

# 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. 7.

CHICAGO, ILL., FEBRUARY 13, 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 Managing Editor, 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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## SOCIOLOGY.

### TRUE NATIONALISM.

The hope of the world, and its only hope, is in the fulfillment of God's purpose as indicated by the Lord's prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." The source of the coming kingdom of Christ is in the covenant made with Abraham, the inner spirit of the kingdom being the Quickening Spirit, manifest as the second Adam, who baptized the age nearly two thousand years ago; a baptism, which, as the divine seed sowing, will culminate as the harvest at this, the end of the dispensation. The body of that spirit descended through another line, namely, through the posterity of Joseph; his younger son, Ephraim, being the channel of descent denoted by prophecy. Nationalism and every other ism which may attempt to survive through the expugnation of the personality of God, denying the incarnation of Deity in the manifest and human sonship, must and will go under.

The Son of God, the Son of man, was biune, bride and bridegroom, and being bride and bridegroom, two-in-one, was the fulness of the Godhead bodily. Out of him, through his planting by the operation of the Holy Spirit, the substance of his dematerialized body, must come the kingdom. This planting, having been specifically made in the posterity of Joseph,

will bring forth the body of the resurrection through the recovery of the lost ten tribes; the potency of Joseph being the controlling element of ethnic (racial) admixture. The kingdom is about come to the birth. The world is now in the pangs of its deliverance, through which the kingdom will be brought forth, and from which a nation will be born in a day. It will come by evolution, but that evolution will be the unfolding of that which has been previously involved (infolded). The Lord Christ was the involved product of the past ages, and as such he was the germinal beginning of the kingdom to be evolved from him, and now about to be manifest. The new nation will be a nation with the Christ of God in it, and that Nationalism, holding the palm of victory, will embody the confession of the humanity of God and the Godhood of humanity, when humanity, through regeneration, shall be perfected in its Sonship.

Godless Nationalism, Socialism, Spiritualism and Agnosticism, with their hydra-head of denial of the divine human, can never establish a brotherhood, no matter what their hopes may be. There is but one bond of unity and obligation possessing cohesive energy. That bond is the religious union which, rebinding God and man, shall cement in a common brotherhood all such as shall possess, through this rebinding, the inherent Deity as the controlling power of moral fellowship. God in man is the only conjunctive and uniting power. We may seem to take a bold stand in making a radical distinction between men and women who are passing through processes of regeneration from Jesus the Lord, and that class of people who demonstrate their unfitness to survive, through their denial of that regeneration. The Koreshan Unity is the coming glory of God's crowning work in the earth. It is the kingdom to which the ages have looked forward as their ultimate hope and culmination.—K.

### Commercial Soap Bubbles.

The insecurity of present monetary conditions was vividly illustrated by a run on the Hopkins' Savings Bank of Baltimore. An erroneous statement, in a law paper, that a request for a receiver had been made for that institution precipitated a heavy run upon it, in which \$70,000 of deposits were withdrawn the first day. The occasion of the suit against the bank grew out of transactions with the Nicholsons, whose failure involves the loss of half a million, besides being the cause of several other heavy failures. The same paper, containing the above facts, says that the Glasgow bank, one of the strongest deposit banks of southern Kentucky, was forced to close its doors because of a causeless run upon it; also that the Fall River County bank at Oelrichs, S. D., burst on the same day, robbing a large number of poor farmers and labor-

ers, among them Miss Dora Pettigrew, who loses \$1,000, the hard earned savings of many a year's labor as a school teacher; it also states that two Boston carriage companies were driven to the wall.

Such every day occurrences have these great failures become—with all the distress and ruin they bring—that we have come to look upon them as unavoidable matters-of-course, and not as they really are, entirely unnecessary and criminal results of the present merciless system of exploiting labor for the benefit of an ever decreasing number of money sharks and monopolists.

In 1862, (when the legal foundation for this horrible system of spoliation—entered upon by advice of the same exploiting class in England, British Bankers—by the adoption of our national banking law,) the failures in the whole country numbered one thousand, six hundred and fifty-two with liabilities of \$23,049,000. The average, in the North, for four years thereafter, mostly during a period of active warfare, was five hundred and forty-four failures for each year, with average liabilities, for each year, of \$20,359,000. The report for 1867, two years after the merciless contraction of the currency began, in pursuance of the efforts and plan of these worse than highway robbers, gives for the whole country two thousand three hundred and eighty-six failures with \$86,218,000 of liabilities. From that time the failures have increased until for each of the last two years there have been more than fifteen thousand with liabilities of between \$200,000,000 and \$300,000,000 each year. The figures are taken from Spofford's American Almanac, and are probably reliable. When you consider that these are only the heavy failures and do not include the much larger number of farmers, small traders, and property holders that are stripped of all their possessions and turned into tramps and paupers by the operations of the usurer class, it becomes painfully manifest how rapidly the classes who perform no labor are not only robbing those who do of all their present possessions, but of all opportunity to earn an honest living, since, in such a state of affairs, it is constantly becoming more difficult to run any business, but usury and some form of monopoly, in such a way as to avoid bankruptcy. Of course such conditions are suicidal, for when the usurer and monopolist have broken down and ruined all other forms of business, they cannot continue their nefarious callings without preying upon one another, in which case the weakest will go to the wall first.

When governments not only allow, but legalize and establish such systems of inequality, they abdicate their appropriate functions of protectors of equal rights of their subjects to "Life, liberty and the pursuit of happiness," and, according to the principles set forth by our fathers in their immortal Declaration of Independence, forfeit all right to the allegiance of their robbed and oppressed subjects.

From the glimpse I have given of the rapidly increasing impoverishment of the many by the all-powerful few, it must be manifest that we are fast approaching a crisis, and the break down of present industrial conditions or the absolute enslavement, if not the utter extinction, of the great masses of the disinherited and plundered poor. In fact, that awful process of extinction is now actively going forward. Millions of the very poor, for lack of proper warmth, nour-

ishing food, and freedom from corroding care, are being swept from the earth, ostensibly by some form of disease of mind or body, to which the starved and weakened condition of their physical systems renders them an easy prey, but the verdict of God's justice will be,—murdered by the selfishness of their professed fellow Christians.

What an anomalous condition does our country and the world present before high heaven to-day! Starving millions in the midst of enormous wealth, shameless luxury, and inexhaustible supplies!

Is there no power in heaven or earth that can save a corrupt and selfish humanity from itself, the salvation of which it stands in perishing need? Such salvation can only come through a personal, all-loving, and all-benevolent saviour, such as Jesus was, who shall give his life for the life of the world by being changed, as he was, body, soul and spirit to Holy Spirit, and being absorbed into the selfish humanity and becoming a new, benevolent spirit in it, that shall move it to sell its vast possessions, and make distribution to "every man that has need," as did the early, and all the real, Christians the world has yet seen, in the beginning of the Christian age.

Nothing but an entirely new and unselfish system of communistic life, such as Jesus inaugurated, substituted for the present utterly selfish and devilish competitive industrial and commercial system can ever bring in the kingdom of righteousness for the coming in earth of which Jesus taught us to pray. That kingdom is certain to come, and this is the time for its appearing, and when it is established, human commercial institutions will cease to be like so many unmerchantable eggs that must have careful handling to keep them from bursting, to the no small ruin of all things around them.—O. F. L.

### How Can Social Order Be Established?

(CONTINUED FROM NO. 6.)

When will men learn that it is owing to the violation of God's law that humanity grows into a state of chaos? If the term "God's law" be objectionable, then we will call it moral law. But whence came moral law, if not from God? And whence came God, and what is he? All these queries are so co-ordinately related that it should be evident to any rational intellect that the divorce of theology and sociology in the solution of human evils is impossible. Men would estrange the state from the church, and in doing so they fancy that the one can legislate and the other ordain for the good of society without sustaining the relation of interdependence. No more foolish idea was ever conceived. The two, under a true governmental system, are as inseparable as the body and soul in the individual (vidual). The subject under discussion covers so much ground, and the fallacies inherent in current thought are so multifarious, that it is impossible to treat the question in an abbreviated form. If men and women could only learn that a recognition of and obedience to fundamental moral laws are essential to the establishment of social order, the present social problem would soon be solved. But they will not learn these lessons, hence they must inevitably suffer the penalty, which is almost upon them. We have not forgotten the questions we propounded with regard to the origin of moral law and the true nature of God. We shall endeavor

to explain them during the course of this dissertation.

What is the real significance of the curse on man which is about to culminate in a terrific revolution? That curse is labor. Thou shalt earn thy bread by the sweat of thy face. Many suppose that labor is a blessing, not a curse. If there is any blessing contained in toiling as a laborer, clerk, or shop girl from early morning until late at night, at the forge or in the foundry, bared to the hips, or in an ill-ventilated factory where hundreds are crowded together, or in an office, perched on a high stool, subject to the imperious orders of a manager or employer, or in standing behind the counter without opportunity for rest, waiting upon proud, selfish women who have no consideration for their less fortunate sisters—we say, if there is to be found any “blessing” in this kind of toil it must require a perverted mind to discern it. Labor is purely a curse, not a blessing. The performance of use is a pleasure, and when all the members of society perform equitable uses, that which is now called labor will be a blessing. Labor will then have lost its curse because all will work for the good of all. When this great *desideratum* obtains, the so-called labor of each will not exceed two or three hours a day, for the reason that there will be few shirks, and no ladies and gentlemen of leisure. What society terms people of leisure constitutes a worse element than tramps and paupers, because such consume much and return no equivalent. They are the arch-vampires of our social fabric, and the time is not far distant when they must either step down from their stilts and perform uses, or else starve. Some of them, beyond question, would prefer starvation to a performance of use to the neighbor. With but two or three hours of work to perform, daily, the mind will be afforded an opportunity for self-improvement and culture which at present is not available. When the body is worn out, the mind is not in a fit condition for application and study. Recreation is also essential to mental, moral and physical health. But whence came the curse of labor?

Let us first deal with the question, Whence came the competitive system? This evil has given rise to the curse of labor. Where one man is trying to rob another—and that is what is implied by competitiveness—some one must find a deficit in his bank account, and must therefore “hustle” to keep himself and family from want. In other words, he must try to be a little smarter the next time, and rob his neighbor instead of letting his neighbor rob him. Of course, if the other fellow gets robbed, he, in turn, must rob some one else or “go by the board.” Such a condition of things has produced drudgery, or abnormal toil. Competitiveness is the outgrowth of human selfishness, hence it is clear that if you wish to eradicate the former you must first extirpate the latter. How can human selfishness be destroyed? Ah, there’s the rub! Now we are getting at the root of the matter. Can this great and universal sin in man be cleansed by Nationalism or Socialism? WE CHALLENGE PATERNALISTS TO ANSWER THIS QUERY IN THE AFFIRMATIVE. To make such claim would be preposterous. Paternalism can only obtain as the *result* of the banishment of human selfishness. This essentiality is absolute to the building of such a system. Under no circumstances could you operate such a system without the foundation indicated. But what are Nationalists trying to do? They are attempting to take the present sensual, self-

ish and polluted humanity and with it construct an admirable and harmonious social system wherein every one will labor for the common good, and not exclusively for self as is done now. Really it would seem ordinary common sense ought to dictate to these people that their project is impossible. Nationalism as a philosophical theory is faultless, but men are not actuated by theories. If they were, Paternalism would long since have been established. Let us impress Mr. Bellamy and his coadjutors with one fact, namely, that of all the alleged great men of the world Jesus Christ was the *only* one who, while he tried to govern others, was capable of governing *himself*; for this reason Koreshanity places him as the corner-stone of the temple which it is about to build in humanity. All other men have been failures as self-governors, and the systems which they have projected must therefore necessarily fail. It is true that prophets, such as Moses and Elijah, have, through great fidelity, kept God’s laws, been theocrasised, and have thereby perpetuated, in a measure, the God life in humanity until the birth of the Lamb of God in Jesus Christ, the Lord, but their lives were not perfected until their godly careers were ended by theocracial fire and therefore they were not perfect governors. A cycle of twenty-four thousand years produces from humanity only one such personage, and the law which such an one gives to the world—as did Jesus Christ, who by virtue of being master of himself demonstrated the truth of his utterance: “I am the way, the truth and the life”—that law, though for a time seemingly inoperative, will impel the actions and the destinies of men until cyclic time in its majestic course shall evolve, from the humanity into which such an one was planted, another of like mold. The very existence of all life is dependent upon the reproduction, in every cycle, of this divine personage, who at all times and in all places is able to keep the doctrines he promulgates, thus demonstrating that he is *the living Word*. Many sociologists would term such observations as the foregoing, moralizing, preaching, hitting wide of the mark, but the man who fails to perceive, or if not failing to perceive, yet refuses to respect, the annunciation herein contained of the fundamental law of life and of human society, is a hopeless fool, and as a social reconstructor he will have as much influence on the destinies of the race as the ground-hog who has just made his annual salutation to winter’s sun.

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### THE ALLIANCE IN CONGRESS.

Well-founded news comes from Washington to the effect that the alliance men in congress are already divided on a plan of campaign. The majority favor amalgamation with the democratic party while a few others, among whom we note the names of Simpson, Watson and Otis, denounce such contemplated coalition, and call the instigators of it, traitors. Watson, Davis, and Simpson secured the floor in the house, the other day, to air the grievances of the farmers and promulgate the principles of the alliance, and, it should be quite needless to add, they were met with derision and sneers from both republicans and democrats—the latter being greatly in the majority in the present congress—with whom some of the alliance congressmen now desire to unite. It needs but little discernment to reckon about how much potentiality

these men will carry with them in shaping the legislation of congress. In the first place, most of them have gone to Washington with no settled ideas as to what the farmers actually want. Congressman Simpson, for example, opposes the advocacy of free silver by his colleagues, while others strenuously favor this measure. In the second place, there is not the ghost of a chance for this handful of men to change, in the least, the complexion of the present congressional sentiment.

Democrats are already holding out the bait of free silver to catch the farmers and the third party, and, from the foregoing, we judge they are admirably succeeding. If the third party, or alliance men, has any mission in congress, it is to stick together, settle all differences and refuse to compromise with either the democrats or republicans. Upon this platform of a non-compromise with the old parties the strength of the alliance has developed, thus enabling the present alliance congressmen to be elected. Any departure from this stand will segregate, vitiate and destroy whatever purpose the alliance may entertain toward the relief of the mortgage-ridden farmers. Politics is a science that must be learned. It is a maelstrom into which men in public life soon or later are caught. Human nature is ambitious. These alliance men go to congress as green as grass respecting political methods. The political trickster is a masterful diplomat, understands human nature, and knows just how to take men and manipulate them. This is the whole secret of success in politics. It is the science of knowing men and none—however smart or shrewd they may appear to be—can withstand the overtures and the concentrated power of politicians in the national cess-pool of trickery and chicanery, unless polated in a great fundamental principle that actuates and vitalizes the organization which has given them office. Alliance congressmen are not so polarized. They are men like their republican and democratic colleagues, with like ambitions and shortcomings. They believe in the competitive system, and cling to the same methods—only in another form—that have brought poverty to the farmer and mechanic. As stated, these men are not adepts in the art of politics. They are poor, and the almighty dollar can exercise its magnetic influence over them as it does over others. In the dazzle of Washington life, amid the whirl of its vices, glittering promises made to rural constituents, to turn congress upside down and reform the currency, gradually fade from the mind.

These men must naturally fall a prey to the Machiavelian tactics of those accomplished emissaries of misrule that have ever thrived at the national capital as legislators and lobbyists. The very air of Washington smells of these beasts, and their effluvia, permeating the national halls of legislation, will stupify the moral sense and honest purpose of the best alliance man lucky enough to fight the money power in his own state, and, for a term or two, slide into a seat among such bandits. Never did a man go to congress with a more profound conviction of the perfidy of the money power, and a more pronounced determination to fight its agents there than Thadeus Stevens; but what could he accomplish, and where did he drift to? Alliance congressmen give no evidence of possessing great ability. They are mediocre, fairly honest men but not paragons of moral perfection,

and are already being successfully played upon by the democrats, just as were single tax advocates whose individuality, as well as their reform measures, was lost in the hungry maw of a political devil-fish that, much to its chagrin, has had but one bite in thirty years at the presidential bait.

THE FLAMING SWORD declares to the Farmers' Alliance that these efforts to reform congress will prove futile; their plans to establish a national sub-treasury unavailing, and their desire to flood congress with third party men an "iridescent dream." That body can never be reformed. The old system is not capable of either reformation or revivification. Like the old church, the old state is rapidly passing to corruption, and now only awaits the aggregation of the forces of capital on the one side, and the forces of united labor on the other. Amid the fearful war and bloodshed that will ensue, it will break into pieces and go hissing into the abyss of time, which has buried all man's foolhardy attempts to regulate government without a God in it, and without a rigid adherence to those commercial principles that admit of neither borrowing nor lending, competition nor fictitious valuation. There will then be set up the kingdom of righteousness in the earth, in fulfilment of Christ's prayer. To establish this kingdom is the mission of THE FLAMING SWORD and of Koreshanity. All theimps in hell, and their residuary legateses—the Jay Goulds, the John Shermans, the subsidized editors, the hypocritical clergymen and the white-sepulchered laymen—will not defeat the ultimate triumph of eternal justice, and the ignominious defeat of hellish injustice. Let political mal-factors beware, for God has placed at the east of the garden of Eden—the rising of the golden age, just dawning—cherubim, and THE FLAMING SWORD, which turns every way to keep the way of the tree of life.

## THEOLOGY.

### THE MILLENNIUM.

The thousand years, in its celesto-literal sense or signification, implies that state or quality in which is concluded the entire cycle of time, through the lapse of which the condition of consummation is brought forth. One hundred is the square of ten, one of the root numbers of the Logos. Ten times one hundred are one thousand, which signifies the fulness of natural things; hence, the entire time of the grand cycle. That in which the cycle terminates, or in which is the full product of a thousand years, constitutes the substance of the thousand years, and is so-called. The thousand years is that in which the fulness of time culminates as its fruit. To illustrate: a kernel of wheat comes at the end of a definite period of time; that time is a wheel or cycle. As the wheat is the natural fruit of the cycle, it represents it, and is, in itself, the wheel or time involved. The sons of God, coming at the close of a grand cycle of human development, fulfil the fruitage of the entire period, but as ten and thousand pertain to natural instead of spiritual things, this product, called a thousand years, is the temporary state of the sons of God. It is that quality in which the perfection of the flesh is manifest, the arch-natural or immortal flesh. This is the veil of the temple, the flesh of Christ, put upon man, through which man must pass to enter into the holy of

holies. The thousand years, then, is that state or quality of natural existence coming at the end of the cycle, and in which the cycle completes itself. It is the preparatory stage of entrance, through life, into the beyond, the solar sphere, the realm of those who, through immortality, enter into eternal life.

Gog and Magog are marshaling their armies to the great battle. This mobilization of the powers of Gog and Magog, in the culmination of the thousand years, is now so unmistakably pronounced in the conflict of capital (Gog) and labor (Magog) that no person of thoughtful consideration ought to be at a loss to locate the end of the period, or completion of the state which has been denominated the millennium. We are now at the end of the thousand years, so far as time is concerned, and at the state or quality of life about to be brought forth, the end and beginning in which the transition is to be effected. We are in the first agony of the third woe, or consummation of the third curse; namely, "In the sweat of thy face shalt thou eat bread." The struggle of labor to lift this third curse is the agony of the third woe, through which the curse is to be lifted. From the creation of the Adamic man, wherein man was created in the image and likeness of God, the spirit of the man—the ascending spirit—has lived and reigned with Christ till now, the thousand years expire. The breath of God, expired or breathed out through the theocrasis of the Messenger of the Covenant, is the expiration or breathing out of the thousand years. To as many as may be actuated by the true spirit of progress, with the mind open to the receptivity of the genuine exposition of the hitherto mysterious things of revelation, this is the opening of one page of the book of life, and as many as will hear this Word will begin to know of the mystery of God, and their names shall appear upon the pages of that book.—K.

### WAS JESUS THE SHILOH?

Has the Shiloh already come, or look we for another? The church avers that Jesus Christ was the Shiloh. In proof of its assertion it quotes the blessing of Jacob on Judah, wherein he said: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Koreshanity claims—and it is the only school of thought extant that can prove its claim in this connection—that Jesus Christ was not the Shiloh. All it needs to sustain that claim are two evidences of proof thereof. The first is to be found in a proper rendition of the passage above referred to. "The sceptre" is a symbol of power. If, therefore, power departed from Judah when Christ came, how could he have had power to redeem the world, for he was the Lion of the tribe of Judah? The Lion received his power because he belonged to the tribe that was to inherit it. How, then, could the sceptre or power depart from the tribe when its Lion came as a culmination of that power? If Jesus Christ was the Lion of the tribe of Judah, we defy any rational mind to demonstrate that the power or sceptre can depart from Judah "or a law-giver from between his feet" until the coming of another. Queen Victoria is of the House of Hanover. How then can the sceptre depart from the House of Hanover as long as she, or her heirs (appar-

ent and presumptive) to the throne, lives? Can any theologian tell us how this could transpire? It is equally impossible for the sceptre to depart from Judah so long as Christ reigns. If any one denies the truth of this reasoning, such an one is beyond the reach of aid in this dispensation.

Second. When the disciples asked Christ what would be the sign of his second coming and of the end of the world, (Greek, age,) among other things, he said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This has been done. Christianity, although vitiated, has been "preached in all the world." We may now look for the *sign* of the Son of man in heaven, or for the Shiloh, "unto whom shall the gathering of the people be." Let the modern clergymen or laymen, who think they understand the Scriptures, carefully examine Jacob's blessing on his son Joseph: "Joseph is a fruitful bough." "From thence is the shepherd, the *stone* of Israel." Here is a distinct prophecy which, as yet, is unfulfilled. The house of Joseph is to have a shepherd who is to be "the *stone* of Israel." Koreshanity claims that this shepherd to come is the Shiloh, "unto whom shall the gathering of the people be;" that is, the gathering of Israel "in the last days" (end of the age). If that shepherd from Joseph does not appear, as prophesied, then the Bible is false. "The root and offspring of David," who was of Judah, appeared as Isaiah prophesied, and we therefore expect the shepherd from Joseph to come. Admitting that he is to come, as the Bible declares he will, and as science, rightly interpreted, prefigures, how shall we know him when he does come? Christ said, respecting the coming of "the end of the world" (Greek, age): "For many shall come in my name, saying, I am Christ; and shall deceive many." Surely this prophecy alone is a sure indication that we have come down to the end of the age, for there are, at present, about five hundred persons claiming to be christs, and sun-women. As has often been said in these columns, you never find a counterfeit bill without the existence of the genuine one somewhere; so, among the many false prophets and christs that have arisen, the anointed is sure to be present.

Before, however, examining the credentials of these different personages with a view to discovering the Shiloh, the shepherd from Joseph, let us study the significance of these words in Jacob's blessing on Joseph: "the *stone* of Israel." When Christ the Lord, of the tribe of Judah, blessed Peter, he said: "Upon *this rock* I will build my church and the gates of hell shall not prevail against it." Since Peter was thus called the rock let us look into the derivation of the word, "Peter." It is from petros, meaning, a stone. Peter, "this rock," who received "the keys of the kingdom of heaven," (the keys of knowledge, as proven by a former article,) must therefore be "the shepherd, the *stone* of Israel," or the Shiloh "unto whom shall the gathering of the people be." "But," says the church, "Peter lived nineteen hundred years ago, how, therefore, can he be here now?" Koreshanity claims that he is here now, through reemodiment. The church scoffs at the idea of reemodiment, and yet admits that John the Baptist was the coming again of Elijah, as prophesied by Malachi. Christ was to build his church upon Peter, the rock or stone, against whom "the gates of hell" should "not prevail." If this church has already been built, then the rock must have crum-

bled, for we find nothing to-day of the church of Christ but a decaying and polluted mass. If this thing that now exists, called "Christianity," is able to prevail against "the gates of hell," then we must conclude that hell has lost its power, and that the kingdom of righteousness, in earth, has already been ushered in. But we know that the church, as we find it, does not prevail against the gates of hell because hell is in the church; in fact, the modern church is a good illustration of hell, by reason of its infernal practices, arrant hypocrisies, spurious claims, and hell-bound creeds. Peter was the rock on which the church of Christ was to be built. The church of Christ is not built until his kingdom is established in earth, which work has not yet been accomplished for the reason that professed followers of Christ are liars, thieves and adulterers. Who, then, shall establish this kingdom, now, at the end of the age, the last days, when that kingdom is to be set up? If we can find this personality we have the Shiloh, "unto whom shall the gathering of the people be," "the shepherd, the stone of Israel," Peter, the rock.

(CONTINUED.)

### The Russian Famine.

GLOOMIER and gloomier are the reports of the famine in Russia. "A terrible national calamity threatens the empire," telegraphs the St. Petersburg correspondent of the Standard. Unscrupulous merchants are adulterating bread with absolutely poisonous ingredients, sometimes putting in as much as seventy per cent of earth and smut. One Russian journal tells how its correspondent witnessed a peasant offer his horse for 2s., and when the buyer would not give more than 1s. 6d., the peasant uncovered his head, made the sign of the cross, threw the bridle over the horse's neck, gave it a slash over its quarters, and set it free.—*Christian Register*.

### CATHOLICS AND THE PUBLIC SCHOOLS.

"The catholics charge that our schools are godless," said Rev. O. E. Murray, of Chicago, in a recent sermon. "If that charge is true I would like to know who made them godless, since it is estimated that 65 per cent of the teachers in our schools are catholics. You might better put wolves to guard sheep, hyenas to watch a graveyard, lunatics to tend a powder mill, and devils to teach the angelic choir to sing, than trust your schools to the care of Jesuit teachers. It is time we realized what the alien force in our land is about, and I charge you all to be on your guard."

### WHAT WE OWE.

In 1868 the amount of our national debt was \$2,610,000,000. Wheat was worth \$1.59 per bushel; cotton, 19 cents a pound; pork, \$57 a barrel. We could have paid the national debt then with 1,400,000,000 bushels of wheat, 100,000,000 barrels of pork, or 43,000,000 bales of cotton. Since 1868 we have paid in dollars \$1,580,000,000 of the public debt, and there is now left in dollars to pay \$1,130,000,000. But wheat, cotton and pork have gone down in price. It would take as many bushels of wheat, as many bales of cotton, as many barrels of pork, as many days' labor to pay the balance now due of \$1,130,000,000 as would have sufficed in 1868 to pay the debt of \$2,610,000,000.—*Dakota Ruralist*.

## 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 oblivate 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.

### Modern Christianity Trying to Walk with Modern Science.

Many modern Christians are puzzled and distressed in the effort to still hold to the orthodox interpretation of the Bible, and at the same time to keep abreast in the march of so-called science. They cannot refute the arguments of what the world's savants are pleased to hold up and call science, because they have not the light of true science whereby to discern its fallacies; yet they can see that it is diametrically opposed to their orthodox views of the Bible. Their minds cannot withstand the subtle workings of modern science, yet, on the other hand, it is grief to them to think that the Bible can contain fault or error. So the only way left is to say that they must have misinterpreted and misconstrued the meaning of the Bible; hence the recent agitation on retractions of the Bible, revisions of creeds, etc.

A notable example of this effort is the work of Prof. Harper, who is soon to pose before the Chicago public at the head of our great new University. That, despite all his learning and research in the ancient languages of the Bible, modern science has gotten the best of him is evident from his saying that he would almost be willing to give his right hand to know that there were no errors in the Bible. If he would keep abreast of the true science of the age and view the Bible by its light he would find that the two do not conflict, and that there are indeed "no errors in the Bible."—A. M. M.

"Leave what you've done, for what you've got to do;  
Don't be consistent, but be simply true."—O. W. Holmes.

### The Afflictions of Royalty.

Princess Thyra, Duchess of Cumberland, the youngest sister of the Princess of Wales, is said to be losing her reason. Several years ago the Duchess spent some months in a lunatic asylum, and, during the past few months, her mental disorder has reappeared to such an extent that confinement has again become indispensable. Among the peculiarities of her malady is a belief that she is being harassed and tormented by ghosts and unearthly apparitions. The Princess of Wales, herself, has a tendency toward mental excentricity. Another sister, the Czarina of Russia, is likely to become as much of a mental invalid as the Duchess of Cumberland. Ever since the terrible railway accident at Borki, when an attempt was made to blow up the royal train, she has been afflicted with a nervous disorder which has rendered her gloomy and despondent in the extreme. Royalty must pay for its privileges of high-handed oppression and ease.

### An Extract From, "Plain Talks Upon Practical Christian Religion."

(PUBLISHED BY THE SHAKERS, N. Y.)

We know the earthly, generative life is very dear to those not yet ripe for Christ's harvest, and to such we say, your time has not yet come to be Christians—you are not Christians; you are unwittingly wearing a false name, making an untrue profession, and expecting a reward of "life everlasting," while you are sowing the seeds that invariably and inevitably produce "corruption." Your profession of Christ amounts to naught unless your life is as was Christ's! Your profession thus savors rather of condemnation than salvation. Better, far more honorable, renounce the name of Christians until your whole life comports with Christ's. Living like a Jew or a heathen, and then expecting a reward like Christ's! Supreme folly. "Behold I come quickly, to give to all according as their *lives* shall be!" Amen.

We know the masses are not yet ready for these truths; some are, and more, in this enlightened age, ought to be. We hope our proclamation of them will prepare others. Men plead with us, to permit more license of earthly affections and lusts; to grant indulgence to their fleshly natures, if only in small degree. They tell us how numerous we should become, that "all men would believe on us;" they would flatter us, by making us believe that our long training in the school of virginity the better fits us for reproduction than any others. They would frighten us, by repeating to us that we are declining in numbers, with no prospect of replenishing unless we "come down from that cross;" they argue, without tire, that we can be just as good Christians, and save to ourselves an abundance of earthly pleasure. To all of which we say: We testify of the two Orders and their Leaders; "Choose ye this day which you will serve." There is "NO SURRENDER!" on our banners; and from this standard we will never recede. "Mankind may cry '*Peace, peace,*' but there is no peace;" our numbers may dwindle to the last individual, yet he, passing to "the better land," will, in his last act, raise the standard still higher, upon which is ineffaceably written: "NO SURRENDER!" The world may plead, flatter, frown, persecute and destroy us, but with the life of Christ as our

example, with the testimony of Jesus and Ann as our Covenant, we will pursue the even tenor of our "narrow way," and patiently work for Priest and People to experience "the baptism of fire and the holy spirit," when they will praise God for the firm stand we have taken, and with us join in the cry that shall reverberate through all heaven—the glad-some sound of, "No Surrender!"

### THE WIND.

Which ever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering haven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And, blow it east or blow it west,  
The wind that blows, that wind is best.

—Selected.

### WHERE IS HEAVEN?

"What is Heaven?"

"Child, how can I tell  
Of the beauty that rests on 'the city of God?'  
Mine eyes have not seen it, my feet have not trod  
Its golden paved streets set with jewels whose worth  
Out-shine and out-value the jewels of earth.  
And what is Heaven? I know only this:  
'Tis the birthplace of glory; the essence of bliss."

"Where is Heaven?"

"Dear, how do I know?  
We gaze into space through the blue, throbbing air,  
Sun crowned and star gemmed, and we say, 'It is there.'  
Above, and beyond us, more high and more high,  
God's palace, whose floor is our beautiful sky.  
And where is Heaven? I know only this:  
'Tis the hope of all ages wherever it is."

—Rose Hartwick Thorpe, in *New York Observer*.

For the WOMAN'S TRIBUNE.

ANSWER.

"What is Heaven?"

I surely know this:  
Your "birthplace of glory and essence of bliss"  
Is mystical, visionary, too far away  
To benefit mortals who journey to-day.

"Where is Heaven?"

Child, how should I know?  
It is paradise here upon earth,  
Where goodness, gentleness, love and true worth  
Are "crowned and star gemmed" Divine and so fair;  
I feel in my soul it is there, it is there!  
You may look away skyward to compass the whole,  
But Heaven, my darling, dwells right in your soul;  
The soul is divine, forever it lives,  
Reflecting the glory Divinity gives.

—"Emerson."

## WOMAN TO THE FRONT.

"They talk about a woman's sphere  
As though it had a limit.  
There's not a place in earth or heaven;  
There's not a task to mankind given;  
There's not a blessing or a woe;  
There's not a whisper yes or no;  
There's not a life, or death or birth,  
That has a feather's weight of worth,  
Without a woman in it."

—Ex.

THERE are fifteen hundred employment offices in Chicago, and almost without exception they are managed by women.—*Woman's Tribune*.

Kind words are benedictions. They are not only instruments of power, but of benevolence and courtesy; blessings both to the speaker and hearer of them.—*Ex*.

For carrying marble blocks on their heads from the quarries, Italian women receive twenty cents per day, and now some of them have the impudence to strike for three cents more!—*New Earth*.

The Woman's Baking Company of Chicago has just been incorporated with a capital stock of \$250,000. It is composed of Woman's Christian Temperance Union women of Chicago, and is pledged to use only the purest materials, to have the work done entirely by women, and to run the establishment strictly on business principles.—*Ex*.

The brave women convicts who saved the lives of seamen by forming a life line, have been rewarded by having their sentences lightened. The leader's sentence was remitted, and she received a sum of money from the government, sufficient to enable her to start life in some other place if she wishes to.—*Woman's Tribune*.

## ENTERPRISING WOMEN.

"The Woman's Real Estate Association" was organized in Indianapolis, Ind., a few weeks ago, and incorporated with \$5,000 capital stock. Its purpose is to deal in real estate, both as rental agent, as agents and as speculators, and it already has considerable property placed under its control. The members are ladies of standing. Mrs. Leon Bailey, who holds a prominent place in the literary and musical circles of the city, is president of the association.—*Ex*.

## A NEW INDUSTRY.

An intrepid young woman in New York City, who failed to give the reporter her name, is about to enter the perfumery business. She intends starting in a very modest way, using a hall bedroom for a laboratory. One reason she gives why a woman would be likely to be more successful in the combinations of odors in perfume-making is that her sense of smell is unimpaired by tobacco. And she alleges that men render themselves incapable "for that fine discrimination which is essential to an expert in this business."—*Chicago Woman's News*.

## 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.

## The National Farmers' Alliance.

Delegates representing this great and growing order met in this city, Jan. 27. As usual they were full to overflowing of dynamic mentalities, chronic "complaints," and a medley of schemes pertaining to duty, justice and truth, but it was an alliance-militant as much as ever. To assemble as a fighting order without any willingness or honest desire to comprehend what their duty is, will never inaugurate an era of peace, presided over by the fair Goddess of Justice. There were many present who are sincere, earnest, and honest in their efforts to comprehend their duty, many who are willing to make sacrifices of time, money, and bodily comforts, but at the same time they were met by the agent of evil, of corporate tools, and of those now controlling the legislation of the country, who opposed every move made to dethrone those now in power. Although the declaration of the purposes of the order is, "to secure purity of the election franchise, to induce voters to intelligently exercise it for the enactment and execution of laws which shall express the just and equal rights of all classes of citizens," yet there was bitter opposition to a motion to send delegates to the St. Louis conference, for fear there might be some proposed political advantage gained in opposition to present political conditions.

The "wheat and tares" are still growing up together. How are they to be separated? Who or what is to lead us out of our conditions? We answer, "truth will make us free!" But here comes the great question of the ages: Where is this truth that is to show us our duty so that we can and will do honor to the Goddess of Justice? Truth is not an inanimate, abstract thing, but must be formulated, focalized, involved in a man as the central sun of being, as the "bright and morning star" of a new creation, as was Jesus, the second Adam. Ever since the beginning of the Christian era the conditions have been those of a church militant, a church fighting, agitating, but not agreeing. But Jesus and all the prophets have plainly told us that these conditions were to be, and that the latter days would be amidst a fulness of evil, rumors of war, and "perilous times;" but they have also told us of the coming again of "the spirit of truth," as a shiloh or a messenger of peace. But has he come, and if so, where is he? Dear brothers, as a member of your order, and loving the cause you champion, I feel it my solemn duty to assure you of



the fact that this "messenger of peace" has come as the embodiment of Truth, for the sole and only purpose of giving the world a clear comprehension of what our duty is, and how we may be free indeed. "Mark well."—A. S. L.

### A Scheme to Throttle the Alliance.

The New York *Voice* has disclosed a well-laid plot of monopoly to get control of Alliance stores, which it explains as follows:

"The Farmers' Alliance is nothing if not a protest against monopolies. Yet to-day it appears, so far as its business interests are concerned, to be almost in the grasp of a great monopoly, the National Cordage Company, sometimes spoken of as the Jute and Cordage Trust, and sometimes as the Binding Twine Trust. It is one of the trusts against which the ire of the agricultural sections has been especially excited since the passage of the McKinley bill. To checkmate this company in its successful efforts to secure control of all the cordage manufactures in the country, and thus dictate prices, it is reported that the next item which the Ways and Means Committee of Congress will take up in the McKinley bill will be that of binding twine. In addition to its present enormous proportions, the National Cordage Company is now contemplating a pool of manufacturers in many different lines, a sort of monopoly of monopolies, which will make it the most formidable concern of the kind ever in existence. As an important step in this direction the Trust has accordingly, through its officers and employes, organized a company for the express purpose of getting possession of the co-operative stores and manufactures controlled by the Alliance. The offices of this new company—National Union Company—are on the same floor as those of the Trust and directly connected therewith. In fact, the evidence, as presented elsewhere, is complete, showing that the interests of the two companies are identical. Not only has this combine succeeded already in getting possession of a number of the Alliance stores, but the National Executive Committee has been so far misled as to give its endorsement to the company, utterly ignorant, as we presume, of its connection with the Trust. Indeed, it is even reported to us by the editor of one of the ablest of the Alliance journals that the threat has been subtly made that any one of the Alliance papers that opposed the National Union Company would be crushed out of existence.

It is this gigantic scheme that *The Voice* has, after a careful investigation, and with the co-operation of several Alliance leaders, succeeded in exposing. We know of no laws that have been violated, (unless it is the Sherman Anti-Trust law,) and, of course, charge nothing criminal against the company. But that an attempt has been made and in part carried out, by means of deception, to make the Farmers' Alliance a tail to the great monopoly's kite is sufficiently obvious.

### MUST OBEY THE DIVINE LAW.

Men are called honest who keep within the limits of what custom and the civil law have established; but no one is truly honest who does not obey the Divine Laws.—*World's Advance Thought*.

### EDITORIAL FLASH-LIGHTS.

While Chili may not be level-headed in diplomacy, it is as well to remind ourselves of the fact, significant of progress, that she owns her own railroads, from which she makes a yearly profit of \$2,000,000.

The handsomely bound copy, in book form, of Henry George's reply to the Pope's encyclical on labor never reached that dignitary, as his cardinals decided that it would be beneath their dignity to present it, as well as his to receive or reply to it.

The health of Pope Leo is now in a precarious condition, notwithstanding reports circulated by the Vatican to the contrary. The telephone wires connected with the Vatican have been cut by order of the Papal Secretary of State, and the papers which the Pope reads have been requested to speak as cheerfully of the Pontiff's health as possible. Things are evidently nearing the crisis of desolation.

Francis Murphy doesn't seem to have had much influence over John L. Sullivan, after all. That temperance pledge he took at Tacoma, recently, under the persuasive powers of Mr. Murphy, did not have staying qualities. Sullivan was found drinking as usual the other day. When some one referred to his temperance declaration and work at Tacoma, he was disgusted, and said: "That's all rot!" Murphy is a good deal of a faker. I'm having a drink still when I want one."

Jay Gould, on receiving some explanatory correspondence from Roswell Miller, President Advisory Board Western Traffic Association, anent the action of the Board as to the three railroad companies in the Association that Gould charged with violating its regulations in the matter of rates, concluded not to withdraw the Missouri Pacific, of which he is president, from said association, as he had declared he would. So peace in the railroad world is once more temporarily assured. However, the swords of these greedy magnates can be depended upon to be again unsheathed, in the near future.

In the senate Senator Peffer concluded his speech supporting the Stanford loan bill, thus: Remove from the vitals of the people the destroying virus of the usurer; lift from their homes the incubus of debt; dispel the clouds which hover about the farmers' horizon; carry bread and cheer to the toilers; let the sunshine pour into every household and you will plant a new civilization here. You will bring God close to the people. You will raise the lowly and banish caste. You will drive despair away. You will empty prisons, destroy anarchy, cure drunkenness. Christianize the home, ennoble citizenship, nationalize the people, and perpetuate the Republic.

### CANNOT KILL A PRINCIPLE.

You will find it impossible to kill a principle, although you may take the life of the men who confess that principle.—*Adolph Fischer*.

## THE CHAPLAIN IN CONGRESS.

It must be because "the law doth give it" that Congress indulges in the luxury of a chaplain. The position of chaplain to congress is a very desirable one, because the wages are good, and the length of the working day has been reduced to five minutes. The praying, too, is easy and light, for a chaplain in congress is expected to address the throne of grace in a few choice words and in a quiet, conversational tone. Surely nothing could be more genteel and even diplomatic than the prayer in reference to Chili, which was delivered yesterday in the house of representatives, and which is printed in the papers of to-day. It is courtly, as becomes the prayer of a national chaplain, and it prudently avoids committing the chaplain himself to the policy of either peace or war. It is the prayer of a chaplain laureate, "Inspire, uphold, and direct thy honored servant, the President of the United States, his constitutional advisers, and members of the two houses of congress in this solemn crisis of our history." The chaplain has adopted into his prayers the fashionable style of a congressman when he addresses another as "the honorable member" but is it correct, as a matter of religious taste, to speak of the President as "thy honored servant" in a prayer to the Almighty? Of course there can be no objection to informing the Creator that, under the American system of government, the members of the cabinet are the "constitutional advisers" of the President. There was much more in the prayer that might be disapproved, but its most grievous fault was that in such a "solemn crisis" it failed to pray for "peace on earth, good will to men." After all it was a consistent part of that inconsistency which provides for national chaplains and prohibits a national church.—*M. M. Trumbull, in Open Court.*

## GOOD DEEDS A SCARCITY.

James Parton used to say that when he began to work on a weekly, he thought he would make a point of noticing good deeds as an offset to the bad deeds reported in newspapers, but he could not hear of a sufficiency of good deeds to maintain a department.—*Ex.*

## BELOVED BY THE BANKS.

The bank of England expended \$10,000 for a portrait of John Sherman to adorn its walls. What does this mean? It means, of course, that the Bank of England is the friend of the toiling poor of America, and seeks to show its appreciation of John Sherman, that great humanitarian who has done so much for the poor. Give us some Camphor!—*Elk County (Kan.) Citizen.*

## THE STREET CAR BONANZAS.

And on what does it [a great street car line] earn the dividends?

On the value of its motive power? No. Its motive power does not cost a tithe of that. On its rolling stock or its road-bed? No. They are little different from those which connect the rising towns of Painted Post and Hohokus. On its franchises? Yes. On its ownership of the streets, which it gets hither from a Board of Aldermen, and yon from a City Council.—*New York Herald.*

## DIVERSIONS.

If you could slip a belt on Hayti her revolutions would run the machinery of the world.—*Detroit Free Press.*

"Back!" cried Canute. "Back yourself!" cried the wave. "I'm not that kind of a serf."—*Puck.*

The author who is seriously depressed by unfavorable notices of his work may be said to be critically ill.—*Lowell Courier.*

"We only want economical men in our employ," said the railroad superintendent to an applicant for a conductor's place.

"Oh, that's all right," replied the applicant confidently. "I can save \$5,000 a year on a \$1,200 salary."—*Detroit Free Press.*

The book that makes the greatest stir in society is the well-filled pocket-book.—*Texas Siftings.*

Angry Customer.—"The eggs you sold me are stale. Your placard say: 'A lot of fresh eggs.' Grocer.—"No it doesn't. It reads: 'A fresh lot of eggs.' They came in yesterday."—*Epoch.*

Chappie.—"I am sorry to find that my ancestors were not always in the swim." Cholly.—"You surprise me." Chappie.—"Yaas. At the time of Noah they were in the ark."—*Harper's Bazar.*

It was in Texas, on a ranch. "Sambo," said a big, jocose Irishman, "what makes your nose so flat?" "Dunno, Massa Pat, 'cept it's to keep me from stickin' it in other folks' business!"

"Comparisons are odorous," said a young sportsman; "the hare is the most cowardly brute alive, and no mistake!"

"True," growled an old Nimrod, "but I should like to see what you would do in its place if you had its legs and no gun!"—*Exchange.*

"I'll never publish another book anonymously, as long as I live," said a poet on Christmas morning.

"Why not?" queried a friend.

"Because I have already received five copies of my own book from my admirers, with the compliments of the season."—*Harper's Magazine.*

On a Niagara street car, the other night, was an aged Irishman who held a pipe in his mouth. The conductor told him he could not smoke, but he paid no heed. Presently the conductor came into the car and exclaimed with a show of irritation: "Didn't I tell you you couldn't smoke on this car?"

"Well, Oi'm not smokin'."

"You've got a pipe in your mouth."

"So Oi have my feet in me boots, but Oi'm not walkin'."—*Buffalo Courier.*

"What are you doing in my house?" asked a man who surprised a burglar at his unlawful work. "Your house!" exclaimed the burglar, as he commenced once more to put silver spoons in his pocket. "You seem to imagine that I don't know the title to this property is in your wife's name."—*Brooklyn Life.*

## 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.

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