

# 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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## God the Lord Alternately Male and Female; The Sons of God, Neuter.

The masculine and feminine in God are equal. Both cannot perform the same office, but the great law of correlation provides that masculine shall not always remain masculine, and feminine shall not always remain feminine, and when, in the history and progress of events, there comes the time when the woman declares that she will no longer submit to the dominating influence of an arbitrary rulership, the indications are manifest that the promise of the removal of the curse is drawing to its consummation, and that the transmutation of male and female approximates the period of its fruition. The universal law of correlation, in which is involved the transmutation of the energies of the sun to the matter of the earth, and the metamorphosis of these material elements again to solar energy, embraces the perpetual interchange of *impregnative* function to the capacity in turn of being the *receptacle* of a subsequent vitalizing influx. As sun and earth are perpetually interchanging qualities, so male and female are forever exchanging their spheres, and their qualities and forms of manifestation.

The fact that the desire of the woman is unto her husband, and that he rules over her, is apparent in a thousand different aspects of the relationships of husband and wife, and male and female. By what processes the man has acquired these advantages over the woman may not be so easy of solution. According to the record in Genesis, it was the result of a pronounced curse. It is evident that it is the sequence of some adequate cause, and the concomitant of operative mental and physical laws, and whether God had any hand or voice in the matter of woman's degradation or

not, cannot so much remain a question as the methods to be enforced to accomplish her release from the evils of her condition and relation to man. God is male and female. If any prefer the name, "First Great Cause," to the term, God, we do not object. Whatsoever view men may take of the qualities of causation, we may be positive in our assertion that cause is adequate and no more than adequate to all sequences and final effects. Spirit cannot be the cause of matter, neither can matter be the cause of spirit. Impersonality cannot be the cause of personality; male cannot be the cause of female, nor can female be the cause of male, in the manifestations and forms of life. God is male and female, and *spirit*. The *Lord God* is both spirit and matter, personal and impersonal, hence the adequacy of all the forms, functions and phenomena of being. Primitively, God is male and female, spirit and matter, visible and invisible, functional and formate, intangible as to his spirit but tangible as to his personality, the perfected state and form of which is the perfect man, in whom is the invisible woman; or the perfect woman, in whom is the invisible man. "He who hath" (within him) "the bride, is the bridegroom," and she who has the bridegroom is the bride.

Dualism is not the supreme expression of the Deific personality. Counterpartal relation, in the forms of separate male and female entities, does not express the plenum of Deific function and the attitude of creative origin and destiny. God is *biune*—two-in-one—not dual, two in two. Two entities, male and female, however high as existing in distinctive male and female forms, cannot represent the *acme* of source and resource. The supreme or highest stage of human dualism, and the condition prior to the *biunity* of our manhood, the stage of existence which must comprise the threshold of the great temple of life, to be reconstructed from the *debris* of generations, is the separation of sex within the boundaries of communistic and celibate groupings. No higher attainment has ever yet been made toward the final reunity, in one, of male and female, than the achievement of the so-called Shaker societies founded by Ann Lee, who comprised, in her form and office, one embodiment of the progressive personality who shall yet stand forth enfleshed, the incarnate Motherhood, the resurrected Eve, the Virgin Mother of our Lord. This body of Christian communists, for more than a hundred years standing in the integrity of purpose, in the breach of the fortress of immortality, comprises the opened two-leaved gates by which entrance is made to the citadel of eternal life; and, because open to the influx of progressive spiritual energies of exploitation, is about to take the second great step toward the fulfilment of consummate achievement.

The world is converging to the apex of its revolutionary force. The vortex of potential energy is reached, and the possibility of the Lord's manifestation in the still, small voice, beyond the whirlwind of desolation, is made attainable.



ble by the conservation of the substance of life through the Shaker preparation. Out of the Shaker potentiality has emerged the precursor of the kingdom of righteousness—the man-child, who is to rule all nations with a rod of iron—and the Shaker body itself, after having opened the doors for the intercommunication of the spheres, shall enter the second phase of its career and pass into the conjunctive aspect of its progress. “Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.”—*Koresh*.

### THE GENESIS OF THE SONS OF GOD.

“But Jesus answered them, My Father worketh hitherto, and I work.” His then present work was the preparation of the ground to receive the divine seed when it should appear, after his personality had gone away by translation or change to Holy Ghost—the form of the divine seed when it is ready to be planted, the actual work of creation being suspended in the seed while it remained in seed form, or the form of the ripened grain. The creation of the new world, both *kosmos* and *aion*, began when the divine seed, the Holy Ghost, being planted in its environment—the dying humanity, the good ground that had been prepared to receive it—began imparting to that humanity its own life, and so impregnating it with its own higher life potency, and developing in it a germ of that higher life that should continue to grow and develop itself during the cycle of the full development of that seed, which was the whole of the Christian age, and ended, or will fully end, when the seed thus planted and grown and matured comes forth in the ripened harvest of the resurrected sons of God, in the end of that age.

Man, the man created in the image and likeness of God, the Adam before the fall—male and female in one form—a virgin, such as Jesus was, and as those reproduced, regenerated, from him (as John saw them on Mount Zion) will be, is the microcosm, little world. Along side of and containing this microcosm or little universe is a macrocosm or great universe, every part of which is created in strict analogy to it. During the twenty-four thousand years, or seven days of the development and perfect creation of the one, the man Adam, created in the image and likeness of God, the collective and continuous man, the macrocosm, typified by Nebuchadnezzar's image, has undergone corresponding changes, constituting a continuous development or creation. During the twenty-four thousand years, or twelve ages of the zodiacal cycle, the perfected, or perfectly created man, who, in the end of that cycle, becomes a Son of God, being resurrected from the dead, has passed through many reëmbodiments, dying and passing into the spiritual world, and after a life, longer or shorter, in the spiritual world, dying in that world and being born again in the natural world, with broken, or interrupted consciousness, and hence with no knowledge of any previous existence. As the seed men of the progressive type of the divine manifestation, Enoch, Moses, and Elijah, at some time during their physical existence, wakened into the full consciousness of the cycle of the divine development to which they belonged, so that the Lord, or God that spoke to them, was the Lord, or God that dwelt in them. So the Elijah, the prophet, and Messenger of the Covenant—that comes

as the first or personal coming of the Lord, “as a thief in the night”—and, after his theocrasis, the resurrected sons of God, (who come as his second coming in the “clouds of heaven,” at the end of the grand or zodiacal cycle, now at hand,) will, as they fully wake into life, wake into the full consciousness that pertains to that life, which is the consciousness that pertains to all previous cycles of existence. Death is obscuration or loss of consciousness; when death, which is the last enemy to be destroyed, is finally overcome, consciousness of all the past must return.

I have said that there is a perfect analogy between the microcosm, or man in his least form, and the macrocosm, man in his greatest, universal or continuous form. As there is a continuous development and growth and perfection of the spiritual part of the microcosmic man, from the time the divine seed, (sown in the beginning of the grand cycle) dying, develops the first germs of the life that, in the end of that cycle, ultimates in the resurrected sons of God, so there is a corresponding development or creation of a new spiritual physical natural body, that contains that life. It differs from the merely natural body, as the body, or flesh of the apple, produced by the merely natural tree that is grown from the seed, differs from the flesh of the apple grown on the grafted tree. They have a two-in-one spirit, resulting from the union of the life potency of the seedling tree with that of the graft that was inserted in a two-in-one body having the same origin. In like manner these sons of God have a two-in-one spirit, resulting from the perfect union of the God spirit, now become the Father, with the animal human spirit in a body that has a similar biune origin.

As God the Father dwelt in Jesus, so he will dwell in them according to his promise when He said, “and my Father will love him, and we will come unto, (Greek, into him,) and make our abode with him, thus will they become the veritable Sons of God.

### GOD'S DWELLING PLACE.

But where do these Gods, or sons of God, go when they finally recede and leave the earth? They go into the spiritual world, which is in humanity. This world differs from the natural in that it has neither time nor space, but what corresponds to these—qualities. The spiritual natural apple, grown on the grafted tree, differs from the merely natural or seedling one mainly or entirely in qualities. Quality does not occupy space as a separate entity, hence when it goes away it does not go to any place, it is simply changed to another quality. When the quality of spirit becomes pure and perfect, it has overcome the last enemy, which is death, and the body which it inhabits has also overcome death and cannot see corruption. When it finally goes away it will go away by the new and living way, as did the body of Jesus, the divine seed, whence, by processes of regeneration, reproduction, it came; it will “go to God who gave it.” As Holy Spirit it will enter the good ground, the humanity prepared to receive it, after which will come a separation and a fall of the grosser part of it, “the spirit of the beast” (divine animal), which, as the divine seed, will go “downward to the earth” (the animal man), its environment for reproduction, and die in order to reproduce its kind; the “spirit of the man” (Adam) will go “upward”—inward—back of the outer consciousness, and as the divine seed dies in the outward, so this inward, undying part recedes



still further from the outward consciousness, exerting still less influence upon the outward man, until finally it ceases to consciously and perceptibly influence him at all. But this spark of divinity, so to speak, this God in man does not die, only sleeps—hibernates, so far as apparent outward activity is concerned—and will one day wake out of sleep. "As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image." It is the divinity that, unobserved and oftentimes undesired, shapes our ends, rough hew them how we will.

God, then, dwells in his temple, the human body, even though defaced and in ruins, and when it is fully restored he will "arise to shake terribly the earth."—*O. F. L.*

## SOCIOLOGY.

### AMERICA'S GREAT DANGER.

A few days since a branch of the Guiding Star Publishing House, in San Francisco, made a bid for some city printing. The bid was accepted and the publishing house was notified that it was to perform the work. The next day the order was countermanded. Upon investigation it was discovered that the Printers' Union had notified the municipal authorities that the work must not be given to the Guiding Star Publishing House, because its printing office did not belong to the union. The case is not noticed because it is an uncommon one, but rather because these occurrences are becoming too frequent; and, because too common, dangerous to the liberties which the government of the United States was instituted to maintain.

When human affairs have reached that point wherein it becomes possible for corporations to dictate terms to legally constituted authorities, against the will of people and in violation of every principle of liberty, justice and brotherly love, the aspect is no longer threatening; the danger is then met and the only hope is to be able to save ourselves from the wreck accruing from the blundering of the people who have entrusted the helm of state to the hand of merciless and villainous political tricksters. We have two great parties, both of which, instead of guarding American liberties, are bidding for the vote of every combination which offers an opportunity to perpetuate, or install into power.

Why, after accepting the lowest bid for the work required by the people of San Francisco, did the authority in question refuse to allow it? The political power of the Union was feared. This is the sum of the matter, and this is the status of American politics. Every abominable curse conspires to control men, and the so-called church of Christ, as a body, is responsible for the evils afflicting the country. The combined power of the church could destroy the whiskey traffic. If it is not destroyed it is because the church is not a unity against this crying evil. The combined power of the church could destroy our political disgrace—the great poll evil of the nineteenth century. The church has no power for good, because it is composed of a membership deep dyed in the wool, of sheep shorn for the speculative purposes of men who belong to the competitive curse.—*Koresh.*

## AN ALLIANCE REMEDY.

The development of Mr. Peffer as a senator promises to supply the legislation of the upper house with all the material for mirth that it can possibly desire. His bill authorizing the mortgage of the State of Indiana to the United States for \$100,000,000 is a high bid for the perpetual possession of the cap and bells.—*New York Commercial Advertiser.*

While the foregoing is inspired by an organ of the money power, it nevertheless contains much truth, with humor which is well turned. A paper in Indiana, commenting on this bill, indignantly resents the implied imputation of senator Peffer that Indiana farmers are paupers, and protests against the national parading of the farmers' woes of that state. It is, doubtless, true that Indiana farmers are badly in need of \$100,000,000; but the tillers of the soil in every other state could probably show a similar need, to pay off mortgages contracted by a high tariff, exorbitant freight rates, gambling wheat dens, and a damnable monetary system. The condition of the American farmer is a pitiable one, from which there can be had no relief under the present government at Washington. It is a nice thing, sometimes, to be able to borrow money, especially at two per cent interest, but in the repayment of the same, the rub comes. Let us, however, fly off for a moment to dreamland—where the masses of the people live, although they don't know it—and suppose that congress, under the burning eloquence of the Kansas senator, should loan the Indiana farmers the amount named in the bill, offered to congress at two per cent interest, what would they do with it? "Well," says, some Alliance man, "they would pay off their mortgages and properly equip their farms, which, on account of poverty, they have been unable to do." What then? "Then, through the Alliance organization, they would—in consort with the farmers of other states—obtain a fair price for their products by holding them until the demand for cereals was so great that they could exact their own terms." Ah, that is the scheme is it? But wherein does it differ from board of trade methods? "Well, the boot, for some time, has been on the foot of the capitalist and now we purpose that the farmer, or primary producer, shall wear it a while."

If it is a part of the plan of the Alliance to corner cereals, then that is as anarchistic an organization against the weal of society as the gambling pits of our large cities, which Alliance organs have so fiercely denounced; and there is every indication to show that such a course is just the one the Alliance intends to take, if it gets the opportunity. Let us suppose, however, that the adoption of such an unwise plan is not within the intent of this body. Let us picture an impossibility, that congress is in the hands of Alliance men, that they have abolished national banks, squelched Jay Gould and his cronies—by seizing the Central Pacific and Union Pacific roads for non-payment of bonded debt, which is about due—nationalized the railroads (which under competitive methods is a ridiculous idea to entertain) and—we would not forget this—remonetized silver or, to suit the greenback wing of the Alliance party, abolished hard money entirely. Suppose that (as humanity is at present constituted) these impossible attainments, were, in fancy, possessed, and that now, with the national banks and the gold bugs out of the way, this government loan scheme were in operation. It should be manifest that with such a paradise attained, these loans would be



unnecessary to the farmers, for with such a reign of equity obtained, if allowed to farmers then all other workers should be accorded the same privilege, and if every toiler could borrow money from the government at such a low rate of interest, why have money at all? Why not give each laborer under the government a certificate or check for labor performed which in purchasing life's necessities and luxuries would answer every purpose of money? This is Nationalism.

But now drop down from these pleasant air castles and get on terra firma again, recover your rational minds and look the situation fairly in the face. Two per cent government loans to farmers is, at present, manifestly unattainable, and, if attainable, as demonstrated, would be undesirable. But whether desirable or not the great boulder of usury which Shylock, centuries ago, threw in the mountain pass of human progress—to which Alliance men confessedly cling, by still advocating loan methods—will stand in the way of all egress until a thunderbolt forged in the fires of eternal justice shall rend the mountain itself in twain and crash the boulder into fragments. This will be God's revolution and judgment on man for loving "the root of all evil." This judgment will come in the form of a social retribution, which alone can destroy the power of money. The old church and state will pass away, and man, influxed through a succession of theocracies soon to come, will, with divine love and wisdom, establish the new church and new state wherein shall dwell righteousness. This is the only hope of the world, and the sooner men and women believe it and seek a *scientific* solution to humanity's woes the better it will be for them.

#### CONCERNING JOURNALISM.

It is curious to note the attitude of the monopolistic press toward the Farmers' Alliance, an organization that, although not advocating any true remedy for prevailing wrongs, is doing a grand work by exposing the wiles and ways of the two old parties, and the gold ring back of them. The more radical and outspoken engines of plutocracy ignore this organization almost entirely, so far as regards the recording of its movements, but never miss an opportunity to ridicule the platform of the new party, or malign its leaders, many of whom are honest, fearless men, although there are, doubtless, schemers and marplots in this fold as in every other man-made, and, therefore, inadequate institution. The more conservative organs of the money ring, however, being more in touch with the masses and possessing less of the spirit of autocracy and more of the humane tendency, treat the Alliance with respect, though all the while laboring to convince the public as to the impracticability of its plans. These latter journals are wiser in their day and generation than their more aristocratic allies, and, carrying less of the peacock air, they are cautious enough to discern danger ahead for the national bank power, with which they are in sympathy. These papers print news regarding the Alliance and third party movement which, we notice, comes through the United Press Association, rather than through the Associated Press. The former news agency is more in sympathy with the people and more democratic, while the latter is simply the insolent conspirator and tool of Wall Street and is manipulated by Jay Gould. We do not say that the United Press Association

is not influenced by the money power, as well, but its attitude toward reform is not so hostile and intolerable as that of the Associated Press, which fact we glean from the character of its news.

It is well to note in this connection, that the republican papers patronize the Associated Press while the democratic papers are more apt to use the despatches of the United Press Association, and as there is a growing rivalry between these two great collectors of the world's news, the difference in the policies of the two will necessarily be marked. The one must cater to the consumers and manipulators of wealth, while the other will be more friendly to the producers and the oppressed. Therefore, in the light of the inevitable happenings of the future, the pathway of the United Press Association appears more rosy than that of its rival. If the United Press Association is wise it will take liberal notice of the reform movement, for the tendency of the people is unmistakably in that direction, and the daily papers that print the most reform news are the ones that will, in the end, receive the peoples' patronage. The name of "Associated Press" is daily becoming more obnoxious to the average citizen, which fact must necessarily militate against the circulation of the newspapers that patronize its wires.

It is marvelous how the reform movement has grown within the last four years, despite the great opposition it has been obliged to meet. When one takes into consideration the fact that there is not a single daily paper published in the interest of the masses, the existence, growth, and multiplication of the many weekly reform papers is overwhelming proof that truth is mighty and will prevail. To be sure some have fallen by the wayside, and others, after putting their hands to the plow, have turned back, but the great army has moved on. The editor of a prominent weekly paper recently declared, in substance, that he was sick and tired of the task of trying to enlighten the people regarding their condition, and that he was wiser now than when he went into the reform work; which statements are a clear admission that he never knew how to enlighten them, and therefore ought to retire and make room for some one who does. After such a confession it is simply an insult to his readers for such an editor to continue in office. Good taste, if not good sense, should prompt him to retire. These are stern times and call for sterling men; only a severe test, such as those actively employed in reform work are subjected to, will demonstrate the real stamina that one possesses. Let weak-knees get to the rear.

THE FLAMING SWORD is not hostile to the third party movement, although it clearly sees the inadequacy of the plan of campaign undertaken by this new party. THE FLAMING SWORD stands fearless and alone on uncompromising ground, and while it does not expect, at present, the co-operation of its reform neighbors, it has a right to expect from them that justice which it aims to give to all. Let us be measured in the scales of our works.

#### A SIGNIFICANT FACT.

It is a significant fact, worth noting, that both the democratic and republican organs of Shylock favored the reelection of John Sherman to the United States Senate, as



against Foraker. There must have been a reason for this. Sherman, as a party man, has been much more efficient in effecting the many defeats of the democrats than Foraker, who lacks the shrewdness, ability, and experience of Sherman, therefore why should not the democratic organs prefer the downfall of Sherman, and the elevation of Foraker? The Cincinnati *Inquirer*, the most influential democratic paper between New York and Chicago, strenuously advocated the reelection of Sherman, and the *Herald* of this city was not slow in evincing its partiality for him. On the other hand the Cincinnati *Commercial-Gazette*—a republican paper, but said to be controlled by John R. McLean, owner of the *Inquirer*—as if to blind a public, from whose eyes the scales are gradually falling, favored the election of Foraker. The truth is, John Sherman is indispensable to Wall Street, in the senate, on account of his great ability as a financier and manipulator. He has served the money power well for many years and is several times a millionaire in consequence. He made the demonetization of silver by congress a comparatively easy matter, and as a tool of the international thieves who hold England, Germany, Russia, Italy, Austria, and other nations of Europe in their grasp, and who are strangling the life blood out of this government, he has ever stood ready to do their bidding. When the political fortunes of such a valuable emissary of gold-bugdom are hanging in the balance, the great newspapers of the country—which are also in the infamous conspiracy to enslave the people—join, irrespective of party, in the battle to reelect this arch conspirator.

With the existing social conditions, there was no power in the state of Ohio, or in the United States that could have defeated the reelection of Sherman to the senate. When will the people comprehend the trickery of the Wall Street or national bank power in politics? As the *Tribune* of this city has, in substance, said, when a movement outside of the regular party lines gets strong enough to thwart the fundamental and unified purpose of the republican and democratic parties—which is to control the country's wealth—these two instruments of Shylock will join forces to defeat the common foe.

### THE FARCE OF INSURANCE.

The false philosophy of insuring in stock and mutual fire insurance companies is just now coming to light, and is evidenced, particularly, by the condition of things in New York City, where, according to a recent despatch, merchants especially in the dry goods district, find it impossible to secure sufficient insurance to cover their stock. At least forty stock, and forty-five mutual, companies have retired from that state owing to the heavy losses which have been sustained there by them, and foreign and domestic companies that have remained have largely decreased the amount of their limit in any given locality. It is also claimed that about \$8,000,000 are held by dry goods merchants in worthless policies, on account of the fact that the companies issuing them are either crippled financially or are not authorized to do a fire insurance business in New York, which would preclude any legal action in the state in case of loss by the policy holders. While such results of fire insurance are greater in New York than elsewhere,

the same condition obtains in a less, although a constantly growing ratio, all over the land. Fire insurance places a premium on arson, as has been well demonstrated by the startling increase in the number of incendiary, or supposed incendiary, fires. There is no longer any money in fire insurance except for large companies which command the confidence of the public, and therefore can have the pick of offered risks. The smaller companies must either be content with second class risks where the hazard is great, or else retire from the field, which they are doing rapidly.

But what is the real cause for the steady growth of incendiarism? Many reasons have been assigned by blood-sucking insurance journals that must depend upon the companies for their existence, but they are false ones. These sheets—which blackmail a company and its officers if they do not advertise with them—know full well the cause for the universal depression and loss in the fire insurance business but they are not quite ready as yet, to tell. When the game will not work any longer, then they will out with the truth and retire from journalism. The constantly weakening condition of finances is at the root of the whole business. Trade is practically conducted by one million one hundred and forty-six thousand firms and corporations for a population of sixty-two million, and bankruptcy, notwithstanding the recent deceptive report regarding the decrease in the number of failures for 1891 as compared with 1890, is a growing evil. Retailers find it more and more difficult to keep on their feet, owing to the steady and rapid increase of centralization in commerce, and thousands of formerly prosperous business men, in bewilderment, find themselves hopelessly involved. Knowing the trend of affairs, a man of foresight sees nothing ahead but accumulating disaster. The law of the survival of the fittest is grim and inexorable. Under such circumstances it should be needless to ask what produces arson? If a country's wheat crop is poor, what produces famine and riot? If money is scarce, business poor, and tottering firms carry insurance, what lights fires and encourages arson? Is it the insurance policy of a firm or the *money policy of the country*?

With the constantly augmenting financial distress, incendiarism will keep pace, for necessity knows no law; when a man needs money badly he will generally get it by crime, if it fails to come by the employment of honest methods. Fire insurance companies, like every other institution under the competitive system, were organized to make money at the expense of some one else, and now—in common with other crumbling concerns for the acquisition of wealth—they are eating crow, generally. They are the creation of capital and, like it, they must fall. Under coöperation, fires will be reduced to a minimum and when they do occur, being a common loss, no particular one will be either the gainer or the loser thereby.

*Light* (?) comes to us from London. It is a journal devoted to antichrist. It doesn't bring discredit to anything because it lacks force.

The bill now before the New York legislature for the appropriation of the small sum of \$300,000 for a state exhibit at the World's Fair is a fair evidence of the detestable rivalry and jealousy that exists between some of the states. Surely these are United States with a big U.



## 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.*

### The Two Orders of Life.

There are two orders of life, both of which are factors in the general activity of propagative perpetuation. One is the purely virginal, so far as it pertains to natural existence; the other is generative, according to the laws of the flesh. Koreshans who are advanced, and all who come into Koreshan homes, have entered upon virginal existence, but such as are *not* of this higher order, may be sanctified in their own sphere by the influence upon them of those who belong to the virginal sphere. Natural propagation is legitimate, when under the dominion of the laws of divine order, but as a general license to indulge in sensuality under the guise of divine sanction, protected through legal permit, and encouraged by men who profess to be born of God, and who claim to dispense the gospel of righteousness, we regard it a violation of the divine order, and one of the principal sources of all the diseases afflicting the race. The waste of the vital forces, through sensual indulgence, enervates, and dissipates what would otherwise remain a force of conservation and prevention of the ravages of disease.

### WHO OPPOSE WOMAN'S PROGRESS?

Every husband who says, "Your business is to stay at home and take care of the children and the house, and not to be running about to women's meetings and getting silly notions in your head about woman's rights and all such nonsense;" every father who does not think it worth while to educate his daughters to fill positions of use and independence, as well as his sons; every employer who is not willing to remunerate her equally with her brother man for the same service; every teacher, professor, college or church faculty that opposes her entrance into full privileges with man in all schools, colleges and churches; all these and many more are obstacles in the way of woman's higher development and activity. The opposers of her progress are met everywhere, in every class of society, in every relation of life. Even some women—unprogressive women, (for there are always both progressive and unprogressive men and women,) and progressive women who are strongly under the psychological influence of husband, father, or brother, hence see through his eyes—oppose the idea of woman's advancement to equality with man in the fields he has heretofore arrogated to himself.

Why do men oppose woman in every effort she makes for the establishment of her freedom and equality? Is it from innate jealousy, or from a love of holding sway over

some one, if only over one weak woman; or from conservatism and custom and narrow-mindedness? These are some of the ostensible factors of their great opposition; but the grand and underlying objection—an objection which man will hardly admit to himself or is possibly unconscious of—is, that woman, by her achievement of pecuniary independence and by her intellectual growth, need no longer look to man for her sustenance, or regard him as a superior intellectual being, her necessary law-giver, administrator, etc., but will emancipate herself from the curse, so that no longer shall her desire be unto her husband and he rule over her. In other words, she will become free—free, mind and body, from his selfish influence and demands which but violate the purity of her womanhood and degrade her sacred functions; free to cultivate a pure, strong and healthy mind in a body to correspond.

Is this a thing to be desired for the good of the race? Are men so selfish that they would knowingly oppose such advancement of women, if it implied sacrifice on their part? The majority of men are just that selfish. But if they were not, they are too narrow, too unobservant of the great impetus that is now moving woman, and rapidly proving that she can equal man in every line that she sets out on, to realize that this woman-movement really means something; that it is the working out of the laws of progressive evolution or unfoldment of woman. But these same men are friendly toward the idea of the progress of man, and do not think man can be over-educated or too progressive or too advanced. If it is an honor for a man to be advanced, why not for a woman, even on the same line?

But to the credit of man, and as an index of some real progress on his part also, be it said that not all men are so selfish and narrow. There are many noble and generous-minded men who admit her right to freedom and equality, and have assisted her efforts to the utmost of their power. There are men who take a broad enough view of the subject to see the law operative, and to appreciate that the only hope of the elevation of the race lies in the elevation of woman through her inherent love of purity. A few may discern that this uplifting power in her must work for the elevation of the race in two ways, by her actual side-by-side, equal co-operation with man in all the domains of life; and by her being enabled through exalted maternity to bring to the world superior offspring, sons and daughters of love and chaste desire, instead of lust and misbegotten accident. But, alas for the rapid progress of the race, men that comprehend these truths and are ready to help the cause of woman are few compared with the vast army whose selfishness and ignorance hinder her in every way.

But is woman discouraged on that account? She cannot be discouraged; the greater the obstacles, the greater will be the force within her to sustain and lead her forward to her ultimate freedom. Working as she does against so great odds for the recognition of a principle of her own being—often outwardly against her own natural affections and against those whom she should look to first for recognition and support—her struggle is not an easy one and she has to resort to many stratagems, circumlocutions and underground ways, at which her soul revolts. But however small and insignificant and even foolish many of her



efforts have appeared they have accomplished this in her; she has come to a more realizing sense of her own slavery, and an increasing desire for emancipation.

Instead of being discouraged at the great force against her and her small vantage ground, she is to-day pushing forward with determination that recognizes no failure, and courage and zeal that cannot be daunted.—*A. M. M.*

### Modern Babylon the Seat of Cult.

"Lady Somerset has come from England to study the Scriptures at the Moody Biblical Institute. There is in fact no department in physical, intellectual, moral or religious life in which Chicago is not affording instruction to the nations of the earth." The writer probably knew not how much truth he uttered in saying that Chicago is affording instruction, in all branches, to the nations of the earth, but we cannot agree with him that one would receive much instruction, as regards the *true* interpretation of Scripture, at the above named institute, where is held the theory that while one part of the Scriptures must be believed in, literally, another part has a spiritual meaning, and still another part we must not seek to unravel, for, "Great is the mystery of Godliness." Jesus taught his disciples that the time would come when all things should be revealed. Modern Christians do not think so and the result is, there are disagreements among themselves to the extent that no two are agreed as to one thing. When the keys of Koreshanity are applied to the Scriptures a light is thrown upon them that enables us to interpret prophecies of centuries ago. One of the tenets of Koreshanity is, there is no fallacy that is not a truth inverted; therefore, when we read that Chicago is the place to give instruction to all the nations of the earth, we take our key and look into the statement. Chicago is called modern Babylon because of points of resemblance to ancient Babylon. It is divided in three parts, by the river, and certainly has its confusion of tongues—one of the meanings of Babylon.

The meaning of Chicago, is fetid or skunk's hole; it is an Indian word, from the root of which the Hebrew word, Shechinah, (the symbol of divine presence) is also derived. Babylon was the capital of Chaldea, the seat of learning, and the birthplace of Abraham (father of the multitude). It is to Babylon that the daughter of Zion, or Jerusalem (doctrine of truth), must go to be delivered. One of the peculiarities of Babylon was that of groups, or universities for seats of instruction. The prophet Micah, in describing the last days, says: "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; \* \* \* and this man shall be the peace." Let the reader recall *how* Babylon was taken, and by *whom*, and then judge whether or no Chicago contains a troop, or group, or university, where one can receive instruction, obedience to which will give eternal life—the Shiloh (peace), unto whom the gathering of the people will be. This people will be the fulness of the Gentiles, who are to come into the immortality of the body.—*Elizabeth.*

### WOMEN TO THE FRONT.

If thou hast not time to do me justice, thou hast not time to be king.—A woman to King Philip.

Two hundred young Hindoo women are said to be studying medicine at the medical schools in India.—*Chicago Woman's News.*

MRS. DEMING is editor of the Daily Advocate, Palestine, Texas. Mrs. Buta W. Bowen is editor and manager of the Cotulla (Tex.) Ledger.

### WOMAN'S WAY.

A WOMAN'S Bureau of Journalism and Literature has been opened in New York, by Mrs. Emily Battey, formerly of the New York Sun.

A company of women is running two canning and preserving factories in Michigan. Not a man is allowed to work in either place.—*Pacific Union.*

MISS MABEL DUNLAP, a graduate of the Philadelphia School of Design, has been appointed one of the five ladies to decorate palace car interiors at Wilmington, Del.—*Monitor.*

There are 40,000 women studying in the various colleges in America. And yet it is only twenty-five years since the first college in the land was opened to women.—*Carrier Dove.*

In Germany 5,500,000 women earn their living by industrial pursuits; in England, 4,000,000; in France, 3,700,000; in Austria-Hungary about the same, and in America, including all occupations, something over 2,700,000.—*Monitor.*

Addie F. Johnson, nineteen years old, who lives near Tallyho, W. Va., has had the entire charge, for three years, of an engine which runs a grist and planing mill. She has a natural talent for machinery, and can take down and put together an engine as quickly and deftly as any experienced male engineer in that part of the country.—*Carrier Dove.*

We want individual men—that has long been recognized; but we want also individual women—that has only lately been recognized. When once woman becomes an individual in the truest and highest sense, civilization will have reached the threshold of its most glorious period.—*Popular Science Monthly.*

We believe in women Factory Inspectors, also, as so many women are employed in our numerous factories and ought to have one of their own sex placed in authority who would look after many of the sanitary arrangements, which in many cases need attention. The motto of a paper over the border is, "The tools to those who can use them, and God will settle the rest."—*Woman's Journal, Ottawa, Canada.*

Miss Lillian Phelps, of St. Catharines, Canada, but really of America, for she is the rising star among the noble women who are coming to take the lead in this advance temperance movement, gave one of the most powerfully eloquent addresses ever given on the American platform by man or woman. The history of the world's progress was on her tongue, the love of God was in her heart, and every word that came from her lips was born of inspiration.—*Portland (Me.) Ambassador.*



## THE HUMOR OF POLITICS.

What a blessing it is that men who, by their public acts, stand admittedly convicted of dishonesty, can, through the organs of Shylock, screen their evil deeds and thus continue to aid in consummating hell's work! It is a blessing indeed, for if such characters were completely unmasked, God's purposes would be frustrated, because he must use the devil as a means by which his own works may be perfected. But the humor of some of these knaves is, at times, side splitting. Below we give excerpts from the speech of John Sherman, delivered before the Ohio legislature the other day, in acknowledgment of his reelection, by that body, to the United States Senate. Those who are interested in reform work and have watched the course of the gold ring in congress should note the following: "All the powers of this government are held in trust for the people and are delegated to the individuals who are sent by the people, and no man in an official position, from a constable to the president, can forget for a moment that he is to render specific services *for the common good of all* in that position." And this, relating to the interests of labor: "Good money and plenty of it is, I believe, the desire of every voter in Ohio," which desire will, of course, be satisfied through the medium of contraction.

But the conclusion of the speech carries with it an innuendo that every banker in the country will understand: "I sincerely hope, and it is my honest desire, that I may be able to *satisfy my political friends*." This last sentence, reminds us somewhat of the stereotyped speech of another famous John, of pugilistic fame before the footlights: "I hope that I will continue to please you in the future as I have in the past." It may be well to observe here that one Griffin, a representative in the lower house of the Ohio legislature, is alleged to have remarked, on the floor of that body, to a few friends, as follows: "Sherman bought his seat just as Brice did. I know one man for whom they offered to take care of a note he had in bank, and to give him money besides." We quote this, casually, not, however, with the expectation that it will illicit surprise from the knowing ones.

Congress passes a bill providing that railroads shall not discriminate in their passenger and freight rates, and then the supreme court decides that they can so discriminate, if they escape getting caught! Such is the arm of the law.

Why a Waiter was Killed:—Guest.—Is this well water? Waiter.—No, it is river water; but you can drink it as well. —*Indianapolis Journal*.

## IDEAL.

"Papa's going to have a fountain out on the lawn, Johnny. How do you like that?" asked mamma.

"Bully," said Johnny. "Say ma, let's ask pop to have it a soda water fountain." —*Harper's Bazaar*.

Stage Manager:—By jove, there's a nice thing happening on the stage! Proprietor.—Eh? What's up? Stage Manager.—The hero and the villain are doing the duel act, and the latter wont die until you signal him that he'll get his arrears of salary at the end of the piece. —*The Comic*.

*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.*

## Not As I Will.

Blindfolded and alone I stand,  
With unknown thresholds on each hand,  
The darkness deepens as I grope,  
Afraid to fear, afraid to hope;  
Yet this one thing I learned to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfill,  
"Not as I will."

Blindfolded and alone I wait;  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is strong,  
And years and days so long, so long!  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still,  
"Not as I will."

"Not as I will"—the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will!" The darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best, has gone  
Before us on the road, and still  
For us must all his love fulfill,  
"Not as I will."

—*Helen Hunt Jackson.*

## How the Great News Engines Favor the Powers That Be.

The supreme council of the National Farmers' Alliance, at its Indianapolis session, says the *Dakota Ruralist*, took some steps with reference to the cotton question. The price of cotton for some time past has been lower than for a generation past, in fact, lower than ever before, and is far below the cost of production.

Trying to look after the interests of the cotton producers of the country, the council adopted certain resolutions as a basis for operations during the present and future. In effect, one set of those resolutions presented the facts concerning the depression in the price of cotton, and as a means of relief petitioned congress to relieve manufactured articles of



cotton from any tariff duty whatever on the free list of American products. Another resolution was as follows: "That being in possession of facts that are thoroughly reliable, which warrant us in the belief that a false estimate has been purposely made of the present crop of cotton, we feel safe in guaranteeing better prices if cotton be held for sixty days."

Of course these resolutions with accompanying explanations were utterly useless and worthless unless they could be put before the public and the attention of the people directed to them. In order that the people might know of the action of the Alliance, these resolutions with some explanatory notes were offered to the Associated Press in Washington with a request that they be published. But they were declined, and no good reason given. The object of the Alliance in having them made public was to call the attention of the farmer to the fact that indications were favorable for a rise in the price of cotton, and the benefit of the advance might be obtained by holding on to the cotton for a few days.

But the Associated Press refused to give them publicity. Perhaps it had a perfect right to do so; but this was news—fresh news so far as the public was concerned—not having been made public in any way. But it was a small effort in favor of the producers, and met with no favor.

The very next day the great financial and banking systems of the country had the voluntary support and sympathy of the Associated Press. That colossal iniquity was boomed and lauded, and a very sweet and subtle apology was made for the bank failures which had occurred. The following is the despatch:

"WASHINGTON, Dec. 2.—The report of the comptroller of the currency shows that, during the year ended Oct. 31, 1891, 193 new national banks were organized, possessing an aggregate capital of \$2,700,000, thus exhibiting a growth largely in excess of the annual average for past years. Of the new banks established, ninety-nine are located west of the Mississippi river and fifty-nine in the southern states. In number of failures the present exceeds any previous year, but others have been more disastrous in point of capital and liabilities.

"It is noted that more than one-half in number of the banks which became insolvent during the period covered by the report were located in two western states, and that these failures were chiefly due to the effects of four successive crop failures. It is shown that of the total number of national banks organized only  $3\frac{1}{2}$  per cent have become insolvent during a period of twenty-nine years, and that the annual average loss to creditors during that period has been only one-twentieth of 1 per cent of their average liabilities.

The failures recorded are looked upon as the result of the collapse of the speculative spirit, which has been generally prevalent for the past five years, greatly aggravated by the monetary stringencies experienced by most of the nations with which we sustain commercial relations. On the whole, the banks in the national system have met the disasters of the year with commendable courage and success, and have demonstrated their ability to meet the exigencies of a general liquidation with so small loss to creditors as to make it seem insignificant when compared with the vast sums which have been intrusted to their care and management".

This despatch does not need analysis. Where the failures were most numerous, the failure of agriculture is given as the cause. Yet nothing can be done by the Associated Press to start the farmers on a plan by which they may counteract their losses. Banks seem to fail when crops fail. Farmers seem to fail when crops are bountiful. Witness the depression of the southern farmers, who have produced the largest cotton crop on record. Witness the depression of the western farmers who, two years ago, produced such immense crops that they were consumed for fuel because the price of products went so low as to make corn cheaper than coal.

What would the condition of those western farmers be to-day had the crops of Europe been a success? Are these farmers to be patted on the back and congratulated because their fellow men across seas are battling with famine, and must part with everything they have in order to obtain bread? And if they are, must these same American farmers be encouraged to think that there will be another crop famine in Europe next year, and such famine will help put up the prices of American grain products?

Flattery and taffy are accorded to the banks, galore. These institutions which borrow money at 1 per cent from the government and lend it to citizens of the government at from 6 to 20 per cent, interest payable in advance, are actually congratulated on the smallness of their failures. If a man who pays the interest charged by the banks fails, he is regarded as a cheat and a knave.

Now and then some old party organ gets rash enough to admit something, and in this connection the *St. Louis Globe-Democrat*, a republican paper, says: "National bank failures have become so frequent of late that a rigid inquiry into the causes and a prompt and adequate punishment of the culprits, no matter how high the latter may stand politically or socially, are needed to keep the banking system from falling into discredit."

The Texas Alliance organ picks up this paragraph and says: "Such an admission from such a source is remarkable. The republican party is the author of the national banking system, and the *Globe-Democrat* is the ablest advocate that party has. Yes, it makes the admission. The national banking system is against the interest of the people, and while no one expects the republican party to ever change the law to better the system, if that were possible, or abolish it altogether, as should be done, and while nine men out of ten, as individuals, are opposed to the system, yet they will vote as the bosses tell them; hence this common curse is perpetuated. No sane man will deny that under Cleveland's administration more national banks were chartered and rechartered than under any one of his predecessors. A good feature of a banking law would be to hang the banker who breaks."

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NO MORE ADVICE.—Our preacher prayed for rain at the meeting the other night, and in ten minutes afterward, before the "amen" got cold, one of the heaviest rains of the season came. But when the old man discovered next day that the rain had ruined the entire brickyard of his son-in-law, he said: "Brethren, this is some of my work, and that prayer cost my daughter's husband just \$1,000. Hereafter, I'll let the Lord regulate the rain business."—*Boston Investigator*.



## DIVERSIONS.

Dazzle.—Why do they say truth is stranger than fiction?  
Razzle.—Because some people see so little of it that it seems strange.—*Lowell Citizen*.

Out of the reach of annoyance.—Summer Boarder.—You told me last spring that you were never annoyed by mosquitoes here. Mr. Haicede.—Wal, we hain't. We're used to 'em.—*Pacific Ensign*.

"Old Skinkins says he is laying up riches in heaven."  
"Maybe he is, but I don't believe there is much chance of his putting in an appearance to collect them."—*Washington Star*.

"Papa, why does the drum major of a band wear that big thing on his head?" "Because the natural size of his head is not equal to the occasion, my son."—*Baltimore American*.

Molly.—Just think, Lucy, my aunt has got false hair and teeth. Lucy.—That's nothing. I heard my pa say that my aunt, who lived in Houston, had a false tongue.—*Texas Siftings*.

Jack:—Why has Miss Bonpoint gone in for Theosophy?  
Alice.—Never tell, Jack; but I've heard that she imagines her astral body may be a little less—er—robust.—*Harvard Lampoon*.

Charlie (who has been blowing the cornet for an hour).  
—Ned, do you think there is any music in me? Ned.—I don't know—there ought to be. I didn't hear any come out.—*Tid-Bits*.

### HARD WORK.

"I wonder why the Mediterranean is so blue?"  
"You'd be blue if you had to wash the Italian shore."

### ALWAYS PLENTY.

"Suppose coal were to give out, what should we use in its place?" asked Hicks.

"Poems," returned his editorial friend.

### Why Music is Like Woman.

SHE: Why do they always refer to Music as a woman?

HE: Well, you couldn't conceive of music as existing in silence, could you?—*Ex*.

Misunderstood.—He.—I hear you attend the Handel and Hayden performances. Were you present at the "Creation?" She (indignantly)—I suppose you will next want to know if I sailed in Noah's ark?—*Boston Beacon*.

—Dastardly.—"Harkins played a mean trick on his neighbor down at Metuchen." "What was it?" "Why, his neighbor has been fattening a turkey for Thanksgiving all summer, and Harkins mixed a bottle of anti-fat with the turkey's food."—*New York Sun*.

LADY CARTERET, wife of the Lord-Lieutenant of Ireland, said one day to the witty Dean Swift:

"The air of this country of yours is very fine."

Swift instantly fell on his knees.

"For the love of heaven," cried he, "don't mention that in England, for if you do they'll put a tax on it!"—*Ex*.

Russell Sage has paid the druggist, where the victims of the explosion in his office were fixed up, the sum of \$15 for services and materials furnished, but the claim of clerk Laidlaw for \$100,000, for acting as a shield for Mr. Sage to dodge behind, is apt to remain a sort of court plaster for some time yet.—*Ex*.

Mrs. J. was telling a story to a group, among whom was one who was very deaf. At its conclusion, observing that he did not laugh, she turned to the person next to her and whispered, "He didn't see the point, and it's as plain as A B C." The whisper reached our friend, though the ordinary tone escaped him. "Yes," he said, turning to Mrs. J., "plain as A B C but I'm D E F."

It has become generally known that a Chicago firm supplies ready-made sermons, for a reasonable consideration, to ministers who find themselves driven by stress of circumstance or sudden emergency to the necessity of calling for outside help in sermonizing. With hardly an exception the newspapers throughout the country approve of the idea and speak in respectful terms of the projectors. From which it would seem that a marked improvement in the general average of sermons has been observed since this Chicago bureau came into existence.—*Ex*.

### A Definition of Money.

A London paper recently offered a prize for the best definition of "Money." The prize was awarded to Henry E. Baggs of Sheffield. His definition was: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness."

### A QUERY ANSWERED.

Why does Jay Gould shed the scalding tear at board meetings, now?

This is a most solemn question for the financial mind to grapple with. It is especially attracting attention in those circles where the use of dividends is often dispensed with.

Medical authorities differ regarding the symptoms, also, and find nothing in the books that helps to settle the question.

The solution of the matter did not worry me at all. I did not bother with it over an hour or two.

It is only one of his more recent methods of watering his talk.—*Bill Nye*.

### SILVER NOT GOOD ENOUGH.

An elegantly dressed female recently entered the establishment of an optician on Broadway with her head thrown back and a supercilious smile on her face.

"Madam, what can I do for you?" asked the proprietor.

"I want to purchase a thermometer, but of the very best quality."

"Here is one of the finest Venetian glass and the best quicksilver."

Mrs. Peterby turned up her nose, and sneeringly said:

"That one with quicksilver is good enough for the servants' room, but haven't you a high-toned thermometer for my boudoir, one with quickgold instead of quicksilver?"—*Texas Siftings*.



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