

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.

Vol. III. No. 5.

CHICAGO, ILL., JANUARY 30, 1892. A. K. 53.

Five Cents.

Issued weekly by the Guiding Star Publishing House, 3619 Cottage Grove Avenue, Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to *The Flaming Sword*, 3619 Cottage Grove Ave., Chicago, Ill. Blue marks around these lines indicate that your subscription has expired. Unless otherwise ordered we will continue sending paper after expiration of subscription. Subscribers who fail to receive their paper promptly and regularly will please drop a card to this office. If the paper is not properly addressed we wish to correct the error.

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ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

REVELATION OF THE MYSTERY OF LIFE.

Within the historical age of the world the universal tendency, in the career of what is termed life, has been to culminate corruptibly; disastrously. Processes of sickness, pain, death and general corruptible decay have marked the transmission, from generation to generation, of organic form, and function has departed with the dissolution of the organic battery. During this period there has been, here and there, a specific landmark indicative and prophetic of a higher life, and an ultimate terminal aspect of human career involving so complete an obliteration of the signs of corruption as to give the assurance of a final overcoming. Elijah and Jesus, at least, held the secret of theocrasis, and in their achievements claimed the inheritance promised to all who overcome. "I am the way, the truth, and the life," said Jesus. The grave could not hold him, though for a season a relic of his preceding generations, the proprium of his previous environs in the human organisms of past experiences and development, bound him to the grave. From this, in the final conflict, he gloriously triumphed, was crowned with victory, and stood forth the archetype of the culminating genus.

The man Jesus—born of woman—through wisdom and obedience crowned himself with life, stood out again in his material body, dissolved and disappeared. It is within the province of Koreshanity to promulgate the law of

this overcoming and incorruptible dissolution, as it has made the discovery and holds the keys to its mysteries. It is no idle tale, no magical illusion to entrap the unwary and deceive the credulous. The problem of life is solved, and Koreshanity shall promulgate it to the world. When the final power of overcoming shall have effected, in man, the anatomical and physiological transformation upon which shall depend his arch-natural existence, and his open and living entrance into the temple of his now invisible inheritance, and the pneumatic and psychic spheres shall become reunited and clothed upon with the flesh that does not corrupt, there will have been established a revulsion in the circulations of the brain and body. The law of this revulsion operates through the conscious and intellectual direction of the mental energies, and the arrow of victory from the archery of science pierces the apex and citadel of corruptible power.

The north pole of man's environment is the conarium or pineal gland, comprising the boreal extremity of the axis of his diurnal revolution. In the destruction of the conarium (pineal gland, the hill of the foreskin of the cerebrum) a new function will have been given to the glandula vita or pituitary body, and the spirituous essences of the cerebri functions will no longer pass downward from the brain into the body through that centre. This gland will have become the great absorbent of the solutions of the circulations of the body, the solvent of corruptible decay, and then will have been fulfilled this saying of Jesus: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." We find ourselves, in this discovery, at the hard pan of physiological science, at the foundation, the basic factum of immortal life. We possess the keys of this hitherto greatest of human mysteries, and with them challenge the powers of antichrist to combat. Koresh marshals the White Horse Army, and at its head precipitates the great battle of Armageddon, inaugurated for the overthrow of every fallacy and evil, and for the induction into natural life of the kingdom of righteousness.

The first and great step towards the scientific control, for life, of the energies of mind is the radical separation of men and women on the plane of sexuality; and the power to accomplish this resides with woman, trained to the merit of her rights through the only appointed Messenger of her final deliverance. There is but one person on the face of the earth to-day who holds the key to immortal life and deliverance from the thralldom and bondage of death, and the power of the grave. This Messenger is God-ordained, the baptizer of his people, deliverer of woman, destroyer of

the curse, and from him goes forth the fulfilment of the voice, "And there shall be no more curse." All hail the power of his name, let angels prostrate fall!!!—*Koresh.*

MISS CHEVAILLIER AGAIN.

We are in receipt of a letter from a lady signing herself Miss A. A. Chevallier. She appears to be strenuous on the point of the title, Miss, charging us with vulgarity because we made use of the name in *THE FLAMING SWORD* without this gentlemanly consideration. We had no authority that she was not a Mr. but the uncertain avenue of the common newspaper statement (while at the same time we accorded the supposition). Our experience with the newspapers is of such a character that we cannot afford to hazard too much upon their statements. Now that we have her word for it that she is a Miss, and not Mrs., or Mr., we gladly beg her pardon for the lack of "gentlemanly" courtesy or any other injustice we may have done her.

In her letter to us Miss C. emphatically states that she saw but one thing that looked suspicious to her, and she as emphatically admits that she drew largely upon her imagination to make this appear at all damaging to Mr. Harris. Let it be understood, that we are not advocating Mr. Harris. She has pages of testimony, damaging to the character of T. L. Harris, from his enemies who have been with the society and are now outside of it. Such testimony is no evidence. Men and women, almost universally, practice lying from childhood to the grave. Courts of justice are instituted that testimony for and against a defendant may be taken and weighed, before a man is condemned, and there is no injustice so great as to proclaim a man a criminal through a lying, sensational daily press, from whose fiat there is no appeal, no redress, and no opportunity to offer rebutting testimony. If there has ever been an injustice perpetrated, of greatest magnitude, in God's universe, that injustice is in placing a man's reputation at the dictum of a heartless, infidel, politic and merciless public press.

It was a very unfortunate thing for Miss Chevallier that upon the one-sided testimony of the enemies of T. L. Harris she should have forgotten what, in the nature of justice, was demanded in his case. She says: "It is no crime to commit a blunder, tho' one should be very sure before judging another that the judgment is righteous before God." This is certainly very generous so far as the theory of it goes, but was it practically applied in the case of Mr. Harris? We should say not, judging from the letter and its admissions, coming from the lady in question. We do not believe T. L. Harris to be an imposter. In our minds there is no question of his sincerity. We are not contending for his goodness or his purity. He may be good, bad, or indifferent. This is not in question. The letter is still better evidence to us that their judgment of Mr. Harris was warped by the testimony of his enemies, and that Miss Chevallier's publication (purported exposé) was founded entirely upon suspicions that, so far as the present evidence goes to show, are without foundation.

If Mr. Harris, who has never met us, says that we are low and vulgar, he no doubt founds his statement upon some impression gained, perhaps, through the channel by which his condemnation comes; namely, through the daily press and

public sentiment thus instituted. Miss Chevallier tells us that Mr. Harris has expressed such an unfavorable opinion. Her statement may be true, but our opinion of the witness comes from other testimony, which does not appear altogether truthful. We have heard such things of Mr. Harris, concerning us, before. If true, that he has spoken unkindly of us, we can afford it if he can. It does not follow that he is not a sincere man and has not the general love of humanity at heart. Miss Chevallier declares him antichrist. In our experience of twenty-one years of exploitations in human characteristics, we have failed to discover much else but antichrist, and this in a line of special investigation for the express purpose of discriminating between Christ and antichrist. It requires a very critical judge in these days to distinguish the genuine from the counterfeit, and no spirit but the spirit of Christ is able to make the discrimination.

We will now do what we never have done publicly, that is, express our opinion, held for a good many years. Mr. Harris is subject to influx of the angel of the church of respiration, (one of the angels of the seven churches,) at the same time he is also subject to the spheres of devils under a sufficient divine protection to carry that church forward to its final purification, to come when one like unto the Son-of-man shall walk, with his baptismal fires, through the seven spheres. The seven churches involve the seven principles of organic life and unity, and remain imperfect till after the theocrasis of the Son-of-man. The principle of respiration is one of these, and the church of respiration is at present presided over by T. L. Harris. The lungs breathe for the body by taking into themselves the carburetted or dark blood, laden with the impurities resultant from the metamorphosis of the flesh corpuscle. The respiratory fire burns the white corpuscle, taken anew into the lungs from the lacteal and lymphatic system, and the marriage of the two unite in the formation of the arterial corpuscle. Carbonic anhydride, a deadly poison, is exhaled in the process. Every function of respiration in the universe performs a corresponding office, and the church of respiration is not exempt from this law of fire-marriage, or Pergamos. If T. L. Harris can prove himself the angel of respiration, upon which the new body depends to reproduce the immortal flesh, let him breathe as easily as possible, and let those more deeply entered into the mysteries of life than Miss Chevallier, judge the man and his works.

The lady thinks she has been unjustly criticised, and does not feel comfortable, she tells us, at public animadversion. It is the first time her name has appeared unfavorably in any public paper. How does she think others may feel under similar circumstances? Now, if she will recall the article in the *SWORD*, she will discover that we made no charge against Miss Chevallier, because it was a matter of question with us as to any interview ever having transpired. We quote the following from Miss C.'s letter to us: "There is no malice in my heart towards Mr. H., tho' I believe him to be a scoundrel, an antichrist, a fallen Lucifer. *He was very kind to me; a cultivated and refined gentleman, of broad culture and spiritual illumination.*" This looks very much like as broad a contradiction as that he was scoundrel and saint, for he was certainly both, according to the above statement.

We repeat, we are not advocating Mr. Harris, but we do

not condemn him on the testimony given; that is, without the rebutting testimony to which he would be entitled in the foulest criminal court in America. We would, however, call the attention of "Miss" Chevallier to the fact that prominent and reputable women are as often, perhaps, called by their public name without the Miss or Mrs. as otherwise; for instance, "Bernhardt," "Patti," and others too numerous to mention, and we do not believe they have ever considered themselves disgraced by such notice.

Miss C. is in bad hands when influenced by the Swedenborgian referred to. We know his state. If there is an abomination in earth it is this man, and his testimony against another should establish the innocence of the one against whom the charge is preferred.

The following is an unsolicited letter from a visitor and guest of Mr. Harris at the time Miss C. made her discovery.

FOUNTAINGROVE, SANTA ROSA, CAL., JAN. 16th, 1892.
DEAR DR. TEED:—I was very glad to read your article on Miss Chevallier in THE FLAMING SWORD. I have always admired its keen perception of right and justice, and its fearlessness in proclaiming them, but the subject of this article comes more directly under my observation than any I have seen before. Thinking it might be a satisfaction to you to know, from one who was also Mr. Harris' guest at the same time, how correctly you had read between the lines of Miss C.'s article, I take pleasure in writing you. Shortly after your last call at the Institute, in Alameda, I came to Mr. Harris' for a few days. At his very cordial invitation to remain until my health was restored, I am still here. Another reason for my remaining is, that I have been so impressed by the teachings of Mr. Harris, their demonstrations in his own life, and in those whom he has gathered about him, that I want to know more of them. Surely no one in his right mind can say aught against any of the inmates of Fountaingrove; for their purity of mind and goodness of heart is apparent to any unprejudiced person. Miss Chevallier has ransacked the English speaking world, as she boasts, to find evidence against Mr. Harris' character, for the destruction of his work; but she little knows of the rock of purity, in life and purpose, upon which it rests. He is as unmoved by all this storm as a land-locked ship, floating upon still waters.

During the time the Chevalliers were Mr. H.'s guests, living in a little cottage which he provided for them, one-eighth of a mile from his own hermitage, and ten miles from here, Miss C. was most enthusiastic in her admiration of his character as the "purest man she ever saw;" a "white soul;" a "clean man, such as the world never saw," etc., but after he withdrew from his retreat and came to Fountaingrove her enthusiasm abated. Even then her chief cause of complaint was Miss Waring. She felt that she (Miss W.) stood between her and her much coveted project. Miss W. is a refined, cultured lady, over sixty years of age; she has the charge of Mr. Harris' house, and is his private secretary. The poor deluded woman (Miss C.) has many good qualities, and if she would allow her better nature to rule she would be a power for good; but her lower nature is leading her on to her ruin. You will remember it was she who tried to prevent Philip Brooks from being made Bishop, and for love of whom, years ago, report says, she went insane and was in an asylum in the east. I think her present symptoms look like a return of the old malady. I had it in mind to write you some of the facts of the statements she makes. Being here at the same time, I had ample opportunity of knowing, but I know that you do not need them for your own conviction. If you wish to know them in order to enlighten any one else, I shall be glad to give you what information I can.

I am glad to hear of your success; when the newspapers begin to denounce and to decry, I think perhaps they

unconsciously feel their approaching doom.

Yours Sincerely, H. A. H.

We have met the lady who supplies the foregoing testimony, and know of her veracity, and ability to judge.—K.

A Glance at Contemporary Life and Thought.

Society can be divided into three general classes:

FIRST. Those who think broadly, and are in search of the truth.

SECOND. Those who think narrowly, and tread the beaten paths of thought.

THIRD. Those who think only to advance their own selfish interests.

It will be apparent to all wide-awake people that the first class mentioned is greatly in the minority, by reason of the exigencies of the times in which we live. Ninety-five per cent of the race find their chief interest, from necessity, in the securing of food and clothing. Such a condition has evolved from the power possessed by the other five per cent to oppress their fellow men, or cause them to be oppressed, through the enactment of unjust laws. Few people, therefore, in our times, have either the time or the inclination, because of their circumstances, to cultivate a desire for truth, although many are vaguely expecting, some day, to emerge into a broader and more illumined domain than that which they find themselves forced, at present, to occupy.

The second class of people referred to is usually found in the orthodox church, although many are confirmed materialists, while others may hold to other peculiar, although not new lines of thought. These persons are perfectly satisfied where they are and would not change their methods of thought under any but extraordinary circumstances. They are bankers, tradesmen, preachers, and women in private and public station. These people belong eminently to the "respectable" class of society. They are presidents, cabinet officers, judges, lawyers, and hold the best places in the pulpit. In fact, to use a current phrase, they are "in the swim." They are usually received everywhere and while not great scoundrels, yet, by their conservatism, they support those customs and laws of society which are rapidly carrying it down to hell. These people bear no burden; that is, they take upon themselves none of that immense responsibility for the progress of the race that every hero feels. They are "genteel." It is just such people who acquiesced in the crucifixion of Christ because he, being a violator of the social customs that then obtained, was, in their eyes, decidedly unrespectable and troublesome. They belonged to the Jewish church which, in Christ's time, was as rotten as the Christian church is to-day. If a messiah should arise in this age and make himself as "annoying" to conservatism as did Jesus, the Christ, to this class, in his age, such an one would share a similar fate at the hands of such people as did Jesus, notwithstanding the fact that they may have a picture of the Nazarene hanging in their parlors, or may worship in what they call His church.

The third class referred to is fittingly represented by millionaires, and outlaws generally, who have no thought except for themselves, and who constantly prey upon society. This class is manifestly in the ascendancy. It is as small as

the first named class—its opposite pole—that which harbors progressionists. The aim of this third class is to checkmate the designs of the first class and *vice versa*. Between these two elements in society a terrific battle is now going on, not a battle of physical force—although that will come later, as a reflex—but a thought battle in which the mental energies of the greatest factors in society are flashing fire. Socialistic and anarchistic leaders hurl their anathemas at the leaders of commercial piracy, while religio-philanthropists and speculative thinkers would crush the subtle ecclesiastical officials who, living in pomp and splendor, seek to perpetuate superstitions and dogmas that are manifestly grinding the people to dust. The tradesman's thought is for money; the clergyman's, to preserve the institutions that bring him this commodity; the millionaire's, to seize, by a masterful plot, the products of toil, and the reformer's, to hurl his shell of fearless opinion and honest conviction at society's ramparts that its enemies may be discomfited, even if the whole structure be destroyed in the attempt.

With this review, what, let us ask, has the world to offer of sociological and theological thought? What men can it produce to meet coming crises? Both church and state are inevitably going under. Orthodoxy falls before materialism, and so-called liberal religionists are unconsciously sliding into atheism. The state succumbs through the deprecations of Shylock, and the dissatisfied army of toilers swells daily in denunciation of existing social and religious institutions. Statesmen are but figure-heads for the great power of money; preachers but stammering apogists; scientists but puerile pipers whose weakening notes are lost in the clamor of the starving, and sociologists but pusillanimous protestors and empty dreamers who wail and gesticulate amid the gathering of the tempest and the rumble of the coming storm. Has any living man an idea? Is there one soul amid this prostration of truth and stagnation of thought who can rise as the hero of the hour? History records that great crises have always given birth to great men. When all seemed hopeless, as it does now, the deliverer came. Moses arose when Israel cried to heaven to be delivered from its bondage; Elijah, the Tishbite, thundered the mandates of Jehovah when the Israelites had forsaken God's law, and gross darkness enveloped the people, and Christ came forth to plant anew the divine seed in humanity and damn back the paganism of Greek and Roman culture with its licentiousness and cruelty. This, however, is all in the past. Dead prophets and a discarded Saviour cannot now, upon spent force, revitalize truth, repulse atheism, unmask religious cant and re-establish society upon an equitable basis. The occasion calls for a man who breathes, moves and pulsates with common humanity. Surely we cannot find such an one in either church or state. He must be of the people and possessed of wisdom that his fellows and kinsfolk know not of. In short, the world cries out for a prophet, a Moses, an Elijah, a messenger from Jehovah. Is such an one here?

THE LOGIC OF INDIVIDUALISM.

If there is no hope for the world in revolution, tradesunionism, Nationalism, in what is our hope? In no "ism" whatever, but in the effort of each person to better himself, the sum of which we call evolution.—*Twentieth Century*.

If we understand this statement correctly it is this: the only room for hope lies in the effort of each to improve his condition, which is evolution; but if, in the efforts toward that improvement, the world and the individual run against revolution, in which there is no hope, then evolution must necessarily be without hope since revolution is the result of evolution. If this is not a correct interpretation of the above proposition will some individualist come to our rescue?

Did you ever see a sheep that had strayed from the fold, trying "to better himself?" He generally gets among the wolves and is devoured. Perhaps individualistic sheep are smarter than other sheep but their logic doesn't intimate that they are able, as yet, to go it alone. If there ever was an illogical, baseless system of thought it is individualism. The idea that a body of thinkers (but perhaps being so individualistic, they do not wish to be called a "body of thinkers") should fancy that they can foist on the world an economic what-is-it (for it cannot be called a system) that adheres to no law or precedent, and that cannot advance a single proposition in harmony with analogical reasoning, is too preposterous for credence. No will o' the wisp that human theorists have ever conceived—unless it be Christian Science—can approach this product of some disordered brain. It is in defiance of all rational deduction, and there is no point of attack in its argument because it is pointless. Like a skirmish with Indians there can be no line of battle formed with these people for the reason that they refuse all method, and shoot, each man for himself; in consequence of which they are about as potential factors in society as the savages whom they resemble, on account of their modes of thought and into whom they, and the rest of mankind, would *involve* if their pet theories ever obtained. There is as much encouragement in arguing with these people as with Christian Scientists. These few observations are not really made for their benefit, because they are the most consummate specimens of self-contained inanity that we have ever met.

Evolution is but the product of organic effort, and if there be no organism then there can be no evolution. The kernel of wheat is an eloquent but simple example of that organic power which pervades the universe. Let the individualist study it carefully. It is developed in a cell. Is this by accident or by law? If by law then analogy tells us that all life must be developed likewise, and if there is anything human, animal, or vegetable that is not thus developed we would like to have it named. The kernel of wheat is developed by the co-operative action of all its parts, without which there could be no kernel of wheat. If anything has been accomplished by disintegration or segregation in either mind or matter we would like to have it pointed out. Revolution is but the product of concerted action, or evolution. Cause never fails any more than does effect. The individualist, we suppose, has teeth either natural or false, unless he doesn't like teeth and prefers to gum it. Still it is doubtful if even this strange doctrine would cause one to have his teeth extracted because, in the act of masticating food, he was defying the principles of his mental conviction. The upper and lower molars must depend upon each other in the process of chewing, and the entire structure of a set of teeth clearly illustrates the principle of interdependence. If we believed in individualism, however, we would consider it our duty, in

order to be consistent, to extract all those teeth in our jaws that could not work independent of the others, and by the time we had done this we would probably conclude to take them all out because those that were left after the first extraction would not be sufficient to meet the demands put upon them during the process of mastication. We would then live on "slops," as liquid food is sometimes called, and this would about correspond to the intellectual food on which individualists are now trying to subsist.

THE TEMPERANCE ISSUE.

Mrs. Helen Gougar, the noted Indiana temperance lecturer, recently delivered an address in one of the city churches on temperance, during the course of which she remarked as follows: "We women of the W. C. T. U. will never cease our everlasting racket until the liquor traffic is dead." If this earnest woman had said that the women of the W. C. T. U. would never cease "their everlasting racket" until they, instead of the liquor traffic, were dead, she would have more nearly expressed the proper thing, for the reason that the methods pursued by the W. C. T. U. never can kill the liquor traffic; but since those connected with this organization persist in pursuing the futile course they have undertaken, "their everlasting racket" can only end by their own natural deaths.

Notwithstanding the unceasing labors of these temperance people, the liquor traffic grows stronger daily, and the defiance of the rumsellers more powerful. Under the present order of society it would seem, to a careful observer, that after all the harangues of such people as Gough, Murphy, and a host of others, including the members of the W. C. T. U., that the bi-chloride of gold remedy has done more practical good toward the effacement of the evil of intemperance than have the efforts of all of these people combined. Alcoholism is a disease that stultifies the reason and the moral sense and renders its victims, in a great measure, irresponsible. Under such circumstances there is nothing that can really prove efficacious but a scientific remedy. The bi-chloride of gold treatment is far from being a perfect scientific remedy, but it may be the best that the world can give. So-called "Christian" effort to eradicate this evil is arrant nonsense, for there is no such thing recognized by the world to-day as Christianity; how, therefore, can professed Christian organizations abolish the saloon? And, worst of all, how can the W. C. T. U. effect its purposes when the very institution from which it takes its name upholds and supports the liquor traffic? These are posers for the temperance folk, to which they can give no answer. The church, as an institution, favors high license, or, in other words, it votes with the money power, which would be as much at a loss without its whiskey as without its mortgage blanks. How can an appeal to God to save the drunkard, or how can a drunkard's appeal to God to be saved, be anything but futile when mankind doesn't know anything about God, who he is, or where he is? How can the W. C. T. U. abolish intemperance by prohibitory legislation, when legislation, inspired by modern Christianity, refuses to prohibit? All these questions are so insurmountable to temperance workers that it would seem as if nothing but fanaticism can prompt their acts.

THE FLAMING SWORD believes in a scientific remedy for everything, for surely of what value is a remedy if it be not scientific? It therefore rejects the methods of prohibitionists as being totally unscientific and illogical. They would build a superstructure without a foundation, while we believe in laying the foundation first. Intemperance is simply the outgrowth of moral leprosy which has laid hold on society and the church, and it never, *never*, can be eradicated until society is reformed by the scientific application of law. Men and women must first find out God and his relation to man, know the real significance of the decalogue, and then apply its mandates to their daily lives; until they learn to do this, intemperance can never be eradicated; thousands will continue to go to drunkards' graves; wine, beer and whiskey, and their boon companion, tobacco, will continue to be manufactured and sold in immense quantities, and the babbling of temperance lecturers will be as potent as the quacking of geese. Bi-chloride of gold creates an aversion for liquor, but what is indispensable is a moral aversion for the stuff, which can only be cultivated by the reformation of society through religion, not a religion that smacks of hypocrisy and shields injustice, but one that—by demonstrating to man his relation to God and to his neighbor, and by fearlessly declaring the duty incumbent upon all to keep God's law as written on the tables of stone—can regenerate the world and evolve men and women into that state of perfection from which they came and to which they must inevitably return—sons of God—through the redemption of the body from corruptible dissolution.

"ON THE MAKE."

To the students of our institutions, like Prof. Bryce, of England, it would sufficiently describe "Steve" Elkins, President Harrison's choice for Secretary of War, to characterize him with an expressive bit of American slang as a politician who is "on the make."

The type is unfortunately too familiar. A large portion of the pushing, "hustling," wire-pulling politicians are in politics to make money. With them politics is "business;" legislation is a gainful occupation; an administrative office is a place to be "worked for all it is worth," and party leadership is a speculative "gambling on the chances."

Elkins is a perfect type of the men who deal in claims against the Government as they would in mining claims; who secure subsidies in order to share in them; who vote tariff bounties to enrich themselves; who obtain charters to sell, and land grants to "divvy." It is the same class that piles up pensions to make votes for the party or to yield fortunes in fees to favorites. And its animating idea is identical with that which regards the public offices as spoils of victory to be enjoyed as rewards or peddled as patronage.

Nothing more significant of the degradation of our politics or better calculated still further to lower its level has occurred in many years than is the appointment to a Cabinet office of Stephen B. Elkins—a typical and dangerous representative of the class of men who are in politics for revenue only.—*New York World*.

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.

Equalize the Burden and Reward, and Thus Perfect Life.

*The goal for which the nations strive
(Not reached while inequality in the yoke of life,
To woman gives the greatest burden and she rewarded less,
Shall its fruition yield, when, by voluntary act,
Through liberty of choice, she can and will control her potency of sex.
God is not tyrant. In him the origin of all that lives, and is,
Has source of being, pronounced in all things, in language
Unmistakable, bisevate; and did inequality in Him reside,
This want of balance, in potence of sex unity and life,
Would obliterate and to nothingness reduce all sphere of action,
For he would reign in arrogance and subjugate his other self and thus
destroy:
From thence, eternal Death would be his portion.
True government and reality of life can only come when usurpation
Deprives not longer woman of her rights.
Make right the central wrong! This achieved, all others in sequence
And consequence throw off their weight, and—the curse of sexual
Bondage driven to the wall—every lighter bondage fails
And there is curse no more.*

Koresh.

Woman's Rights are Not all Embraced in the Casting of the Ballot.

Men have voted for more than a century in the United States, and yet the people complain of being deprived of their rights. Women may receive or take to themselves the franchise, and enjoy it for a hundred years, and then not possess their rights. There is something demanded of woman, under the right to vote, before she can break the bond of slavery which subjugates her. The right to her body should be her first demand, and when she has asserted herself sufficiently to maintain the integrity of all her functions, free from the prostitution of mere pleasure, she will have power to enter upon what already belongs to her, without a grant from the masculine poorer half who seems, after all, to comprise about nineteen-twentieths of the two parts which go to make up the male and female unity.

THE NEUTER BEING.

The separation of the sexes on the plane of natural relation does not constitute the final state of human life. The separation of sex is preparatory to a consummate union of the two forms into the biunal form, a blending of the dual being into the biunal through the dematerialization of male and female, and their reunion and rematerialization by virtue of the supreme office of the Motherhood, soon to appear, and through whom—as the great medium or mediator

between the visible and invisible—the sons of God, the two-in-one, shall be manifested.

Ann Lee did not fulfil her work in the manifestation of the Shaker order. A greater work than this is before her. That was a step towards the cleansing of the sanctuary, the purification of which is not complete till the sacrifice of the goat, prepared as the Pentecostal flame of the new era. The separation of sex on the plane of sensuality is initiatory to the higher marriage, in which the sons of God, the order of Melchizedek, will stand forth in the blended unity of the sexless or neuter beings, without father or mother, the beginning of days or end of years, of which order Jesus himself was the high priest.—K.

THE NEXT STEP

A curious phenomenon is the rapid decrease of woman's vote in Boston. Only three years ago 20,252 women registered and all but about 800 of them voted. Last year only 7,925 voted, and next year it is estimated that the number will be reduced to 6,000.—Ex.

This fact merely shows the next great step in ballot reform. The vote of every person should, and ultimately will, be enclosed in an envelope, at the home of the party voting, and sent directly to the office of inspectors of election. When this time arrives, the objections against woman going to the saloons to vote will be obviated, and she will poll her full vote.

WHOSE FAULT, IF TRUE.

Since the siege of Troy there have been wars on account of women, but they have been waged by men. If there should ever be a disturbance over the modern "woman movement" it will have to be among the men. The masses of the women steadily, and wisely, refuse to get wrought up over it. Most movements for liberty have found their justification in oppression and their strength in the combined action of the oppressed. It is not so in this case, and the question naturally arises as to whether the alleged oppression exists. What is it the women want which they cannot get? Mr. Ingalls struck the core of the situation when he said that if the women wanted to vote, the right would be granted to them in twenty-four hours by the watch.—Ex.

MRS. WHITTEMORE'S NOBLE ACT.

The three wretched men who tarred and feathered poor little Julia Beam for offenses against virtue, in which, of course, she had no male companion, are paying the penalty of their crime by a brief sentence in the county jail, and the child has been rescued by Mrs. Whittemore, of New York, who has been unflinching in her kindness to the victim, and who has now taken her and the child witness, Gracie Lanning, away from the community where they would have been subjected to persecution because of their testimony bringing the men to justice, and has placed them in the "Door of Hope," where the possibility of preparing for a new and useful life awaits them.—*Woman's Tribune.*

What Woman's Freedom Means.

What will be the result when women get the bit fairly between their teeth is unsafe of prediction. That in time it will alter the very features on the face of the earth can hardly be doubted. The moral code will be the first to feel the strain, snap, and then go over to the dust heap. Women having the refinement of centuries in their blood will never care to adopt the utmost license of men, but they will arrange their lives to please themselves, and, if their pleasure interferes with outworn codes, they will yawn the latter aside. Matrimony is pretty sure to go by the board. Human nature in its perpetual changes was never intended to endure one unvarying partner. Man has recognized this, and calmly reclothes his ideal whenever the fancy suits him. Woman will not be long embracing the same privilege.—*Gertrude Atherton.*

"Woman's freedom means," that she will become the mother of the Gods. This can only accrue when she ceases to be the mother of human devils.—*K.*

No. 3, (Jan. 16th,) of the SWORD contained an article entitled, "Equal Rights and Privileges," by Hon. Warren Smith; by mistake we failed to give credit to the *Chicago Woman's News*, from which it was taken.

WOMAN TO THE FRONT.

A Japanese young woman has come to the United States to be taught dentistry.

The manager of the Knights of Labor co-operative shirt factory, New York, is a woman.

Miss Ida Hewitt is engineer on the Cairo & Kanawha Valley railway, making a daily run. She is also familiar with the work in the company's shops.

A New Orleans woman, Mrs. Harris, has refused \$50,000 for a lot on which the bidders had planned to build a saloon, though the offer was much more than could be expected from any other source.—*L. B. F., in The Housekeeper, Minneapolis.*

The royal court of the Isle of Guernsey has unanimously adopted, in full session, the motion for a law conferring electoral rights upon women unmarried or separated.—*Ex.*

Mme. de Stael was most proud of the fact that she had acquired seventeen trades, by any one of which she could make a livelihood.—*Plain Talk.*

SUCCESS OF WOMEN IN JOURNALISM.

MR. BELLE M. PERRY, of the *Tribune*, Charlotte, Mich., writes that she was to read a paper on "Practical working women in Michigan Journalism" before the State Press Association (an organization of men) at Ann Arbor, on the 13th. It is a new thing for this body to invite the press women of the state to be represented on their program. Mrs. Perry in preparing her paper, has done much corresponding, which has brought her acquainted with a number of women who have been left with journals on their hands by the death of father, husband or brother, and are carrying them on alone, and successfully.—*Woman's Tribune.*

SCIENCE AND THEOLOGY.

FATHERHOOD AND SONSHIP.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Sonship is sonship because of the principle or quality of paternity or begetting, or fatherhood which it contains. Fatherhood and sonship have their degrees. During the life of the apple tree it produces one seed that will perfectly reproduce the fruit of that tree. All the other seeds produced by that tree fail of the ability to reproduce their exact kind. Only one seed has the power of a perfect paternity which enables it to perpetuate its kind. In the ordinary way of propagation by seed sowing, this seed is the only saviour of its kind. When planted in its environment it reproduces itself—"guards the way of" the tree of that particular kind of life. As we have before shown, there are but two ways of perpetuating a particular kind, or quality of life—one by sowing the seed of it, the other by grafting it upon a seedling stock. Since we have found in the lower, or vegetable domain, perfect paternity, or paternity that perfectly reproduces its own quality of life, and imperfect paternity, or that which does not reproduce its own quality, and that any given quality, except that which perfectly reproduces itself from its own seed, can only be saved or perpetuated by being grafted upon another stock, so by the law of analogy we may expect to find these facts—we certainly will find them—in the higher, and human domain.

Ordinary human parentage by one man and one woman fails entirely to perfectly reproduce either life, and both parents and offspring die and go to corruption. Unless this life can be improved in quality by some other process besides the ordinary one of planting its own seed, it is manifest that it cannot be saved, and "this mortal" cannot "put on immortality," and "this corruptible" cannot "put on incorruption." As even the ordinary seedling apple cannot save its own life except by being grafted upon some other stock, so this ordinary human life can be saved in no other way than by becoming the stock upon which some other higher form of life is grafted. As the seedling apple, to gain the higher quality of life of the grafted fruit, must lose its own, so this dying, rotting human life, both physical and spiritual, must become entirely dead to its own proprium, and wholly transmuted to the quality of the higher life; its old man must be crucified—crossed—with the new man which is from above. As the time for the perfect development of this higher life is as much longer than that of the dying, imperfect life as its quality is more perfect than that, so its generation, till the fixed type is reached, and the planting and regeneration—or reproduction of that type in the humanity which becomes the good ground in which it is planted—are continuous through a much longer cycle made up of many short cycles, measuring earthly lifetimes of those in whom the seed was planted. The whole period for the generation and regeneration of this higher, this undying God-life, is the zodiacal year of twelve months

—twelve dispensations of about two thousand years each.

The Lamb, or Ram of God, the begetter of the Sons of God to be born at the resurrection now at hand, becomes the Father of these Sons of God who, having been begotten again by the Holy Ghost in the beginning of the age, will now be born again. This is being born wholly from above, (as Jesus was,) the resurrection of the dead. Of Jesus, the Lamb of God—the begetting power or principle of God, their Father—the prophet Isaiah said: "Unto us a child is born, a son is given; the government shall be upon his shoulder; he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Everlasting here is simply age-lasting, and the paternity, which includes the maternity as well, (as both are included in this highest perfect paternity of the Sons of God) is perfected at the end of the Christian age. As God the Father dwelt in Jesus, as he positively declared, so he affirmed that the Father would dwell in, be perfectly reproduced in, these sons of God.

As the one seed of the apple tree possessed perfect paternity so that it could reproduce its kind—became its own offspring, and in so doing became its own father—so Jesus, becoming the Father of the sons of God by reproducing, or regenerating himself in humanity, becomes his own offspring and his own Father and thus perpetuates his own quality of life, and "guards the way of the tree of lives." But it may be objected, that, not coming in the identical form in which Jesus came, eighteen hundred years ago, this cannot be his coming again according to promise. Personal identity consists not in the particular outward form, but in the quality of life which animates that form. As time and space do not belong to the spiritual world so neither do form, nor number. When the dying human life quality of spirit has been transmuted to the quality that pertains to the divine life that was in Jesus, Jesus will have come again according to his promise, and as the wheat comes again, not as it was sown, in a single grain, but in many grains, so he will come again, not simply in the one personality, the Messenger of the Covenant, the Elijah the prophet, who comes "as a thief in the night," but after his translation, in the one hundred and forty-four thousand sons of God.

This higher quality of spirit and life is one—however many persons it may animate—and constitutes one God, having the attributes of fatherhood, motherhood and sonship, not a trinity, but a triunity of being. Even in the common speech of men, the perfect plant, as in the strawberry, is the one that has both the male and female organs in itself. When God, then, the perfect Father, begets a Son, he will perfectly reproduce himself in that Son, so that he, the Son, can say as Jesus did, "I and my Father are one." None but such an one can truthfully say, "I am Alpha and Omega, the beginning and the end, the first and the last," and in whomsoever such an one is reproduced or regenerated, that one, having a perfect paternity, becomes one with his Father, and so, "hath both the Father and the Son." To doubt that such an one is God, is to doubt that the Father who begat him is God: "Whosoever denieth the Son, the same hath not the Father."—O. F. L.

There are two places where it requires an effort to keep one's balance—on the ice and at the bank.—*Lowell Courier.*

What is Required that One may Become a Son of God?

What is it to be a son of God, the offspring of Deity? Because John said, "Beloved, now are we sons of God," the modern Christian imagines that he has already been taken into the fold and can therefore do just about as he pleases, and still, by having faith, inherit the throne of God. That is, he can corner wheat, or employ thousands of men and women and pay them niggardly wages, while he banks his millions; he can abuse the sexual function, which was given for propagative purposes, only, and debase his wife by making her the tool of his passions; he can stand in the pulpit and, for a big salary, interpret the word of God to suit the tender feelings of corrupt pew holders, and still, when the final summing up comes, find his name written "in the Lamb's book of life." But this churchman will find that he has "reckoned without mine host."

If such an one will look into the Greek, a little, he will find in John's words, above quoted, that the word translated "sons," is "begotten," when the passage is properly rendered. The Lord is not to be held responsible for the mistakes of the men who translated the New Testament to suit the fallacies of the modern church. Upon reflection it will be apparent, then, that that "sonship" the church talks about has not yet been attained, and that the Lord is going to require a little higher burnt offering from men and women for the attainment of immortal life than "faith without works," which a certain apostle, standing high in the esteem of ecclesiastics, intimated "is dead." The laity and clergy, therefore, had better make up their minds that, like the drunken mariner, endeavoring to make port to escape the tempest, they are on the wrong tack, and that if they hope to become sons of God—inherit eternal life by being raised up at the last day," which Christ promised to do for those who ate his flesh and drank his blood, that is, appropriated himself—the Word—they will have to turn over a new leaf, and keep the commandments. They will have to abide by His doctrine, and of course they know what that impelled the members of the primitive church to do. They sold their possessions and brought the price and laid it at the apostles' feet, and they had all things in common. It requires some sacrifice to become a son of God, and those who have accepted Koreshanity—which is primitive Christianity revived—have discovered this fact. It requires, however, much more than the foregoing to become a son of God.

Those desiring to attain such a state must keep the sabbath. The church supposes this means that Sunday picnicing, hunting, and recreation in general, must be suspended on this day. Hence it desires that the World's Fair be closed on the sabbath. If such an interpretation is placed on the Lord's command to keep the sabbath, it will at once appear, to all, how far the church falls short of an obedience to even this view of keeping it holy, because pastors, deacons and laymen patronize the railroads on that day, and also allow their domestics to cook sumptuous repasts for the nourishment of their orthodox stomachs. In other ways do modern Christians violate this interpretation of keeping the sabbath. But the day in question is not to be kept now as it was during Moses' time. In fact the sabbath does not refer to any specific day of the week, but to a period of time.

The keeping, by the Israelites, of the seventh day of the week—Saturday, the real sabbath day, and not Sunday, the sun-day, instituted as the sabbath, when the church declined—was simply a type, in common with many of the religious rites observed by the Jews. The seventh principle of life, an obedience to which, in our day, means the keeping of the real sabbath, involves the conservation of the life force, hence the import of the words in John's First Epistle general: "Whosoever is born" (not begotten) "of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Therefore if men and women expect to be born of God, now, at the end of the age or cycle, when the great promises to Israel are to be fulfilled, when the sons of God are to be born, of whom Christ was the prototype, they must observe celibacy and chastity in their lives. The sonship can be attained only in the body—for, as declared, the devil has the power of death—so if we desire to awake in Christ's image and likeness we manifestly must overcome death in the body, as did Christ. This is *the way*, and the only way.

But there is still another important step to be taken in order to become a son of God. We must *know* God, whom to know aright is life eternal. He is not a three-headed personality in whom all the parts are equal. A personality so elastic that that part of him called the son comes down to earth, while the father stays up somewhere on the throne, and the third part, the Holy Ghost, perambulates the universe at pleasure, is purely a modern creation. "The everlasting Father, the Prince of Peace," of whose coming Isaiah prophesied, was no such tri-colored personage. Christ was the fullness of the Godhead bodily, and that Godhead said he would come again, and the portents of his second coming he announced as follows: "And then shall appear the *sign* of the son of man in heaven." Theologians have ever been perplexed as to the meaning of these words. Adventists know naught of what is signified by the appearance of "the sign." That sign is Elijah, the prophet, the Shiloh, with whose coming, it is prophesied, the sceptre shall depart from Judah, that is, from Jesus, the Christ, who was to reign until he had put all enemies under his feet, which he did during the days of the church militant (church at war). This "sign," whose appearance is announced, must be recognized and followed by those who desire to attain to the sonship, or the immortal life, for he has the keys of knowledge, and has come to gather Israel into groups. Only by knowing the law can we keep it, and Koreshanity is the only existing system of thought that can interpret the law of God, as given to Israel.

Do you desire to attain to the sonship? If so, come and join us!

HOW FORTUNES ARE MADE.

No one of the princely fortunes of America was honestly gained. It could not be, for it is not possible under heaven to honestly earn a million dollars within the lifetime of man. How was this money accumulated? By industrious habits, sobriety and honest dealings? Not so. It was accumulated by sharp practice, by assassinations of character, by wrecking of other men's hopes and fortunes, by murders, and prostitution of men and women.—*The People.*

CONTRIBUTED.

Contributions to The Flaming Sword, unless of a serial nature, will be limited to about one thousand words, or two columns. Articles containing path 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.

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FIRST. Koreshan Science claims to be bringing to the world true science combined with true religion, between which there is perfect accord. With its scientific interpretation of the Scriptures, there are none of the "errancies of the Bible" that modern science triumphantly points out, to the sorrow of modern Christians, and with the result of making many atheists.

SECOND. It claims to be the outgrowth of the working of the eternal laws of evolution in conjunction with the eternal laws of involution; factors that modern science is ignorant of or ignores.

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NINTH. It claims that it will bring its benefits sooner than any other system promises; that the world will not have to drag through a thousand or five hundred or a hundred or even fifty years before it will see great radical improvements. Koreshan Science has been slowly accomplishing its gestation through the ages—now it is come to its birth.

TENTH. It moreover claims to have its hand on the

lever of the central dynamic nucleus of the world's mental energy, whereby it has the *power* to give impetus and propelling force to its good works *when the right time comes*.

Is there any other science that promises more light, or any other reform that promises more absolute good to the world than Koreshan Science?—A. M. M.

FLASH-LIGHTS.

President Diaz says the Garza uprising is simply a speculator's scheme to depress Mexican bonds.

The Prince of Wales and family will not appear in public for a year to come in consequence of the death of the Duke of Clarence.

Emperor William has emphasized his opposition to dueling by sentencing two students of Berlin to two months' confinement in a fortress.

The Produce National Bank of Philadelphia has been compelled to give up business because the produce men would not patronize it.

The building of the Pittsburg *Leader*, a particularly warm friend (?) of Koreshanity, has met with the misfortune of fire. The whole building is in ruins and the total loss to the *Leader* is \$60,000, with \$45,000 insurance. The origin of the fire is unknown.

A fierce contest will be waged with the Vatican on the appointment of a successor to Cardinal Manning. English Catholics desire the appointment of Bishop Vaughan, who is a Unionist, but the Irish party oppose him, preferring the Bishop of Portsmouth.

Princess May, the betrothed of the late Albert Victor, will probably be coupled to the enormous allowance granted by parliament to royalty on the ground of being a "maiden widow." This indeed will be a new "fad" for Anglo-American apes.

The throne of Great Britain may pass out of the hands of the House of Hanover by the death of Albert Victor, as Prince George, the second son of Wales, is still weak from his attack of typhoid fever, and a stroke of apoplexy may suddenly end the gay career of Albert Edward.

The delegates to the Miners' Federation, now holding its annual meeting at Stoke-on-Trent, England, refused to adopt a resolution of condolence respecting the death of Albert Victor. The Miners' Federation has 200,000 members, and is the best organized and most powerful single union in the country.

Chicago is to have a subterranean theater to cost \$300,000, to be completed in time for the World's Fair. A skillful arrangement of moving walls will give visitors the impression that they are being lowered to a great depth below the earth's surface. The plans, as completed so far, include the arrangement of five underground caverns, showing a coal mine, an ice cavern, a scene from Dante's "Inferno," a submarine view, and a reproduction on a smaller scale of the Mammoth Cave. The idea was evolved by a young Frenchman, M. Hardy, whose name is given to the company.

A veteran locomotive engineer, in speaking of the great mass meeting of the Brotherhoods of Switchmen, Engineers, and Telegraphers at Battery D, Chicago, Saturday evening, Jan. 16th, said: "I would not be surprised to see, early in the spring, the greatest strikes, lockouts, and troubles that have ever happened in the history of our country."

"If I were a young man," said John G. Whittier, recently, "I should ally myself with some high and, at present, unpopular cause, and devote my every effort to accomplishing its success." Therefore, the place for young men is in Koreshanity, for if ever there was a "high and, at present, unpopular cause" that is *the* one of all others.

Senator Hill has published a letter in the *Atlanta Constitution* in which he states that he believes in tariff reform and free coinage of silver. He would like the nomination for the presidency, but when he sees that his party would prefer another he will be found to acquiesce.

The 225 employés of the Pittsburg, Alleghany & Manchester Traction Company have struck, and a more complete stoppage of all traffic has not occurred on any line in Pittsburg for years. The men claim grievances against the new schedule, the discharge of certain employés and the reduction in the pay of swing run crews; also the interchange of crews between the Rebecca and Troy Hill lines. A strong force of police is on guard.

The London socialists have decided to hold a great labor demonstration in defiance of the prohibition of the police, on Sunday, Jan. 31, at World's End, Chelsea, in which it is expected that 300,000 people will take part. Trouble is anticipated. It has been decided by the Chicago anarchists that the memorial to be erected at Waldheim, in honor of Parsons and the four other martyrs, shall be unveiled sometime while the World's Fair is in progress.

The Rev. Dr. Talmage announces, as one speaking by authority, that "We are on the eve of an epoch of financial prosperity. But it will not be a boom—I am glad to say it will not be a boom. God tries nations in two ways—hardship and prosperity. Now I think we are to be tried by prosperity. Presidential elections have spoiled business, but it will not be so this year. The coming election will have no power to unsettle things. Our faces are turned towards the sun of prosperity." Acrobats, however, have never been noted as prophets.

The Commission on Municipal Consolidation, appointed by the New York legislature, has met in New York City and drawn up a bill recommending the consolidation of "the City of New York, the Counties of Kings and Richmond, the town of Westchester, and such portions of Eastchester and Pelham as lie south of a straight line where the northerly line of the City of New York intersects the center line of Bronx River, to the middle of the channel between Hunters and Glen Islands, in Long Island Sound; Long Island City, the towns of Newton, Flushing, Jamaica, and that part of Hempstead west of a straight line drawn from the southeasterly point of Flushing, through the middle of the channel, between Rockaway Beach and Shelter Island, to the waters of the Atlantic Ocean." Cheaper taxes are urged in favor of the bill which, it is believed, will be adopted.

THE PURPOSE

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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 actuating human nature: the rational, the spiritual, and the moral.

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