editor, Sea Breeze, Fla.

The Woman's Tribune, woman's rights,  
Washington, D. C.

The New Republic, weekly, prohibition,  
Lincoln, Neb.

The Christian, monthly, Sheltonism, Little  
Rock, Ark.

Van Buren Co. Visitor, social reform, Bang-  
or, Mich.

White Co. National, populist, Monticello,  
Ind.

Patriot's Bulletin, bimetalism, Chicago,  
Ill.

De Soto Champion, Arcadia, Fla.; Press,  
St. Myers, Fla.; Herald, Punta Gorda, Fla.;  
The Hustler, Needham, Ind.; The Agitator,  
Garnett, Kas.; New South, New Orleans,  
La.; Grandeur Age, Co-opera, Miss.; The  
Trumpet, Sedalia, Mo.; Paterson People,  
Paterson, N. J.; The People, New York City.

## The December Atlantic.

The opening article in the December *At-  
lantic* is by Paul Leicester Ford, author of  
"The Hon. Peter Stirling" and "The Story  
of an Untold Love," and who now occupies  
a prominent position among American  
story writers.

A remarkable paper from the pen of  
Henry G. Chapman is entitled Belated Feud-  
alism in America. It is an inquiry into the  
nature of American institutions and an es-  
timate of how far they differ from those  
of all preceding social and political orga-  
nizations.

Colonel T. W. Higginson, several chap-  
ters of whose reminiscences have already  
appeared in the *Atlantic*, contributes the  
first of another series to the December is-  
sue, this one telling of Literary London,  
Twenty Years Ago.

Two short stories appear in this issue,  
both of which are of unusual quality. From  
a Mattress Grave by I. Zangwill is a pathet-  
ic story, half fiction and half fact, of the  
death of poet Heine. The other by Henry  
B. Fuller, entitled The Greatest of These,  
is an interesting story the scene of which  
is laid in Sicily.

Other features of this issue are another  
installment of the Unpublished Letters of  
Dean Swift, State Universities and Church  
Colleges by F. W. Kelsey, further install-  
ments of Robinson Smith's serial, Caleb  
West, and Penelope's Progress by Kate  
Douglas Wiggin; a notable poem by Ellen  
Glasgow, and brief reviews of the year's  
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