

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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KORESH,
Editor.

O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

C. J. MACLAUGHLIN, - - Managing Editor.

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ECONOMY AND DR. TEED.

It is impossible to reach, through the SWORD, the reading public that has been more or less surfeited with the newspaper hash of "Teed and Economy," prepared for the hungry maw of a vitiated and insatiate public appetite. It is only for our readers that we will attempt, through this agency, to rectify the malicious and perverted statements of a lying press. Dr. Teed visited Economy, Pa., and entered into an arrangement to send some of his people there on the ground of employment and probation, to be accepted into the society on the identical basis of the acceptance of all other candidates for admission. The present membership of the Economy Society is composed of a variety of shades of religious belief, they being agreed only on two points; namely, celibacy and common interest of property. Mr. Henrici is sound on some religious questions; those which the original Rappites adopted. There are between twenty and thirty members, possibly more than thirty, but not many more than that number. The majority of them are aged people. There are upwards of five hundred people employed by the Economites, but they are not members of the society, nor are they probationers.

If any alteration in the negotiations with Dr. Teed has been made, or any retraction by the Board of Economite Elders, the change of purpose has not yet been communicated. The daily press is so much better informed about the private business affairs of men generally than they themselves, that it is barely possible that some of Dr. Teed's business is better known to the press than to himself. This would not be at all surprising, and when we take into consideration the supreme reliability of the sensational news of the day, it may be some time yet before Dr. Teed knows of the true status of his

business, inasmuch as he doesn't know it but through that channel. A few weeks since, the press informed the country that Dr. Teed had gobbled the millions of the Economites; now, it as positively states that Dr. Teed did not so gobble. The press made a mistake, it says. Has it made a mistake this time? Who can tell? Not the press, certainly! Dr. Teed's chances for the millions of Economy remain precisely as they were when the Economy matter first came to public notice.

At Economy, Pa., there is a disaffected membership who would have been the natural heirs of the first wealthy contributors to the Economy fund. They would like a division of the property, and they are the ones who do not wish to see the institution prosper, as a community, and who are opposed to any additional membership. Should Dr. Teed send members there, they would remain on probation a year at least, so that any vote of the Board of Elders to not admit members for a year, could not in any way affect the agreement between the Dr. and the Board of Elders.—Koresch.

SIDNEY MILLER.

Did Mrs. Miller forsake her husband and family, as the newspapers report Miller to say? Some people are gullible enough to believe what the Chicago Herald, Inter Ocean, Tribune, Post, and other Chicago papers iterate, hence they believe that what Mr. Miller is reported to have said, is true. We will not pretend to say whether Sidney Miller has reported anything for the daily newspapers or not. The fact that they say he has is no criterion. We state this from our personal experience for the last five years; the lapse of time since Dr. Teed's coming to Chicago. We are advocating the science of the Christian religion, and succeeding so well with the promulgation of our doctrines that we seem to be stepping on the tender corns of some. The papers report Mr. Miller as saying that we have been here ten years. If he did make a statement, through the telegraphic news agency, that we had been here ten years, while the truth is we have been here but five, it is possible that some of the other statements may be taken *cum grano salis*. He is reported to have said that he was induced to hear Dr. Teed, and it took but one lecture for him to decide that he was a fraud. This was after the Dr. had been here ten days. One year from that time Mr. Miller attended a fair, given by the Society Arch-Triumphant, and expended about sixteen dollars to advance the interests of the Koreshan cause. But to the question of his being forsaken by his wife. Mrs. M. adopted the religion of the Koreshan Unity, which involves the right of woman to the liberty of her body, to the extreme even of sexual chastity, as the doctrine of celibacy is an essential one of the Koreshan religion. She did *not* forsake her home or children. She *did* maintain her personal rights at home, for she believed that she stood at least on an equality with the man who at-

tended his club meetings regularly without ever questioning her pleasure in the matter. She thought she had as good a right to be a Koreshan, as he had to be an infidel and atheist. It was a question of difference in the right to be guided by mental and moral conviction.

Mrs. Miller owned the house in which they lived. Her husband sent her to St. Louis with her children, and while she was absent he rented her premises. She returned, and since then has boarded, at his expense, at the place and with the people to whom he rented her property. He has been unkind to her from time to time, depriving her of the luxuries, if not the comforts of a home. She has been reported as living in the Koreshan home, which, like the other reported statements, is utterly false. She has never been an inmate of the Koreshan Ecclesia. Her children are with her, and have never been away from her but three days; that was when he took them from her, she not knowing where they were; and she might not have learned for some time had she not entered upon proceedings to obtain a divorce from him, which she could have legally procured. It would not be true for us to state that she does not sometimes leave her children in the care of others while she visits the city for a day, but is the public ready to say that this means the forsaking of her children?

If Mr. Miller is at the expense, as the papers state, of paying a detective to look after the interests of the Economites and Koreshans, we certainly are agreeable, as it does not affect us one way or the other, more than to keep our name before the public; a matter that will certainly regulate itself in our favor when the reaction comes. Koreshanity grows stronger with every "exposure," and the name of its founder cannot be tarnished by the slime and filth of a calumniating press. The doctrine of the Lord Jesus, including chastity of body, commonality of property, the recognition of the consanguinity of God and man, with the final purpose and power of man to rise above the influences of the sensual flesh into immortality, will revive, remain and determine the world's momentum, despite the puerile struggles of Sidney C. Miller. He is a beast, and no one knows this better than she whom he calls his wife.

THE CRIMINALITY OF POLICE METHODS.

Some years ago a clever New York caricaturist made his name famous by a sketch—dubbed, "One of the finest,"—of the typical policeman of that city, who invariably emigrates from Erin's soil. The representation was immediately recognized and applauded by Gotham's population. It was rapidly reproduced all over the country, for the self-important, bulldozing and presuming propensities of this cross between a soldier and a ruffian, had, in our large cities, attracted universal attention as meriting strong disapprobation. Never did lord or baron, in the worst days of feudalism, wield the sceptre of power with greater insolence than does his big-brass-buttonship, the American policeman. Observe him as he stands at the cross streets of a busy thoroughfare, jostling this foot-passenger, clubbing that drayman, and swearing at the public in general. He is monarch of all he surveys, and by the might of his club and his burly form he exacts supplication from all comers. Ask him for information and he looks at

you with mingled wrath, pity and contempt. "What fools these mortals be!" in whispered accents he ever and anon exclaims. But when murder or robbery are rife, then is his time for disappearing. The best friend of the saloon keeper, at whose back door he is a constant visitor, and to whose stove, in winter, he sticketh closer than a brother; the constant seeker of bribes and tips, and the consummate bully, he stands as the most unique product of human outlawry that society has ever produced.

If this were all that could be said against the policeman, his case would not warrant so much attention, but when he conspires to defeat the ends of justice, and becomes a persecutor of citizens—by means of the power with which municipal authorities have vested him, or made it possible for him to exceed—it is full time that he, in common with other of the numerous malefactors against society, should be called to give an account of his stewardship. Of course to all these statements there are exceptions. It is a common practice, in this city, for the police authorities to photograph every person, charged with crime, who comes under their surveillance. These persons, whether found guilty of the crime imputed to their commitment or not, must ever remain, in the eyes of the constabulary, as suspects whose features have been preserved, so that their owners may be "spotted." But these gentry of the star do not stop here. When they start out to "jug" a man, they usually accomplish their purpose, by means fair or foul. For example: one George Hathaway, who killed alderman Whelan, of this city, in a saloon brawl some time ago, was indicted for murder in the first degree. The policemen were determined that he should be so convicted; in pursuance of which determination they willfully prevented the taking of testimony concerning a cane—which Whelan had in his possession at the time that the scuffle between the two men took place—by hiding it, because they knew that, if the same came to light, Hathaway would escape with a light sentence. It having leaked out, however, that the cane did play a leading part in the fight, Hathaway was granted a new trial, from which he escaped with a sentence of three years in the penitentiary, while, under the law, his act really deserved, severe, although not capital, punishment. This is only one of many instances where the police and detective service is willfully employed to persecute and murder, by legal process, persons who have come under their ban.

Actor Curtis, now incarcerated in San Francisco, charged with the murder of a policeman (the perpetration of which act he has no recollection), is another instance of a willful conspiracy on the part of the members of a police force to be avenged upon an innocent man for the death of one of their number—a death which the counsel for the defendant in the case is able to prove to have occurred at the hands of an unknown, but criminal party. Yet the police force of San Francisco is determined to have the life of an admittedly good-natured and unabusive comedian, who, at the time of the occurrence of the tragedy, was in a state of intoxication, and against whom the authorities possess no conclusive—hardly circumstantial—evidence of guilt. Again, there is a good foundation for the belief that the recent raid on an anarchists, meeting in this city, where fiery speeches are said to have been uttered, was simply a premeditated plan of policemen to excite and intimidate wealthy citizens, who had been contributing a special fund to the city's guards to keep down

anarchy. This fund, it appears, has lately fallen off, and therefore required such a stimulus from the policemen to insure a revival of the same.

Policemen are the result of human depravity, which in turn is the product of selfishness or competism. Let us extirpate the first by expunging the second, which can only be removed by an abandonment of the third, through the practice of righteous communism. This is the only remedy for society's pests—the millionaire, the tramp, the middleman, and the policeman.

THIS IS "KORESHANITY."

Luminous Disquisition on an Abstruse Subject by Dr. Teed.

Dr. Cyrus R. Teed, "Koresh," denied emphatically that he desired or contemplated gaining control of the Economite society, as stated in a dispatch from Pittsburgh, published in a Sunday morning paper. He claimed to be entirely ignorant regarding the report that five of his followers had applied for membership in the organization, and were being violently opposed. He said that the Koreshan society had been maligned and misrepresented through the press, and that he would like to have the MORNING NEWS, which had always treated it fairly, give the true doctrine of "Koreshanity." He described it as follows:

"We agree with modern Christianity in that Jesus Christ was the Son of God and that, being the Son of God, he had the attributes of the Father. He was the reproduction and incarnation of Deity. In taking that view of the divinity of Jesus Christ we must necessarily regard Him as the man-God, the God-man, and the process of regeneration is what the term implies, a reproduction of the God-man.

"When the process of regeneration is complete and the final new birth obtains, which is the resurrection of the body, men will be the sons of God, for, saith the apostle, it does not yet appear what we shall be, but we know that when He appears we shall be like Him. We believe that to attain a fellowship with God we must conform to the law of God, by a practical application of that law in our lives, fulfilling the law as completely as did the Christ in the beginning of the age, and that the doctrine of celibacy is a part of its fulfilment. Our object in applying the doctrine of celibacy and chastity is to conserve the energies of life, and through their wise direction to utilize them for our perpetuity. We maintain that a violation of the laws of chastity is the source of all disease and death. An everlasting life on this earth is the reward of those who keep the ten commandments and abstain from the dissipations common to mankind."

Dr. Teed's followers hold all property in common, and are rapidly developing an industrial system in which they all find employment.—*Chicago Morning News*. (Jan. 11.)

We print the above more as a curiosity than anything else, it being one of two or three correct reports that the newspapers have given of interviews with Koresh, although two or three hundred reporters, within the last four years, have been accorded the privilege of an interview with the greatest living mind. The *News* has started out well with Koreshanity; let us see whether, in the future, it breaks its good record and wilfully misrepresents a doctrine, and traduces a man who is destined to revolutionize the world and alter, for all time, chronological reckoning, as it was altered nineteen hundred years ago. Other Chicago newspapers, through their reporters and editors, have demonstrated themselves to be unmitigated liars and blackguards so far as this doctrine and its founder are concerned, and those connected other reform movements can doubtless testify likewise.

The Czar asserts that there are no starving people in his empire; that there is only "some suffering" due to a bad harvest. According to perfectly reliable sources of information, among which we can reasonably include Count Leo Tolstoi, who, with his family, has labored heroically to relieve the existing distress and arouse his countrymen as to the true state of affairs, there are from thirty to forty million of people who are without food in Russia. The Czar may call this "some suffering," but a more humane civilization than exists in the great land of vassals and spies would emphatically denominate it wholesale starvation.

The death of the Khedive of Egypt will tend to bring European complications to a head very soon. The dead Khedive was the friend of England, against whom France and Russia are plotting by urging the Sultan to compel England to evacuate Egypt. Every political occurrence in Europe seems to point the more definitely to a general war.

ONE SAMPLE COPY.

As stated on the first page, it is our intention to send one sample copy to each applicant, or to those whose names may be forwarded to us by subscribers. We will not, willingly, exceed this limit, as one copy should be sufficient to enable persons to decide whether, or not, they desire to subscribe. Furthermore we do not wish to conflict with the postal laws which provide that but one (marked) sample copy shall be sent to any one person. By the error of a clerk, more than one sample copy may occasionally be sent to some one, but it is done without the cognizance of the management of the paper.

If Christ were to again visit the earth and conduct himself as he did while here, and speak the words he did then, he would soon be reckoned among the tramps, and before he struck the third town he would be put in jail as a noisy crank, and would be outlawed from good society and denounced as a communist, anarchist and such sweet names. The plutocrats and their heelers might not crucify him on the cross as the Jews did, but they would put him under the ban of their newspapers and political bosses, read him out of the party, and if he attempted to interfere with the money changers, as he did before, they would put him in the penitentiary. Yet the country and towns are full of professed followers of Christ.—*Southern Alliance Mercury*.

TEMPERANCE IN GERMANY.

The Emperor of Germany is becoming alarmed over the increase of drunkenness and the prevalence of crime and suicide resulting therefrom. He has projected a "measure for the repression of public drunkenness," and instituted an inquiry on the relation of drink to crime. France is becoming equally alarmed, and the fact that one country is the home of beer and the other the home of "pure wines" does not seem to insure sobriety. Strange, isn't it? We modestly suggest to the Emperor of Germany that the cause of drunkenness is drink.—*Voice*.

SPHERE OF WOMAN.

Under the Editorial Management of MRS. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We will consider contributions upon the subjects of Prohibition, Enfranchisement of Woman, and Woman's True Relation to the Essential Reforms of the Age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

"The age of reason" is one in which the knowledge of the true use of the functions of sex exalts woman to the performance of her divine mission.

His Second Coming.

At night on the hills of Judea;
The shepherds were watching the sky,
Where fleecy clouds gathered and drifted,
With awe on their faces uplifted,
As th' dawn of God's promise drew nigh.

They knew not the mode of his coming,
But thought of the purple and gold
Of their King in magnificent splendor,
And their voices grew solemn and tender
With hope of the blessing foretold.

Again we are waiting His coming,
Reaching up to His standard of worth,
For the "angel within" is expanding,
And the brotherhood's right is demanding
That evil be banished from earth.

Again woman heralds His coming,
Her clear voice is heard in the van
Proclaiming the dawn, when all nations
Shall echo the Great Heart's pulsations,
And God be reflected in man.

She guards the Christ love in her keeping;
By her are the Christmas chimes rung;
She rekindles the yule-fire's glory,
And all the world over, the story
Is written, and spoken, and sung.

And all the world over the people
Are spreading the blessing abroad;
Are cleansing the depths of the fountain;
Are climbing the heights of the mountain;
Are waiting the coming of God.

—Rose Hartwick Thorpe

The equality of men and women comprises one of the essential principles of the Koreshan Unity, and because of this, and for the reason that THE FLAMING SWORD expresses the doctrines of Koreshanity, it embraces a woman's department, through which opportunity will be afforded for women of advanced thought to freely discuss the problems of their thralldom, and deliverance. This department of the SWORD is independent, and its conduct will represent that for which it is designed; namely, the advocacy of the liberty and leadership of that portion of the race which, for ages, has been subjugated to the caprice and domination of an arbitrary rulership, in which it has had no voice, from whose decisions there has been no appeal.

A wave of the spirit of liberty has finally fanned the brow of the womanhood of the nineteenth century, and it awakes to the fact that it has many rights of which it never even dreamed, and that woman may possess and enjoy her privileges, there must be maintained that independence which her declaration of rights necessarily involves. To give this Sphere of the SWORD variety, and to develop an interesting,

instructive, and broad field for the exercise of the rational and intellectual faculties of the female mind, we invite the coöperation of liberty loving women in the effort to make of THE FLAMING SWORD the most keenly cutting and penetrating instrument of this age.

EQUAL RIGHTS AND PRIVILEGES.

HON. WARREN SMITH.

Everything animate adapts itself in character to the capacity of the sphere in which it moves. Fish in small, shallow streams are always diminutive in size, while those in great rivers grow to mammoth proportions. Woman, confined to the contracted routine of household duties, without an aspiration for a life career beyond being a drudge in the kitchen, or a wall-flower in the parlor, has a poor opportunity for the development and unfoldment of the high order of intellectual and spiritual powers so lavishly conferred upon her.

The sphere of woman's activities heretofore has been man-proscribed. Hereafter, the field of her usefulness is destined to transcend its narrow, man-fixed limitations, and conform to her matchless capabilities. Woman's relative position in society, and her inferior attitude to man-made laws, has ever placed her at a marked disadvantage in life. She should imperatively demand perfect equality of rights with men; equality of property qualification before the law; equality of wages for the same amount and kind of labor; equality of reputation, and equal standards of honor or disgrace. Any language, act, or violation of the laws of virtue that would bring disgrace and odium on woman, should likewise bring odium and disgrace on man.

Women should unite and adopt such measures as would secure a rigid observance of these rules of equality. By so doing she can alone secure a higher order of male companionship, instead of the offensive, loathsome, whisky-guzzling, tobacco-eating animals with which she is compelled to associate under the present unjust and outrageous sex-discriminations, enforced by a great black-hearted public opinion. Who will take the initiatory step?

"Who will take the initiatory step?" We may, with more propriety, ask, "What is the initiatory step?" There are many women ready to take it when they know what that step is. It may be stated, in almost a word. Swear, by all that is great and good, that there shall be no more prostitution of the sexual function; it was designed only for the reproduction of the species, but it is made a bestial source of pleasure, and it is the source of woman's degradation and man's power over her. Reformation for woman must begin at this point and no other. All her other rights will follow. Inquire of the Shakers, and the reader may learn much of steps already taken—steps that will soon shake the world with their onward tread.—K.

The Bride.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven" (a great voice, in the literal sense—the sense in which the "Word is in its fulness, in its holiness, and in its power"—signifies a multitude of sons of God. The Son of God was the Word, Logos, voice; his multiplication by regeneration is the great voice alluded to;) "saying, Behold the tabernacle of God is with men," (this implies that God will be in man, as the Father was in Jesus, the Christ,) "and he will dwell with them, and

they shall be his people, and God himself shall be with them, and be their God."

The descent of the Bride is the impartation of the doctrine of the new life, and the husband—for whom she is prepared—is the resurrecting humanity made alive through the application of the doctrine to life.—K.

THEOLOGY.

The following is submitted as a concise answer to the question replied to under, "The Genesis of the Sons of God," by "O. F. L."

The earth is the physical part of the energy obtaining in it. The physical universe is actuated by the energies of activity, which are always the concomitants of form. *Form*, universal, and *function*, universal, comprise the unit of being—rather, the unity of being. Neither material form, nor the functional capacity and power of that form, residing in it, comprises the single cause of its being, but the unity of the two—the one being matter, and the other the spirit or energy of matter; the one being female and the other the male—constitutes the two universal factors of perpetual creation. Cause is not primarily in matter, nor primarily in spirit, but in their connate conjunction and unity by which perpetuity is effected.

The highest point ever reached is when, through creative progress, the perfect man in whom is the perfect woman, or the perfect woman in whom is the perfect man, has attained to the comprehension and power of creation, and renews the creative impulse.—K.

THE GENESIS OF THE SONS OF GOD.

"I have gained the impression, from what I have read in Koreshan literature, that Koresh teaches that the earth is eternal, had no beginning and will have no end. The earth then, is the original, self-existent 'First Thing,' if such an expression may be tolerated. This to me involves the idea of life, motion and form as eternal existences, or attributes of existence. The next step in thought, with me, is that this implies that there can be no new force generated, for there is no power to generate it, no materials from which to draw it, except those which have existed from past eternity, which is as long as the eternity to come. As one eternity is as long as the other, it follows that all things that ever will be, have been already. This I understand to be perfectly consistent with the teachings of Koresh, and from one point of view is a mental rest; but there are other thoughts which appear to me to logically and necessarily follow, which fill my mind with unanswered questions and bring me face to face with impenetrable mystery, as in all other theologies that I know enough of to reason about."

Our very candid and thoughtful correspondent, from whose letter the above was taken, is in danger of jumping at unwarranted conclusions when he says, "The earth, then, is the original, self-existent 'First Thing.'" That will depend entirely upon whether it is cause or effect. An effect as well as a cause may be constantly reproduced and thus become eternal, but it can never become the original "First Thing" since cause always precedes effect, and must always be the first thing; but as the cause is reproduced in the effect it becomes also the last thing, hence Jesus enunciated a perfectly consistent and philosophical truth when he said, "I am the Alpha and

the Omega, the beginning and the end, the first and the last." As the divine seed—when that seed was planted by the Holy Ghost, and the process of evolution, or creation began—unfolded from itself, by means of the transmutation of the substances which constituted its environment, everything of the Christian age or of the new *kosmos*, or order of human things, so Jesus became the creator of all things in heaven and earth, "and without him nothing was made that was made." But where was this divine creative agency, this maker of the heavens and earth, before it became embodied in Jesus? Since the fall of the first Adam, the man created in the image and likeness of God, it had been developing and perfecting itself in the humanity which constituted the good ground—the soil into which it fell. The personalities in whom it appeared at the end of cycles (as the perfected fruit of the tree of lives, for the several cycles or ages) were progressive types in whom was embodied the divine humanity—so far as then developed and ripened—so as, in their *theocrases*, or change to Holy Spirit, to become the divine seed for the especial divine growth or development to be attained, in the end of the age, by the personalities that received the seed at the time of its sowing in the beginning of it.

Some of these personalities of the progressive type of the divine manifestation were Enoch, Noah, Moses, and Elijah; but the fixed or perfected type was reached in Jesus, "in whom," it is said, "dwelleth all the fulness of the Godhead bodily." When this perfect divinity, which is also perfect humanity, goes away—by *theocrasis*, or change to Holy Spirit, which is the form, or condition of the divine seed when it is ready to fall into, and be planted in the sinful humanity—to produce, in the end of its cycle, a crop of perfected sons of God, it must, like all other seed, first die in order to the reproduction of its kind. Not being the progressive type, as Enoch, Noah, and Moses were, but the fixed type, as Jesus was, it will come again in the end of its cycle of reproduction, which Jesus said was the end of the Christian age (falsely rendered, the end of the world), not in forms of the progressive type as Enoch and Moses were, but in multiplied forms of the fixed type—sons of God in whom dwells the Father, as he dwelt in Jesus, the divine seed. "Behold, now are we the sons" (Greek, *tekna*, the begotten, not yet born sons) "of God; and it doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is."

As Jesus was the Son of God, in whom dwelt the Father, so these will be the sons of God in whom the Father will dwell; as Jesus was the creator of all things in heaven and earth, so these will be creators. That creation of all things both anthropotic and physical, was continuous from the time of the sowing of the divine seed in the beginning of the grand or zodiacal cycle until the end of it, during the six periods or days of that cycle, until the final harvest, when the ripened fruit of the whole cycle should appear. When the ripened fruit of the cycle comes, then comes the sabbath, or rest from the labors of creation, which continues while the fruit remains in the condition of ripened fruit, not yet planted for reproduction. Our Egyptian wheat, according to report, was produced from seed that had been preserved in the hand of a mummy for more than three thousand years.—O. F. L. (CONTINUED.)

THE KEYS OF KNOWLEDGE.

Christ, in denouncing the doctors and lawyers of his day, said: "Ye have taken away the keys of knowledge!" These men, however, did not understand what he said to them, for in their conceit they supposed they possessed all knowledge, and they therefore ridiculed him. But were they any worse in their day than are the doctors (D. D's.) and lawyers of our day? Do the theologians of our time know what Christ meant by "the keys of knowledge?" We do not think so. Their comprehension of this significant speech of our Lord is as dull as their grasp of the import of that other memorable utterance of Jehovah at the last supper, when, after breaking and blessing the bread, he gave it to his disciples, saying: "Take, eat; this is my body." Does any clergyman of to-day believe that that breaking of bread was simply a type of the breaking of the Lord's body by theocrasis, and its absorption by the twelve? If so, there has never yet been found one who preached such an interpretation of the passage referred to. And so with the many speeches of Christ and the writings of the prophets. They remain to this day, to modern Christianity, unsolvable enigmas, which fact accounts for the growing skepticism of the church. There is not a single pulpiteer who can answer most of the arguments hurled at the church by the infidel world. This being true what must necessarily be the fate of such a body? It must, unquestionably, fall away, which it is doing very rapidly.

Now, must the Bible forever remain a mystery? Koresh-anity says, no! There is not a passage of scripture from Genesis to Revelation, that will not, by the application of Koreshan principles, yield to a lucid and satisfactory explanation; upon the existence of this fact rests the only hope of the world and of Christendom. What did Christ mean when he said to the doctors and lawyers: "Ye have taken away the keys of knowledge?" From a Koreshan standpoint he meant that they had so obscured the laws of science by fallacy and error, that the people who accepted the teachings of these men without question—just as they do to-day—were completely blinded as to truth. What were these keys of knowledge? First, the law of transmutation. In this is the correlation of energy, and the correlation of the elements of matter. Second, the great law of correspondent and antithetical analogy, so well understood by the ancients but concerning which the doctors and lawyers of nineteen hundred years ago knew no more than do their adumbration of to-day. Upon this law rests the philosophy of the universe. Third, the law of unitary conjunction, which baffles modern psychological investigation. Occult science can conceive of dualism, but knows nothing whatever of biunism which obtained in the Adamic race, and through the operation of which, counterpartal, vidual beings, who are receptive of divine truth will again be restored, in this age, to the image and likeness of God. In Genesis we find that God made man "in his own image and likeness" "male and female made he them." The church does not know how man can be made both male and female, and yet the Bible says he was made in God's image and likeness, who is both male and female. To be sure we do not find such individuals existing to-day, because man fell from his Edenic state and a deep sleep came upon him; that is, his divine aspirations

began to stagnate, and as a result he fell from the biune, not dual, state and became the divided being—male and female in two forms.

These three primary principles, which ramify into many others, are the *keys* of knowledge which mankind, to-day, does not possess any more than it did nineteen hundred years ago. But where are these keys? Let us see. Christ told Peter that he would give him the *keys* of the kingdom of heaven. The church supposes this meant that Peter should stand as door-keeper at the "pearly gates," while all the apostles and prophets were gathered around the heavenly throne, which Talmage says is located at the star Alcyone, in the constellation Pleiades. It would seem to rationalistic sense that the monotonous position of door-keeper, away from the shining throne, the sweet strains of the harps and the hosannas, was rather a meagre reward for the apostle who, alone of the twelve, was able to tell Christ, upon inquiry, that he was "the son of the living God." If most of the preachers who believe such nonsense as this would act as door-keepers in the churches instead of trying to fill the pulpits, they would perform a greater service to the race than they are doing at present. Christ did not intend that any such interpretation should be placed upon this, his language to Peter. He meant that he would give him the keys of knowledge which had been lost for thousands of years, and which he came to restore; the keys of the kingdom of heaven which was to come in earth "as it is in heaven." How could it come in earth unless the keys of knowledge of heaven were brought down to earth through a personality—Peter—who, with "the children of the kingdom," (those who should comprise the kingdom in earth to be established at the end of the dispensation) were "cast into outer darkness" (into the sinful humanity or dark ages by reëmbodiment), where there was "weeping and wailing and gnashing of teeth?" As Peter was the first to receive the baptism at the beginning of the Christian dispensation, he was the first to receive it at the end of the dispensation, which is at hand, that by thus possessing "the keys of knowledge" he might strengthen his brethren, bring them into the resurrection and establish the divine kingdom in earth.

Max O'Rell says: "If I had to be born again, and I might choose my sex and my birthplace, I would shout at the top of my voice, 'Oh, make me an American woman!'" To the uninitiated this sounds well for America, but perhaps if Mr. O'Rell found himself an American bread winning woman, an American woman compelled to earn a living by teaching, book-keeping, type-writing, clerking, or one of a hundred other ways, still less remunerative, and should find himself receiving only about one third as much as men doing the same work, and doing it no better, he would change the tune of his prayer, and beg very earnestly to remain a man. —*Woman's Chronicle*.

In New Orleans, during the war, a little boy had been taught, when saying his prayers, after naming "papa, mamma and little brother," to add "and all the good confederates." One night while in his attitude of devotion, he raised his earnest eyes to his mother's face and in childish innocence, lisped, "and all the nasty Yankees."—*Ex.*

Contributions to The Flaming Sword, unless of a serial nature, will be limited to about one thousand words, or two columns. Articles containing pith and point are invited on all vital questions of the day in the theological, sociological and scientific fields of thought, but, in order to secure the acceptance of the same, writers must adhere to the tenets of Koreshanity, unless calling in question views promulgated in these columns, when objections advanced may be published with an answer thereto. Correspondence concerning Koreshan philosophy, in any of its domains, always welcome. Articles not used will be destroyed unless the sender enclose return postage.

A. M. MILLER.
ELIZABETH C. ROBINSON.
C. W. L'AMOREAUX.
N. CORNELIA CRITCHER.
A. S. LANDON.
"HIRSCH."
"EQUITY."

Special Contributors.

OUR DAILY BREAD.

"Give us our daily bread," we pray,
And know but half of what we say.
The bread on which our bodies feed
Is but the moiety of our need.
The soul, the heart, must nourished be,
And share the daily urgency.
And though it may be bitter bread
On which these nobler parts are fed,
No less we crave the daily dole,
O Lord, of body and of soul!
Sweet loaves, the wine-must all afoam,
The manna and the honeycomb.
All these are good, but better still
The food which checks and molds the will.
The sting for pride, the smart for sin,
The purging draught for self within,
The sorrows which we shuddering meet—
Not knowing their after-taste of sweet—
All these we ask for when we pray,
"Give us our daily bread this day."
Lord, leave us not athirst, unfed,
Give us this best and hardest bread.
Until, these mortal needs all past,
We sit at Thy full feast at last,
Bread of Angels broken by Thee,
The wine of joy poured constantly.

—Ex.

Lester C. Hubbard, in "The Coming Climax," says: "The fathers of the republic feared that great fortunes would be hostile to popular prosperity and the democratic idea." We know the fact by overwhelming demonstration, and the time has now come when the American people must either rise up and crush them or submit to be crushed by them. These aggregations of corporate wealth are the foes of republican institutions, and the producing masses must fight them to the death in self-preservation, for they are the deadly enemies of a lowly humanity that aspires after a nobler and fairer life.—*The Progressive Age.*

Hon. Benjamin Butterworth recently said at a club: "The first thing when I got to Bremen, I began looking for pauper labor. I hunted for it in Hamburg, in Saxony. I scoured Berlin for it, but not one pauper laborer could I find.

There are more loafers in an American city than there are in all Germany. I affirm this as an absolute fact. There are two things they don't have in the fatherland; weeds and loafers.

"DRUNK STORES."

A seven-year-old Boston lad, building "better than he knew," invented the other day a new and exceedingly appropriate name for the ordinary run of city saloons. The little fellow knew that we bought tea at a tea store and boots at a boot store. So this kind of unconscious analogy guided his speech. At the table the other day he broke out with the news, "I seed two men coming out of a drunk store: and one of 'em was oxticated." "Drunk Store" the Traveler recommends for general use as the more appropriate for the regular business of such places.—*Boston Traveler.*

England Will Lose Canada.

Henry Labouchere Says It, and Australia Will Soon Declare Its Independence.

London, Dec. 30.—*Truth*, Henry Labouchere's paper, publishes an article on Canada's future, drawn out by the troubles in the Province of Quebec, which resulted in the ousting from office of Mr. Mercier and the members of his Cabinet.

Truth says that it is the manifest destiny of the Dominion to become a new United States or to become attached to the great Republic. The change is inevitable, and the sooner it occurs the better. The emancipation of the grotesque Dominion and its absorption in the United States would be a benefit to the Canadians and also to Great Britain. Such a course would relieve Great Britain of the necessity of engaging in transatlantic squabbles in which it has no concern.

It would, moreover, give the Canadians energy and enterprise which no mere colonists can possess. The only sufferers would be the Indians, who would be transferred to the tender mercies of what is probably the most corrupt and rascally institution on the earth—the Washington Indian Bureau. The paper further states, that Canada once free, Australia would soon follow. Indeed, it is quite possible, *Truth* declares, that Australia will be the first to sever the bonds by which it is attached to Great Britain. The talk of Australian loyalty to the British Crown, *Truth* says, is all buncombe.

An Eccentric Politician.

Luigi Emanuele Farina, the Italian Deputy, who died a short time ago, was a politician of unique electioneering devices. On one rainy election day he sent to each of about 400 voters an umbrella with his compliments. At another time he had pigs driven through the streets with this notice hanging through the snout of each: "Whoever votes for Farina may eat of me."—*Chicago Tribune.*

Those best posted in Kansas affairs say that the appointment of B. W. Perkins, by the Governor of Kansas, to succeed Senator Plumb, is a slap in the face of the temperance element there.

INDUSTRIAL NOTES.

THE WEAL AND WOE OF THE TOILERS.

Chicago has 6,000 union bricklayers.

The molders of Denver now work eight hours a day.

United States farm mortgages amount to \$15,350,575,000.

Six steel rail mills, five of which are in Pennsylvania, control the output of the country.

It is estimated that there are twenty-two and one-half acres of land for every living person.

Twenty million acres of the land of the United States are held by Englishmen.

Wyoming, Kansas, Idaho, Nebraska and Indiana have laws fixing eight hours as a day's work.

The Telegram-Herald, of Grand Rapids, Mich., has thrown out its type-setting machines.

The resumption of window glass factories will give employment to 10,000 men and boys.

Miners are on a strike at Hartshorne and Anderson, Ind. Ter.

The Red Ash Collieries, Nos. 1 and 2, at Wilkesbarre have suspended work indefinitely.

The Labor Party of New South Wales polled, at the recent Parliamentary elections, 68,000 votes.

250 men were recently thrown out of employment by a strike in blast furnace No. 2, at Joliet, Ill.

The Pacific Railroad telegraph operators are reported to have won their strike.

The Labor Exchange of Paris, an edifice erected by the municipality of that city, has just been formally opened.

The Indiana Midland Railroad from Anderson to Brazil, Ind., is reported to be tied up, on account of a strike of the engineers for their November pay.

The clerks in the city of La Plata, in the Argentine Republic, are on a strike because the town is bankrupt and cannot pay salaries.

The Berlin printers are still on strike because the masters have declined to reinstate strikers where other men have been employed. The strike fund is low.

Out of the labor of 1,230 convicts in various prisons in this country, according to the census report, the contractors made a clear profit of \$310,400.

The union blacksmiths of Munich, Bavaria, are on strike on account of an increase of their hours of labor. Money to their fund is said to be coming from all parts of Germany.

\$13,025,000 have been paid in Germany to workmen, injured while performing their labors, which expenditure by employers is the result of a new compulsory law to that effect.

The 3,000 employes of the Elgin Watch Company, who threatened to strike on account of a recent reduction of wages, have settled their grievance with the company, so a strike will not be ordered.

The Austrian police broke up the annual convention of the glass-workers at their recent meeting at Tetschen in Bohemia. No explanation was given for such arbitrary procedure.

The strike of railroad men at Yoakum, Texas, is unchanged. The strikers are willing to take out mail, but no passenger coaches, and are confident of winning the strike.

6,000 shoemakers of Vienna are out of employment and are starving. The Austrian government has instituted an investigation into the condition of the boot and shoe industry of that city.

Trouble is reported to be imminent between the East Tennessee and Georgia Railroad and its telegraphers, on account of the recent discharge of operators who were members of the Order of Railway Telegraphers.

The East Tennessee, Virginia and Georgia Railroad officials have informed the Order of Railway Telegraphers that nothing could be done for them in the way of reinstating discharged members of the Order.

Notwithstanding the fact that the textile workers all over the country have had their wages reduced, the *Dry Goods Economist* reports the general outlook in the silk industry to be excellent, which must mean, excellent for the bosses.

Large numbers of watchmakers are out of employment in Switzerland, and there will be still more on account of the introduction of machinery, by which nearly 50 per cent of the workers will become unnecessary.

Much suffering is reported to prevail among the unemployed in Quebec and Levis, Canada, and the Trades and Labor Council of Quebec has petitioned Lieutenant Governor Angers to order that public works, for which money was appropriated by the last legislature, be at once proceeded with.

Since 1834 the number of children, under the age of fourteen years, laboring in the factories of Germany has increased from 18,716 to 27,500, or about 47 per cent. The increase was 100 per cent, and over, in some industries. During the same period the number employed under sixteen years advanced from 133,517 to 214,252 or about 60 per cent.

The Braceville Coal Company, in Illinois, has been fined \$50 for not complying with the weekly pay law of that State, and Richard Ramsey, superintendent of the company, was fined \$50 for screening a miner's coal before weighing it. Both cases have been appealed, the bosses setting up the customary claim that the law is "unconstitutional."

Eugene Schorek, who is here as a delegate of the striking compositors of Germany, reports, through a cablegram received, that the London Laborers' Unions, of which John Burns is the head, have contributed \$7,500 to the strike fund, and that the Typographical Unions of Great Britain have given \$15,000, while 6,000 francs have been sent by the printers of Paris.

Edward Randall, the black-listed telegraph operator, has lost his case against the Rock Island Railroad Company, which he sued for \$25,000 damages. Judge Field in rendering his decision in the case held that no "malice" had been shown by the company. By this decision it is evident that a corporation may destroy the chances of any man to make a living, without being liable for damages.

DIVERSIONS.

CURRENT CHAFF OF THE HUMORISTS.

Wanted the Band.

A man with a big hand-organ had stopped to play at Irving Place, when a woman came out and said:

"I wish you'd be kind enough to move on, and not play here. There's a very sick man in the house."

"You no wanta dis moosick?"

"No."

"Somebody seek?"

"Yes."

"He no lika dis moosick?"

"No."

"Vera well. If dis moosick not loud enough, I send you down dat brass band seven pieca to maka dat seek man feels happy!"—*New York Evening World*.

How an Alliance Congressman Secured His Seat.

"Mr. Simpson!" roared Mr. Reeves, and the gentleman from Kansas moved down the aisle. He was in no hurry at all, although few desirable seats were left. Jerry sauntered around and finally came up to one of the best seats in the hall, right in the king row. At the desk sat a youth, supposedly placed there to reserve it for some one whose name had been drawn. Jerry looked at the youth a minute and asked: "Is that seat reserved?"

"Yes," was the reply.

"Show me the man's card," said Jerry. The boy gave out a Congressman's name, whereupon Jerry said: "I'm from Kansas, and such yarns as that don't go out there. That name hasn't been drawn yet, and you know it and I know it."

Thereupon Jerry inserted the first pair of fingers on his right hand between the young man's collar and bare neck and lifted him gently but firmly into space. Then Jerry sat down and held the fort.—*Chicago Sentinel*.

Had Learned Grammer.

A country school-teacher having instructed a pupil to purchase a grammer, next day received a note, thus worded, from the child's mother: "I do not desire for Lulu shall ingage in grammer as i prefer her ingage in yuseful studies and can learn her how to spoke and write properly myself. I have went through two grammars and can't say as they did me no good. I prefer her ingage in german and drawing and vokal music on the piano."—*Independent*.

—A Texas lady sent her servant over to the house of a sick neighbor.

"Mrs. Smith saunt me over to ask you how your husband am comin' on this morning."

"Very bad, indeed. The doctor says he may die any minute," was the reply.

"Den I reckon I had better wait a little while, as I hasn't got nuffin to do jess now."—*Texas Siftings*.

Society Doesn't Read Books.

Ward McAllister says that people in society have no time to read books. Is there any significance in the fact that he has lately published a book?—*Keokuk Constitution*.

Convicts Himself.

In advocating the consolidation of competing lines as the one means of reducing the cost of railway transportation to the minimum, and as a remedy for rate-wars, Mr. C. P. Huntington, unwittingly condemns the system under which these rival lines were developed, and, in fact, the whole past of railroad operation in this country. For if, as the President of the Southern Pacific maintains, consolidation is better than the continuance of competition, surely it would have been better still if railroad traffic between any two commercial centres had been limited, in the first place, to one well-equipped line.—*Record and Guide*.

John Stuart Mill said:—If the bulk of the human race is always to remain as at present—drudging from early morning till late at night for bare necessities, and with all the intellectual and moral deficiencies which that implies; without resources either in mind or feeling; untaught, for they cannot be better taught than fed: selfish, for all their thoughts are required for themselves; without interests or sentiments as citizens and members of society, and with a sense of injustice rankling in their minds, equally for what they have not and for what others have—I know not what there is that should make any person of any capacity or reason concern himself about the destinies of the human race.

Willing to Make a Second Attempt.

He crept back to camp looking pretty well used up.

"Say, Bill," he asked, "do you remember that joke you told me last summer? I saw no point in it."

"I remember it, Joe, you couldn't get it through your hair."

"Well, try me now. I've just been scalped."—*Kate Field's Washington*.

—A mother was calling the attention of her little boy to the moon, which was to be seen clearly but pallidly in the early afternoon. "Why, you can't seen the moon in the day-time?" replied the youngster. "Oh, yes you can—there it is over the trees!" The little fellow looked, and had to admit the fact that he saw it, but he added, "Tain't lighted, anyhow!"—*Western Rural*.

A Summer Vacation.

De Bull—How did you enjoy yourself at Restful Beach?

De Bear—First rate. Got all the city papers before breakfast, and there was a stock-ticker in the reading room.—*Good News*.

Less Than Sixty Families in Control.

A hundred and sixty thousand miles of railroad, distributing the entire products of the country, are under the control, and literally the ownership, of less than sixty families, and this fearful monopoly comes from and depends upon the franchise given by the Government.—*Don Piatt*.

A Natural Inference.

Lightning-rod Agent.—Hulloa, Bub! Do you think your father would like to have his house rodded?

Bub. (*with repressed sobs*).—I shouldn't wonder. He's just rodded me.—*Kate Field's Washington*.

THE LIQUOR EVIL.

Items Relating to the Great Scourge of Christendom.

BARMAIDS IN NEW YORK.

When the resolution condemning the introduction, in New York, of the English system of barmaids was presented to the National Convention at Boston, it was met by the assertion that its passage was unnecessary, since the project had been abandoned. We wish this were true; but later developments tend to prove that it is not. A gentleman of New York, whose testimony is unimpeachable, both from his personal character and because of his facilities for ascertaining the facts in the case, assures us that there are barmaids in New York to-day.

The New York correspondent of the *Chicago Tribune* substantiates the statement. He declares that Mayor Hayward's experiment in importing English barmaids for his down-town, Broadway saloon has proved such a success that he has ordered more from London to reinforce the four originally imported. He has started two more saloons, one near the foot of Broadway, the other up town, into which he proposes to put the barmaids. He says: "The American drinking public takes very kindly to the barmaid. Drinkers seem to find an additional excellence in drink served by fair hands, and the bar receipts have increased largely since the barmaids arrived."

Are American women of the stuff to sit still and see this degradation of womanhood go on without such a protest as shall shake the very foundation of things? What this degradation is has been told most eloquently by Lady Henry Somerset. In an article in the *Chicago Tribune* on New York's dark places, she says the degradation of London is deeper than that of New York, because of the greater prevalence of drinking among women in the old country, and this degradation of women she traces in large measure to the English barmaid system.

The barmaid system is the crowning curse of the liquor traffic in London; it is an added attraction by which the gin palaces lure more souls to destruction; it is ruin to the barmaids themselves, and lowers the standard of morality of the entire class of working girls. It debauches girlhood, making its beauty and freshness to pander to man's corrupt appetites. It is a device of the evil one, whose servants delight to do his bidding, and "steal the livery of heaven to serve the devil in."

This system is fastened upon London; God helping us, it shall never be fastened upon New York or any other American city. Here it is in its infancy, and we can throttle it.

How can these barmaids be brought here in the face of our laws against imported labor? If these laws are strong enough to exclude not only the Chinese laborers, for whose especial benefit they were enacted, but merchants, musicians, ministers and professors of colleges, how comes it that barmaids slip through its meshes? This is a matter which needs looking into.

A correspondent, writing to Miss Willard, urges that at once the W. C. T. U. send a committee to Albany with a bill making the punishment six months imprisonment at hard labor for the first offense of introducing women as barmaids into the depraving surroundings of the saloon, and the hotel

and tavern bars, and twelve months for the second offense. She believes that American legislatures should at once be appealed to by the W. C. T. U. to check this new proposed avenue of degradation and ruin for America's working women.

We make the plea in behalf of American girlhood; degradation of woman anywhere means possible degradation everywhere. At first barmaids are foreigners, girls so accustomed to the type in their own lands that they do not realize its degradation from the American point of view. They may begin as barmaids, but our American born girls, in this tremendous struggle for existence among the laboring classes, will soon yield to the enticements of this new calling which promises an easy and pleasant way of earning a living, and having entered upon this life will swiftly go from bad to worse.

If the vast army of saloonkeepers in this land decide that barmaids will draw better than bar tenders of their own sex, those barmaids they will have—and if the twenty or thirty millions of Great Britain and Ireland require 70,000 barmaids, as the *Chicago Tribune* states, the sixty millions of our land will require twice seventy thousand—and there we shall have in ten years another great army of brazen, besotted women to swell the ranks already rushing on to death. We wonder if the Mrs. Lynn Lintons, who are so horrified at the "wild women," that are consecrating time, money, talent, everything to the service of their kind, can spare one thought to this army of women, wild, not with philanthropy, but with drink? The drinking of the women in Great Britain is the despair of temperance philanthropists there; it will soon become the despair of American philanthropists if the barmaid is allowed to secure a footing here.

Mrs. M. Fay Pearce, author of "Coöperative Housekeeping," writing on this subject, says: "At this, to my apprehension, momentous crisis, let women of influence cry to the manhood of this nation, to forever bar out of America the barmaid, whether she be native or foreign born. On our soil she has a right to be defended against degradation and wrong. On our soil she should be protected against herself. Her love of freedom, of excitement, of display, of the society of the opposite sex, instincts and impulses which every normal girl feels, must not be suffered to carry her, as they surely will, into this occupation, if it is opened and made attractive to her. The life of the working girl is too full of self-denial and gloom for her not to be seduced into one of such gayety and glitter and fun, if it be offered her with all its extra chances for fees and for fun. The thing will spread like wild-fire, as all evil things do in this country. Do you not remember the beginning of the concert saloons during the war? Now those horrors are spread all over the country, —wretched, half-dressed women singing, and selling drinks. What, then, must and will be the popularity among working girls of this comparatively respectable employment?"

We have too much faith in both American manhood and womanhood to believe that this evil upas tree will be allowed to take root in American soil, to grow and spread its deadly blight upon what is freshest and fairest. The occasion calls for united action all along the lines.—*Union Signal*.

In Hamilton County, Ohio, in which Cincinnati is located, over 2,500 saloons have just been licensed.—*Ex.*

THE PURPOSE

—OF—

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We mean to revolutionize the world by obliterating existing monopoly through the establishment of a monopoly of the people, which end we will accomplish because we understand and can apply the principle of organic unity that other reformatory systems are ignorant of, and without which no human organization, if old, can be perpetuated; or if new, can be rendered potential. Nationalists and Socialists may talk and dream, but it remains for Koreshanity to establish, by ethnic potency, universal order. This it will do although fought upon every side, and without the aid of other reformatory systems, that fail--despite their apparent growth--to blend the three elemental principles actualizing human nature: the rational, the spiritual, and the moral.

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