

# 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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## A VINDICATION.

The author of Koreshanity is indebted to the press of the country for an immense amount of gratuitous advertising; not financially indebted, for it is not expected that the Koreshan head will contribute very liberally for the effort that the public has made towards his vilification. It is not that kind of indebtedness. One of the prime factors in the growth of any system is the persecution it receives at the hand of the falsely called conservative public. Malicious persecution from existing systems is a universal concomitant of every new phase of thought, and, generally, any new aspect of religious progress, or religious change, whether progressive or retrogressive, meets alike with opposition; and those the most devout in their religious service and adherence to the old, are usually the most unscrupulous in the course pursued to thwart or retard the progress of the new. Koreshanity does not ask any favors from the press, clergy or secular authorities of the country. We have a right to demand whatsoever belongs to us as citizens, but our rights are no criteria of our expectations. Its founder has been maliciously slandered, and most of the preposterous and ungrounded charges may be traced directly to some pious ignoramus, member of some one of the dozens of antichristian denominations pretending to belong to the body of Christ.

One of the charges in circulation against Dr. Teed

("Koresh") is to the effect that he deserted his wife and child when the offspring was an infant, that the babe was adopted by a wealthy woman, and that he has since grown to be an eminent artist, etc. The story was reported from Binghamton, New York, where the people know Arthur Teed's history, and where they possess sense enough to know that when such a story is reported, it is done from pure hellishness. Arthur Teed was about twenty-five years of age when Mrs. Streeter, of Binghamton, appropriated him, or when he appropriated Mrs. Streeter, as the facts may warrant. About that time she had lost an interesting daughter, after having previously lost her husband. At this time Mrs. Teed died. Arthur Teed had gained a good deal of local prominence and some extended notoriety; Mrs. Streeter offered the young artist her home and he accepted it. She had been to him a sort of a patron saint, as she is a saintly woman. He did not accept her patronage on the basis of charity, for he did not need her interest from that standpoint.

Another story reported was that Dr. Teed left a wife and six little children in New York state. Mrs. Teed had but one child, and Dr. Teed never had but one wife. These stories are reported by professed Christians who know they lie when they circulate the reports. These things go to show to what an extent the devotees of a false religion will go to injure a cause to which they are opposed. Mrs. Teed was never deserted by Dr. Teed. Dr. Cyrus R. Teed was practicing medicine with a large and growing practice, and was a member of the Baptist church of Utica. Not satisfied with the status of practical medicine, and knowing the universal failure of the profession to successfully cope with the prevailing diseases, he sought to discover, if possible, the causes of the pathological tendency and prevalence of the times. In his research he discovered the cause of premature decay. That cause he found to be in the prevailing sensualism of humanity, and he determined to apply the remedy by perfecting his own life and relations, and thence to carry the inculcation of purity of life into the church, which, up to that time, he thought was the true church of Christ. The moment the doctrine of greater purity was broached, as a Christian principle, every "Christian" (?) began to howl, "Away with him! Away with him!" And why? Because there are two prime impulses to evil; namely, sensuality and the love of money. Touch the pleasures of sensualism, or the love of money, and all the devils in earth and in hell set up the howl of "Crucify him! Crucify him!" The Dr.'s practice was broken up by the "brethren," (?) and when, through the howl of persecution, he was compelled to seek other resources and was urged, by force of circumstances, to sometimes be absent from home, the cry was raised, "He forsook his wife!" not, however, till after Mrs. Teed's demise. It was a falsehood maliciously in-



vented in which there is not one grain or shadow of truth, nor even the material for a foundation.

I am sometimes asked, "Why do you not refute these charges?" They are made though the public print. We have never yet, with possibly one exception, been able to find an editor or journalist with either honor or manhood enough, even, to listen candidly to the presentation of our side of the question. Editors will furnish to the reading public that which will bring them the most cash, and as this is the principal thing in life, and the prime incentive to every exertion, there is no hope of a just hearing so long as Dr. Teed's view of the case is the unpopular one. The report has been repeatedly circulated that "Dr. Teed has broken up happy homes." Never, in one instance, has a home been disrupted by the influence of Koreshanity, where the rights of the woman or the man have been respected. Koreshanity teaches it to be a crime to prostitute the sex function to sensual pleasure, and the fact that a license had been granted by a profane "justice of the peace," or a bigoted clergyman, to give the body over to more than bestial indulgence, for the sensual pleasure thence derived, does not mitigate the crime. The violation of the normal function of the organism, and its prostitution to the pleasure of vitiated desires, are accompanied with the long train of evils that afflicts society and transforms a paradise into a hell of suffering. Koreshanity is bold and aggressive in its denunciation of the crime of prostitution, whether under the guise of a license or not, and broad in its declaration of the rights of the womanhood of the age to assert itself and protect the propagative function against the ravages of an accursed sensualism. Woman has her rights, and there is developing a power that will so effectually sustain her in them as to leave no room for dispute upon the question of her equality with man.

Koreshanity, like Shakerism and the doctrine of other celibate communistic bodies, strikes a blow at the two essential loves, both of which are prostitutions of legitimate use; namely, the pleasurable indulgence of sex, and the individual accumulation of property. This is the secret of the public animosity against the Koreshan cause, and is the occasion of the preposterous lies circulated to bring it into disrepute, so as to render it impossible for the system to prosper and develop. The publicity given us through gratuitous advertising has, however, the opposite effect, and our growth accelerates proportionably to the exaggeration of the reports and the publicity given them.—K.

## SCIENTIFIC.

### COSMOGONY.

Of all the absurdities of the Koreshan System the cosmogonical, the world thinks, is the most senseless. "How can people entertain the belief that we are on the inside of a shell, contrary to the known truth that the earth is convex?" The fact that man occupies the inside of a spherical environ does not essentially resolve itself to a matter of controversy, for the statement of the truth carries conviction to every open receptacle of its fluxion. Our promulgation of the cellular theory of the universe is not instituted without a due consideration of all that it involves. We are prepared not only to show the contradictions, absurdities and im-

possibilities of the Copernican theory of astronomy, but to meet every argument that may be adduced against our own, and to conclusively demonstrate the correctness of the Koreshan System.

In the original conception of the so-called Copernican system of astronomy, in order to provide for the rapid passage through space of the occupying and moving worlds—without their destruction by the friction that even the most attenuated substance would effect—space was declared to be vacuate, as the most ethereal and attenuate substance imaginable would destroy, first, the atmosphere, then the water, and finally the substance of the solid earth of which the worlds might be, and are, composed. It was subsequently discovered that, as light and other energies were but the vibrations of ether, and that a vacuum was impervious to the transmission of energy of every description, space must be filled with something to provide for their communication. Here was a study for the mathematician. A body flying through space at the enormous velocity of 640,000,000 miles in three hundred and sixty-five days, besides the additional motion of 25,000 miles in twenty-four hours, must necessarily be free from the slightest encumbrance, hence the vacuum theory. Now it is found that the vacuum theory will not work because energy cannot be transmitted through vacant space. How to calculate an incalculable problem was the rub. Somebody scratched his head in profound thought and here is the result. As we must have a vacuum to provide against friction, and substance to fill space to provide for the transmission of energy, we must supply space with an imaginary something just thick enough for the energy business. This must be purely imaginary for otherwise we will have the friction. It must also be thin enough to obviate friction, and as the easiest way to find a solution to an incalculable problem is to jump at a conclusion, the difference was a compromise between the two extremes, namely, impalpability and nothing, and the great problem solver split the difference between these two points. It was a great achievement for astronomy, and one of the first steps towards the overthrow of what the world, up to that time, thought to be a revelation from God.

Cannot any one see clearly, in the solution of the above problem, at the gait at which the great philosopher of attenuate ether notoriety conquered the obstacle, at what a rate the revelation theories of creation must fall into discount. What a mighty tumble for God and his visionary theories of creation; what humiliation for Moses, the medium of their communication to a benighted world, and what an opportunity for Ingersoll and the lesser lights of agnosticism to *don't-know* things out of existence! The don't know theory—beginning at the point of attenuated ethereal solution for the accommodation of champion guessers, and the Godless Copernican basis of atheism, and ending with the unknown and unknowable god of modern Christianity—may answer for the ignorant who have not yet cast off the mantle of darkness adopted in the mediæval age, but for those who are emerging from the bliss of ignorance nothing less positive than the perfect solution of the problem of life can afford satisfaction.

The Koreshan Cosmogony will thrive because it is true. Its adherents are multiplying and are the most intelligent of men and women. In few words, and not to linger for argument's sake, the earth is a concave surface, the circumference



being about twenty-five thousand miles. This gives a diameter of about eight thousand miles. The astral center, from which all the stars are reflected, is about one-half the distance of the diameter. Around this is the central stellar sphere, the limbus of which constitutes the first solar dimension. Outside of this, and limited by the earth's surface, are three atmospheres; the first one, outside the central sun, is the atmosphere of aboron; surrounding this is an atmosphere of pure hydrogen, and still outside of this, our own atmosphere of oxygen and nitrogen. These three atmospheres comprise three physical heavens, each of which has its own series of stellar groups. Occupying the same extense is a more esoteric dimension in which is a series of seven altitudes, each of which has for its basis the accumulation of energy, the result of the impact of centrifugal and centripetal fluxions. Beneath the earth's surface—under the five geologic strata—are seven metallic strata deposited according to their relative specific gravities. These comprise the basis of the galvano-magnetic battery, or the negative compound element of a cell of which the central sun is the positive element. All of the energies of the physical universe are the product of magneto-electric solutions engendered through the relation of the positive center to the negative circumference. This is the great complex battery of physical unity and perpetuation. The planetary system is the reflection of the metallic planes, each stratum or lamina reflecting its own planet. The metallic base comprising the circumference of the cell or shell, made up of strata, layers or plates of metallic substance, constitutes the firmament, each plane being the reflecting surface from which its stellar groups are focalized in the heavens. These depositions of metallic elements into planes, laminæ or plates are the results of the great pulsations of so-called inorganic nature. They are thus beaten or hammered out according to the great law of pulsation, and comprise the firmament of heaven; that is, the firm basis upon which the heavens rest. The word in Hebrew rendered firmament, where, in Scripture, the firmament of heaven is mentioned, is *rakiya*, and its meaning is, to be hammered out into thin plates.

There are three suns; one at each union of the physical heavens, or at that point where the atmospheres come into contiguity. These suns are projected focalizations caused by the convergence of rays refracted in their passage through the atmospheres, as they proceed from the astral or stellar center. Only one of these suns can be observed by the natural eye; the others are obscured by the refracting power of the atmospheres beyond our own. The astral center has a light and a dark side, and from this arises all the phenomena of variation of light and darkness, to which the universe is subject. The astral center, with its concomitant solar system, revolves upon its axis; the earth being relatively and comparatively stationary. At the center of the system, this being about four thousand miles from the circumference or concave habitable surface, is a peculiar formation resulting from the emplacements of energy disposed or arranged by co-operative activities of refraction and reflection. This arrangement assumes the form of a tabernacle and tent, more nearly described by the scriptural exposition than can be expressed in any other form of language. Such a cosmogonical construction is in harmony with all forms of creation, and has the

advantage of being in agreement with the laws of development as everywhere observed, wheresoever the order of growth comes within the scope of observation and reason. In this system we have the great cell or egg of development, the progress of growth corresponding to the general law of incubation.

We are not begging the so-called conservative people of the world to even examine the Koreshan System of Cosmogony. We do not fall upon our knees to fogysm. We have the true theory of construction, and know whereof we affirm. We declare our doctrine, knowing it will gain adherents from the thinking and reasoning people who are looking for some positive and tangible expression of the truths of Deity. —K.

## SOCIOLOGY.

### BLIND GUIDES.

"Every one had a veneration for old things, and the Saviour doubtless remembered, when he drove the money-changers from the temple, that it was the place where he first learned that he was to do his father's business, and his love for that place made him grieve to see it profaned. \* \* \* When Christ came on earth he found it there, and he taught that it should be recognized, but he used it very little himself." —Rev. Willard Scott.

If rightly reported in the *Chicago Herald*, such are some of the astounding statements, last Sunday, of the new pastor to the South Congregational church, on Drexel Boulevard. Let us put beside them the declarations of Jesus himself about that same structure, which was only a material type of the real temple of God, which he came to build in the fallen humanity. "And as some spake of the temple, how it was adorned with goodly stones and gifts," (like the churches of to-day,) "he said: as for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down," which terrible sentence was literally fulfilled within a generation of the time of its utterance. Thus we see illustrated the amazing assurance with which the clergy, as did the chief priests and Pharisees of Jesus' time, seek to pervert the Scriptures into teaching veneration—not for God's simple and saving truth, and the real divine temple in humanity, which it was designed and adapted to build—but for the imposing edifices, empty services, and pompous, costly, worse than useless, usurpers of the long since defunct office of go-between between God and man.

Of course, it is morally impossible for such blind guides to see the real significance of the act of Jesus when he drove the money-changers out of the temple. Certainly it was not the main design of it to teach veneration for a building in stone and mortar, with all its belongings of gold and silver ornaments and vessels, with services, associations and traditions; nor for the people whose abominations had defiled them all, and defaced and ruined the real temple of God of which they were the types. As that temple was only typical of the real temple of God, what Jesus did in it was typical of what he will do in and for humanity in rebuilding in it the real temple of God.

The principle of commerce is the central principle of being, having its manifestation on every plane of existence. When the sinful humanity that received the divine seed, the



Holy Ghost, after Jesus went away, are changed (at the end of that age, the time of the harvest of that seed) by means of the growth and development of that seed in them to the same quality as the seed itself, that is, become, like Jesus himself—sons of God, temples of the Holy Ghost—there will have been performed in them what corresponds to the driving out of the money-changers and those that sold oxen and doves form the typical temple. "That ye put off concerning the former conversation" (manner of life) "the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." Before they have reached the state in which they have put on this new man—who is as righteous and holy as God is, that is, just like God, a son of God—they will have put off the old corrupt, and hence dying man, with all his deeds. There will have been cast out of them, sacrificed, all the things that were typified by the Jewish sacrifices. Among these are the desire to perpetuate the old sensual animal life signified by the bullock, or ox; the desire of the sexes to mate for life on the animal plane. This is typified by the dove; it lays just two eggs, one of which hatches a male and the other a female, mated for life.

We are expressly warned that he who seeks to save the lower, corrupt, animal life will fail of the higher, the divine life; "But they which shall be accounted worthy to obtain that world," (Greek, age,) "and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children" (Greek, sons) "of God, being the children" (sons) "of the resurrection." Out of these resurrected sons of God—these perfected temples of the living God—will have been cast all that was symbolized by what, on the lower, animal human plane, Jesus cast out of their type, the Jewish temple.

The whole commerce with the buyers and sellers, and its corrupt and corrupting medium, money—with all that it signifies—will have been cast out of these, and through their instrumentality be either driven from the world, or robbed of their power to harm, and the peaceable kingdom of righteousness inaugurated, in which there will be no occupation for such dark lanterns as the ministers of to-day.—O. F. L.

#### Quality to Reign in the Natural Life of Man as well as in His Spiritual Life.

In the spiritual world entities are grouped according to the quality of their intellectual and moral thought. When the spirit passes out of this world into the next or inner degree, it goes, as it were, on an exploring expedition. It roams about until it finds the domain to which it belongs. It then amalgamates with the class of spirits existing in that domain. This illustrates the operation of law which has been well expressed in the natural by the familiar vulgarism: "Birds of a feather flock together." It is not, however, "Natural Law in the Spiritual World" as some one has entitled a work on spiritual life, for such a phrase is a paradox. This grouping in the spiritual world, according to law, creates the multifarious spiritual spheres. One who is good in charities, for example, passes into the invisible world and locates in that sphere wherein he finds a quality similar to his own.

Those principled in evil in the spiritual world associate with the devils of the particular quality in which they are polated. Devils sometimes leave their own sphere and endeavor to penetrate into higher spheres, but they cannot breathe the atmosphere there and must, therefore, fall back again into their own order. These fitful desires, however, on the part of spirits to ascend are born of the law of evolution, the working of which must finally cause devils, through aspiration and desire, to ascend, to higher realms than those they now occupy. It is through the existence of quality in spiritual life, then, that the classification of spirits obtains; hence there is comparatively more happiness even in the hell of the spiritual world than there is in the hell of the natural world, because devils there associate only with those with whom they are congenial. This creates freedom of action as well as direction of action, the operation of which principles is necessary to order, and therefore to happiness in any domain. "How can devils in the spiritual world be happy in hell?" some one asks. They are happy in finding the exact quality of their desire, and still unhappy, owing to the operation of the laws of involution or evolution, in their yearnings to still further descend, or, on the other hand, to ascend.

It is the suppression of this reign of quality, in natural life, that produces unhappiness here, and the devils in this life are not as happy as devils in the spiritual life, for the reason that they are circumscribed and trammelled in their desires. They must, for example, conform to existing social law, which while bad enough from a standpoint of justice is exceedingly stupid, as well, because it does not satisfy any particular order of beings, but like boarding-house hash, endeavors to suit all palates, and hence, like the proverbial dish referred to, merits odium from all classes. Quality does not, at present, reign in natural life. Humanity is a heterogeneous mass—a congeries of beings who are forever jostling, fighting, scheming and killing. On New Year's eve, as the old year is going out, the present chaotic state of society is well expressed by the deafening and inharmonious screeching of whistles, blowing of horns, ringing of bells, and discharging of fire-arms. Listen to these sounds at the midnight hour when another year yields up the ghost, and you will have a splendid illustration of the discord in the humanity producing the noise. There is, at present, no just reward for anything. Real merit goes begging; genius is hiding in the caves of poverty and misery; love has given way to lust; sincerity and honesty to lying and cheating; sturdy character and honor to fickle reputation and demoralization. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Truth can hardly get a hearing now, because the human mind is so influxed with error that there is no room for it. The founder of Koreshanity—a system of thought that defies rational refutation—was eighteen years teaching his doctrine before securing a dozen converts, while such systems of thought as Christian Science, Individualism, Nationalism, Spiritualism, Delsarteism, to say nothing of Orthodoxy, Materialism and Catholicism have thousands and millions of adherents.

Quality in the natural world must be regulated by good and truth, that is, by true life and true doctrine: because neither of these elements, at present, obtains in church and state, is the reason for the universal condition of disorder and unhap-



piness. But what is quality in natural things, and how can it be determined and regulated by good and truth or true life and true doctrine? This is the question that puzzles the Swedenborgian church, because it does not know what is meant by true life and true doctrine in the natural world. It has the spiritual interpretation of the Word, but not its literal. This same question has defied all moral philosophers of modern times. Quality in the natural world involves the various stages of thought that exist in the miscellaneous mass. This, of course, is readily understood, but the natural classification and formulation of beings, related to the various stages of thought, require a master hand, a divine hand. It is only such a hand that regulates and controls the spiritual spheres. Christ, the Jehovah, the Ruler of heaven, (as he soon will be of earth,) prayed: "Thy kingdom come; thy will be done in earth as it is in heaven." These were not idle words. They implied that God would set up his kingdom in earth when "the good seed," "the children of the kingdom," should come up in the harvest or end of the age—through the planting of the Christ seed, by theocrasis, in the beginning of the age—in the manifest sons of God, the amplified Christ, which is his second coming "with power and great glory." These sons of God will be born through the obedience of personalities to the laws of life as taught by Koreshanity, which is the divine revelation of the age. They will comprise the highest quality of good and truth in life, and will therefore be kings and priests unto men, for "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Others will be classified, in the coming kingdom of righteousness in earth, according as they "abide in the doctrine."

This kingdom will be set up when the old church and state have passed away by dissolution and revolution, which disintegrating forces are now at work. Moral and mental power, as exemplified in the life, will then be the only recommendation worth carrying. Money will then have been destroyed and with it the whole infernal system of purchase and sale at present in vogue. The capitalist will be but a reminiscence, and our unjust wage system a tale that is told. Religious hypocrisy and ritualism will have been buried, and political knavery, shorn of its locks. The plumb-line of integrity will then be applied in all the relations of life, and every man and woman will find the moral and mental sphere to which he or she belongs, while the very devils in earth will be more contented because they will be reduced to order correspondent to the spiritual state. In short, all humanity from the highest to the lowest—with freedom of action, in the different spheres, and by direction of action—will, through the development of a natural, instead of an artificial order, find the reign of quality to be an eternal law that must, at stated cyclic periods, obtain in natural as well as in spiritual life.

#### UNITED STATES AND CHILI.

After all the excitement over the Chilean matters has subsided and the effrontery of that nation to the United States government has been condoned, let us review the case. The people of this country should not lose sight of the incident which first embittered the Chileans toward us, an incident that is kept in the background by the Washington authorities.

It will be remembered that the *Itata*, a vessel controlled by the constitutional party of Chili which was fighting Balmaceda, was loaded at San Diego with food supplies, and munitions of war for the insurgents, which act the United States considered a violation of neutrality laws, and forth with sent the war ship, *Charleston*, in pursuit of the *Itata*, which was eventually returned to San Diego. It was afterwards decided by Justice Ross, of the United States District Court in California, that the *Itata*, having been loaded by a schooner outside of the three-mile limit of the United States coast, had not violated the neutrality laws and therefore should not have been overhauled by a United States vessel. This was the real cause for the bitterness of the Chileans against Americans. It may or may not have been increased by the relations existing between Minister Egan and Balmaceda, which, we have reason to infer, were quite friendly, more so, in fact, than existing circumstances in Chili, from a standpoint of prudence, would seem to warrant. Balmaceda was, beyond doubt, a dictator who was odious to a majority of the Chilean people. Egan is a South Irishman, and people from that section of the globe have sustained a well-founded reputation for insincerity and deceit. They also like to be prominent wherever they move but have never been looked upon as discreet, although we do not say that Egan conspired against the constitutional party, for in the letter which Balmaceda wrote before his suicide he stated that he regretted not having taken the advice of Minister Egan who urged him to make peace with those opposed to him and retire from Chili. Nevertheless, Egan, as an American minister, may have been indiscreet enough in his relations with Balmaceda to further engender the hatred of the constitutional party against this government. Be this as it may, the *Itata* affair, occurring during the progress of an internal war of a foreign power, was quite sufficient to prejudice that power against this government, and therefore Chili, for this reason alone, was partially excusable for its actions toward us. Then again, the country has been, and is yet, in such an unsettled and nervous condition, that law and order cannot be expected to reign there with a very firm hand.

On the other hand the attack on the United States marines in Valparaiso was proven to have been a premeditated affair. "Blue jackets" were simultaneously attacked in different parts of the city, which fact was demonstrated by the evidence taken at Vallejo, California. Some humane Chileans, an English sea-captain, and a bank clerk, knowing of the plot, had warned the United States sailors to be cautious. After the bloody affray had occurred, the Chilean authorities declined to allow the surgeons of the United States war vessels to attend to the wounds of the sailors, who were incarcerated in Chilean prisons. The molestation of the American marines was also participated in by the Chilean police and military. Such acts, doubtless, called for prompt reparation on the part of Chili, and the Matta note was a gross violation of diplomatic courtesy and decency. In this connection, however, is it exactly fitting that Minister Egan's son should be prosecuting the claim of a corporation against the Chilean government of \$5,000,000? That would also seem to be in decidedly bad form, and therefore is not to be overlooked in a consideration of the case. Furthermore it should not be forgotten that we have at present a Secretary of State who



has done not a little to becloud the whole question, in order that President Harrison, who desires a second term, may not have any of the glory that may accrue from a settlement of the difficulty, for the two men are very jealous of each other.

This is supposed to be the most Christian country on the face of the earth, and in the light of the Itata incident (which pictured a powerful nation with a population of 62,000,000 chasing a people numbering but 3,000,000, struggling for their liberty, on what proved to be a groundless cause for action) for this government to have declared war against Chili and vigorously prosecuted the same, would have been a barbarous piece of business, and, unless arbitration failed, a policy worthy of a bully or of a semi-civilized power. Little Chili, as the result of such a war, would probably have been disintegrated and impoverished if not exterminated, for Peru is only awaiting an opportunity to return the compliment which Chili gave her a few years ago in the shape of a sound whipping, and can therefore be depended on to seize the first opportunity offered for such reciprocity. Of course we know now that there will be no war, but Harrison, much to the discomfiture of Blaine, has not permitted the opportunity to slip to enhance his chances for another nomination and election to the presidency. As for the thing called "national honor," which we hear has been insulted by Chili, we regard it as simply a chimera, for the government that will permit seventy-five per cent of its citizens to live in misery on account of the character of its legislation, which is so framed that the interests of a privileged class may be preserved, has no honor worth mentioning. Repair the injuries inflicted on American citizens by a gigantic and inhuman plutocracy—injuries that have cost thousands and millions of lives, and untold suffering—and then such matters as the expending of millions to avenge the death and injuries inflicted on some sailors at the hands of a few subjects of a half crazy and puny republic, are worthy of serious consideration.

### How Can Social Order Be Established?

Not by state Socialism, Nationalism or Alliance methods. State Socialism and Nationalism would reconstruct society out of the present mental and moral material, and they must therefore signally fail in their efforts, because mental imbecility and moral depravity are the two great forces that have carried society to the brink of the precipice where we now find it. How, therefore, can society, controlled by these forces, right about face and, as if by magic, revert to mental health and moral purity? These are questions that paternalists cannot answer. They have a beautiful system. It looks well on paper. We do not know of a book more delightful for a day-dream than Bellamy's "Looking Backward." But how is such a system to be launched? No one can tell. Has it never struck the advocates of Nationalism that that system, as a reconstructor of society, lacks that *moral vitality* which has always been the salient feature of the greatest reformatory movement in all history? Do nationalists or socialists found their structures upon those eternal laws which were thundered from Mt. Sinai? Can any principle take precedence of these? Has human thought ever conceived of such a forceful and masterly summary of basic social law as that made by Jesus Christ: "Thou shalt love the Lord thy God with all thy heart,

and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself"?

Does any professed social reformer dare to ridicule or gainsay the ultimatum of these mandates? If so, such an one is a fool, whose voice will be as potential in the world's clamor for peace as the braying of an ass, and whose works will be as lasting as the pastimes of an idiot. When humanity was gasping for breath, nineteen hundred years ago; when the inscription "to the unknown God" was seen on the altar of the temple, and when the mission of Elijah, to the world, seemed to have been for naught, Christ heralded the coming of a brighter day, and breathed new life into the race, without which it must, ere this, have fallen into hopeless barbarism. We will not digress here to dispute with those cynical, mediocre minds who deny the eternal truth of the foregoing statements. God's messengers to humanity are not to be measured by their two-foot rule. It sufficeth to say that modern paternalists, notwithstanding the universal religious palsy and infidelity at present found, do NOT build their edifices on great fundamentals.

The debasement of woman—who is the hope of the race—through sensualism, is the primary existing social evil. Do paternalists take any note of this fact? The inability of the church to cope with so-called science, a science that leads indisputably to atheism, is the next great disintegrating factor in the present social fabric. Have these wiseacres taken any note of that? On the contrary, they hail with delight Copernican and Darwinian assumptions, whose general acceptance must inevitably carry the world back to the Epicurianism of the Athenians, which means paganism, vice, and decay. Here are two great principles that have been trampled upon by modern culture, just as Greece and Rome spat upon Jewish law as given by the prophets. Social reformers are as silent and as ignorant concerning the importance and philosophy of these forces—the foundation stones of civilization—as the loud mouthed quacks who decry biblical truth and laugh at the doctrine of chastity. Fine reformers these men are! They lack the first conception of what the reconstruction of society implies. They are ignominious failures. Their theories are mere air castles, and mankind, when aroused, will dash into pieces such baseless temples, and slap their architects in the face. Away with such pretenders, blasphemers, and fools!

Our Alliance friends mean well and are doing good in arousing the people to the iniquity of the governmental power that oppresses them, but they will find, when the fight comes, that their remedies will be futile, and they will be brushed aside by the despairing masses. If, in the coming climax, all these men and methods fail, as they assuredly must, how can social order be established?

We will continue this subject next week.

### LOCKING UP THEIR CAPITAL.

It is claimed by financiers that they are locking up their capital for fear of dangerous financial legislation by reformers. Those who have goods that do not belong to them are always afraid of being compelled to deliver them up.—*World's Advance Thought.*



## 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, bisexual; and did inequality in Him reside,  
This want of balance, in potency 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.

### WAR OF THE SEXES.

A war between the sexes, though deplorable, is coming to the world if the woman's rights' movement means anything. Such a conflict is singular and unnatural, a state entirely contrary to the natural relations of the sexes. It is a struggle that would not afflict the human domain were it not that man, everywhere, holds woman constantly in bondage to his desire, whether she responds or not. Could a more unnatural, depraved and degrading sex relation exist? Could anything be more in violation of nature's laws, or more desecrative of womanhood's most sacred functions? Is it a wonder that sometime she should begin to rebel; that the light of the advanced age should begin to show her her unnatural, forced sex relation to man—from which all her other dependent relations to him result—and should reveal to her the natural and rightful position of personal freedom and equality that she ought to occupy? Or is it at all strange that her voice is heard all over the land, proclaiming and demanding these rights? Neither does it seem improbable, knowing woman's persistency when she feels she is right and performing her duty, that she will continue the struggle begun until she will conquer.

The medical faculty, if not composed almost entirely of men, would cry out against the wrong and injury done woman, and consequently the race, by her sex slavery, and would join in her cause. But, leaving out the self-interest of the man altogether, it is worth their income to notice or oppose the existing state of affairs—although they know it perfectly

well. However, some of the women M. D. graduates have the emancipation of their sex more at heart than the condition of their own pocket-books, and they are working to expose and oppose the great wrong.

That this bondage is an injury to the race and a hindrance to the highest physical and mental development, no reasonable, unprejudiced person, man or woman, can doubt. There must be a remedy, and women propose to apply it. The woman's movement means more, in every direction, than a demand for equal suffrage with man, or equal laws for each, or equal pay; it means, way down deep, the death-blow to the root and source of all her oppression and restriction by man; namely, the present sex relation. Woman will enforce her personal liberty and independence. When she has attained it, she will be able to stand as the recognized equal of man, and not before.

This is not what the woman's movement is aiming at, ostensibly, or even consciously to many, but it is what it will inevitably lead to, for woman cannot gain any permanent social or political equality unless she first gains the full control of her own person. Whether man instinctively recognizes the underlying aim of the woman movement and instinctively fights to maintain his cherished connubial supremacy, or whether he only sees in the movement an effort to place woman on an equal footing in secular affairs and opposes it to maintain his long enjoyed masculine sway, the result remains the same—there is war between the sexes, and it is a war that does not seem to be at all near its close. When the movement was first started, by a few brave pioneers of the cause, it was a subject of scorn and ridicule to men. But every year its ranks are being strengthened by thousands of the most progressive women, and by some of the advanced men of the age. The movement is attracting the attention and some consideration from statesmen even, and has about reached the point of being one of the national questions. There is only one way in which this question can be settled, for woman does not intend to give up the contest until she frees herself from the masculine yoke, and takes her normal position in the world. She purposes to come from under the curse, and she will do this through her own efforts, for man will fight to the last to continue his "rule over her."—A. M. M.

### WOMAN'S RIGHTS.

There is an absurdity in the name given to, or assumed by, the party interested in the cause of woman's elevation which seems to have escaped general notice. *Woman's Rights!* If *rights*, why ask for them? Why place in the light of a favor, or as something which cannot be obtained without the consent of man, that which inherently belongs to you? The very fact of asking for anything implies the control of it by the person from whom we ask it. What is it then that some so humbly, and others so clamorously seek? Would our possession of these rights, so long forfeited, work any injustice to the other members of society? Would man's just rights be curtailed, or would children fail to receive that care and consideration to which they are entitled? Looking back over the history of the period of man's sole control of societal relations, and around upon our own political and social insti-



tutions, we may well question the possibility of such being the result of woman's participation in practical administration. In fact, it is not that fear which renders man antagonistic to this movement. It is the consciousness that when woman divides with him the care and responsibilities of government, the existence of many of the present abuses will not be possible.

Injustice, bribery and corruption are not features of woman's character, and her own long period of suffering from the results of these crimes will certainly render her less tolerant of them. "Awake," then, "thou that sleepest!" No longer sue humbly, nor even demand the rights which belong to you, but quietly and firmly *assume* them! Begin with your own family relations. The right to decide when you will take upon yourself the cares and burdens as well as the joys of maternity is yours alone. Upon you falls the suffering, and yours is the responsibility if you allow that sacred function to be prostituted at the demand of lust—as probably you may—remember that it is for your daughters, your sisters, aye, the whole race, and falter not! The Proclamation has been heard in trumpet tones declaring the day of woman's emancipation, and we *shall* be free!—N. C. C.

#### LOT'S WIFE.

We have the record of the removal of Lot and his family from the cities of Sodom and Gomorrah, by the command of the Lord. The cities were to be consumed for their iniquities. The command to Lot was: "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." But Lot said, "Oh, not so, my Lord," "I cannot escape to the mountain, lest some evil take me, and I die. Behold, now, this city is near to flee unto, and it is a little one. Oh, let me escape thither," "and my soul shall live." Then the Lord said: "I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar," (meaning little or small). Then were the cities destroyed with all within them. But Lot's wife looked back from behind him, and became a pillar of salt.

Commentators say: "The end of Lot's wife is commonly treated as one of the difficulties of the Bible. It cannot be necessary to create details where none are given. On these points the record is silent. The value and significance to us is contained in the allusion of Christ, in Luke 17: 32," "Remember Lot's wife; whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it." The teaching of modern Christianity has been that the disobeying of the command, by Lot's wife, turned her into a pillar of salt that stood for a monument, which some travelers, even to-day, claim to have seen still standing. But the record says nothing of her having disobeyed the Lord, and that for such was she punished. It says: "But his wife looked back from behind him and she became a pillar of salt;" looked back from behind him—looked to the *cause* of the destruction of the cities and all within them—and thus looking (understanding), *became a pillar of salt*. Christ said, "Remember Lot's wife;" "whosoever shall lose his life shall preserve it." "Two men shall be in the field; the one shall be taken, and

the other left." His disciples not understanding him said, "Where, Lord? And he said unto them, wheresoever the body is, thither will the eagles be gathered together." The body represents that which carries—the *carcass* or the *carry-case*. The eagles or knowledges are gathered where the body is.

Salt is the saving principle. Lot sought to save himself from destruction, but Lot's wife preferred to save the people of Sodom and she became to them the pillar of salt; that is, the power of salvation. She could not save them without the desolation of her own life. Truth is not saving without its dissolution, for whatsoever is sown must die to bring forth its product. That Sodom and Gomorrah were finally to be saved may be known from the general tenor of the doctrine of salvation.

There was a sect in Syria, in the fifth century, called Pillarites, holy birds, or air martyrs, who, with a view of separating themselves more completely from earth and their fellow men, took up their abode on the tops of pillars, where they remained without ever descending to earth, exposed to all manner of sufferings. There is special mention of Simeon, the Stylite. Stylite is from *stylos*, meaning column or pillar. It looks as if the ancients had a different idea from the moderns of the pillar of salt. Between salt, the preserving or saving principle, in the physical domain, and chastity, the central, saving principle of Koreshan Science, there is a strong resemblance.

Lot means wrapped up or hidden; wife signifies a church in a universal sense, a celestial church in another aspect, and again it means spiritual truth. Swedenborg says, "Lot means sensual truth, and also the Lord's external man. Lot's wife represents truth wasted of all good; wasted meaning to be *desolated*, desolation means *captivity* and points to the captivity of the Jews in Babylon;" which captivity we know was brought to a close by the decree of Cyrus, King of Persia. Taking it to be true, that Lot's wife represents *truth* with good in captivity, we shall look for the freedom to come by the decree of Cyrus. From good, the saving principle represented by salt, all liberation and *salvation* is derived. We read, in Revelation, that the two witnesses lay dead in the street of the great city, which is also called Sodom and Egypt, where also our Lord (good) was crucified, the purpose of which is to save Sodom and Egypt. They lay dead three days and a half, then the *spirit of life* entered and they stood upon their feet. From the time of the destruction of the cities of the plain till now, may represent the three days and one half day. The crucifixion of Jesus represented the destruction of the Lord's life, that it might enter into the sinful world for its redemption.

Man can only be conjoined to God by the divine human, (the Lord, Saviour). The pillar of salt, or Lot's wife, is a type of our Saviour. As the green ray from the sun, combining with sodium, an element of water, produces salt, so also the green or life ray from the celestial, joining with certain elements in the waters (humanity), will produce a personality that will be our "pillar of salt." Lot's wife will again look back; the high priest will again conjoin through sacrifice; a crucifixion or crossing will again take place—for except those *days* be shortened no flesh can be saved.—*Elizabeth*.



## THEOLOGY.

## THE MAN OF THE AGE.

"Let Boston but find her Patrick, her Augustine, and a sublimer vision than that of Bellamy will greet her; even as if the hanging curtains of the mirage vanished, to reveal on solid soil the paradisaal familisteries and temples of an actualized Apocalypse. The environment follows the man. The energy of transforming Character moves on, in the logic of the event, to shape its out-birth in transformed environments of institutions."—*T. L. Harris, in The New Republic.*

The world is still imitating the old Greek philosopher who went about in the daytime with a lighted lantern looking for a man. Truer and more to be trusted than all the mystic teachings of the theologians concerning an unknown and unknowable God who inhabits some unexplored and undiscoverable region of immensity, the unperturbed human heart, in its extremity of insufferable need, ever turns to its only genuine, because only natural ideas of a saviour, a perfectly endowed, intensely human man, to whom "God giveth not the spirit by measure," which divine spirit is the perfected human spirit.

But for the perverse teachings of the clergy, whose development—"by the instigation of Satan," as Jerome declares, into separate, governing and bloodsucking orders above the equal brethren of the New Testament churches, having its beginnings in the incipient stages of the apostasy of which Paul speaks—did not reach its perfect outward form until the beginning of the third century, men would not find it so difficult to understand plain scriptural teachings. "No change, perhaps," says Coleman, "in the whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to spiritual interests. 'This entire perversion of the original view of the christian church' says Neander, 'was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the dark ages.'"

As the Protestant churches are the daughters of what they, themselves, are pleased to call the "mother of harlots," it ought not to appear very strange if it should be found that they also have in them, strongly marked, this same striking feature of the great apostasy with the same sad results of incapacity to see the truth as it was manifest in Jesus: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation," (Greek, emptied himself) "and took upon himself the form of a servant, and was made in the likeness of men: And being found in fashion" (figure) "as a man, he humbled himself." The plain unmistakable teaching of the passage is, "Have in you the mind which was in Jesus, which was the mind of God, in the form of God, which is the figure of a man."

When, in the course of the world's progress, the man appears who has in him the mind, that is, the intelligence and love—intellect and will—which we call God, or the Father, as Jesus had, he will be the world's saviour, and all men who have eyes to see, will say: "Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." After he goes away by translation, or theocrasis, or

change to Holy Spirit, and that divine seed becomes absorbed into, and impregates humanity, it becomes immediately manifest that, "The environment follows the man. The energy of transforming Character moves on, to shape its out-birth in transformed environments of institutions."

Following the departure of the old heavens and old earth, which are rolled together in Him, there will come "new heavens and a new earth in which dwelleth righteousness." All the nations of the earth have been for many ages looking for his advent. The time is at hand for "the paradisaal familisteries and a temple of an actualized Apocalypse" to materialize and stand revealed upon "solid soil," and they certainly will appear; then will be fulfilled the words of Paul: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—*O. F. L.*

## Nationalism vs. Methodism.

*The New Nation* in a Christmas editorial took occasion to express itself as follows:

"If a social system had been expressly constructed for the purpose of repudiating and pouring contempt upon the teachings of Jesus, it could not have been more ingeniously contrived than that existing among the nations which celebrated Christmas yesterday with such beautiful ceremonies."

Whereupon the *New York Christian Advocate*, the chief friend and sponsor of Methodism, in commenting on the editorial in question, said that *The New Nation* spoke "blindly, ignorantly, and foolishly, if not maliciously." To this *The New Nation* replied, in part, as follows:

"Is it or is it not true that society in this world is made up of rich and poor and that the misery of the poor is mocked on every hand by the ostentation and luxury of the rich? Is it or is it not true that in a thousand cities the rich are to be found feasting behind their silken curtains while the beggar, the prostitute, and the outcast child jostle one another upon the pavement without? Is it or is it not true that so far as all the comforts, refinements and decencies of life are concerned, the contrast of heaven and hell is to be found in any of our towns within the distance of a couple of blocks? Is it or is it not true that the rich, instead of being regarded in the way Christ regarded them, as disqualified for the Christian fellowship by their self-indulgence in the presence of misery, are diligently sought for to be the pillars and administrators of Christian churches? Is it or is it not true that the strong and keen, instead of helping and protecting and serving their weaker fellows, take advantage of them selfishly, and seek to make servants of them and tools for their own enrichment? Is or is not this practice what is called "business" and as such is it or is it not the accepted rule of conduct for practical men in the carrying on of commerce and industry generally?"

The *Christian Advocate* is requested by *The New Nation* to print its reply—from which the above is an extract—to the charge of the Methodist organ that the words used by *The New Nation* were blind, ignorant and foolish, if not malicious. We hope *The New Nation* does not expect to see the language it used appear in the columns of the *Christian Advocate*, because we would not like to see it disappointed, which it surely will be if it entertains any such thought.

THE FLAMING SWORD would like to add a word or two to what has been said by *The New Nation* with respect to the modern Christian church. It is not only opposed to social



reform and Christian communism, as taught by Christ, but it will oppose every well aimed effort to effect such work, and why should it not? The church, as we find it to-day, is simply an old hulk that has been condemned for some time by practical, progressive and sincere people. There is no longer any life in it, and nothing but money keeps it still afloat. It pays sometimes to belong to a church—particularly if you are a business or professional man—just as it pays, similarly, to be attached to the masonic order, or many other institutions recognized by society. However, editors, and the laity and clergy of the church know the institution is a farce, and that as an expositor of Christ's teachings it daily demonstrates its inability to cope with prevailing devilishness, for the reason that it no longer teaches the truth. This it does not do for two reasons: first, because it does not know the truth; second, because it does not want to know it. The church is just as sure to fall as the social structure on which it hangs, and without which it could not exist. THE FLAMING SWORD is ready to prove to the *Christian Advocate*, at any time, that Methodism and modern Christianity in general, foster adultery, paganism, lying, and theft.

#### COUNT TOLSTOI'S WORK.

A correspondent, making a tour of Russia, writes as follows:

Absolute starvation is rare, but a majority of the peasants are verging on that condition. The local gentry find it difficult to estimate the real condition of the peasants owing to their complete want of touch with them. An assistant of Count Tolstoi refers to cases of "sham starvation." Nevertheless widespread misery exists, and relief is urgently needed. The distress is rapidly becoming worse. Some say: "We expect to be pillaged and to have our buildings burned down, before spring, by people rendered desperate by famine." Count Tolstoi has established a number of eating-houses where he has fed people at 3 shillings each per month, giving them cabbage soup, good bread, and occasionally eggs, but never meat; Count Tolstoi has limited himself and his assistants to the same diet. Count Tolstoi has kept open the village schools and the children look bright and healthy.

C. S. Pepper, son of the Kansas senator, who has been editing the *American Nonconformist* of Indianapolis, the organ of the National Farmers' Alliance, to-day severed his connection with the paper, owing to the hostile attitude of the business manager toward the Typographical Union. The paper claims a circulation of 26,000 copies weekly. The manager is doubtless disposed to pay what wages he chooses and employ whom he chooses, which rights are granted him by the laws of the land, if not by labor organizations.

Ward McAllister, the reembodied Beau Brummel, has just performed, as he declares, "the culminating effort of his life" by giving New York's first "one thousand" the most magnificent New Year's ball that that city has ever seen. The affair was held in the ball room of the Madison Square Garden. "Brummel" was pained to receive word from Havre de Grace that 400 canvasback ducks could not be found, for love or money, for the ball dinner, but he did get his 150 Rhode Island turkeys, and they figured prominently in the "chand and froid."

#### CONTRIBUTED.

*Contributions, 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."

*Special Contributors.*

#### COMMENT OF A CONTEMPORARY.

"Your fine paper reaches me regularly every week. \* \* \* I have come to admire, and, in some degree, appreciate THE FLAMING SWORD, and hope to have its weekly visits continued."  
—J. C. Buchanan, Editor Pittsburg Kansan.

#### INGERSOLL ON THE RICH.

The rich men meet in the bank, the club-house, or parlor; workingmen, when they combine, gather in the street. All the organized force of society is against them. Capital has the army and the navy, the legislative, judicial and executive departments. When the rich combine, it is for "exchanging ideas." When the poor combine, it is "conspiracy." If they act in concert, if they really do something, it is a "mob." If they defend themselves it is "treason." In this country the political power is equally divided among men. Why should the rich control? There are certainly more poor than there are rich. Why should the laborers not combine for the purpose of controlling the executive, legislative and judicial departments?—*Ex.*

#### RESULTS OF CONTRACTION.

Contraction of the currency has been going on from year to year for twenty years. It has made money more and more valuable year by year. The money sharks have not only reaped usury but they harvest larger dollars than the ones they planted—measured in labor's products. Those who have money to loan, and those upon fixed salaries are interested in contraction. A Congressman's salary of \$5,000 a year is equal to a salary of \$20,000 twenty years ago—that is, as much can be bought with the \$5,000 to-day as with the \$20,000 twenty years ago. The man in debt (and the majority are in debt) is interested in an expansion of the currency volume, and it would but be justice were the per capita volume to remain the same. The man who is in debt and is compelled to pay from one hundred and fifty to two hundred bushels of wheat more for every hundred bushels of wheat that he borrowed, besides interest, is surely robbed—and that's the way our finances have been run. The nation's debt to-day, notwithstanding the billions paid upon it, is as great as at the close of the war—measured in labor's products.—*Chicago Sentinel.*



## Mission Work.

THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Friday afternoon at 2:30, at No. 2 College Place. The object of the Mission is to educate women into a true understanding of the vital questions of the age; as social science, temperance, labor, finance, theology, political economy, and cosmogony; and to aid in their preparation for the great work of a righteous settlement of the problem of life. The exercises consist of a short lecture, by one of the ladies of the Mission, on one of the above topics, followed by an informal discussion of the subject. Ladies interested in the reform and advancement of humanity are cordially invited to attend.

Camp Golden Gate of the Society Arch-Triumphant meets every Tuesday evening at 7:30 o'clock in the parlors of the Koreschan Unity, No's. 218 & 220 Noe St., San Francisco, Cal.

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