

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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SCIENTIFIC. COSMOGONY.

(CONTINUED FROM NO. 6.)

Questions naturally arise, when considering the Koreshan theory of Cosmogony, regarding the common phenomena of appearance, always grounded in preconceived opinions of the stumbling Copernican system. It is said that if one travels due east or west, continuously, he will arrive at the place upon the earth's surface whence he started. This proves that the earth is round. This is true, but it does not prove it to be convex. The same would be true whether upon a convex or concave surface. So far as this point in the controversy goes, the argument is equal. The second step in the attempt to prove the convexity of the surface of the earth concerns the appearance of the earth's extense as related to a horizontal line, and the disappearance of the hull of a ship as she recedes from view. What is the true interpretation of this optical illusion?

We are now prepared to take the first real Koreshan step in positive argument, and with a premise upon which all men agree. We maintain that ours is the only demonstrated premise, the first step of which is the plumb-line. If we suspend a plumb-line and ask ten thousand informed minds its position, all agree that it is perpendicular. Now if we describe a horizontal, from any point in this perpendicular, at any distance from the water's surface, and look out up-

on an expanse of water, this horizontal line or direction meets the horizon. What is a horizontal line? It is a line drawn at right angles to the line of the perpendicular. The perpendicular line, then, and the horizontal are at right angles. What is the horizon? It is the visual vanishing point of the earth's surface, and is on a level with the horizontal line. Let us suspend the plumb-line from an elevation of one hundred feet from a water surface, from which, at least in two opposite directions, there is nothing visible but water and sky. Two opposite horizontal directions from the top of this plumb-line will meet the two opposite horizon points. Both horizontal directions being at right angles from the perpendicular, together constitute a chord, the extremities of which are the two horizon points; the arc of the chord is shown to be the concavity of the earth, the perpendicular, extending from the chord to the bottom of the concavity, comprising the *radius vector*. This demonstration is absolute, and there is not an argument in the universe that can touch it. At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and is used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for observation and the transverse (horizontal) hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently less contracted; each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter

one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

The astonishing thing is not in the discovery of the truth of the Koreshan System, but rather that men can be so preposterously ignorant as not to have applied the true laws and principles of science to the development of the true theory of the earth's formation. The objector will ask, How can so many great worlds be reduced to so small a dimension as a circumference of twenty-five thousand miles? They are not great worlds. The stars are focal points of light, and the planets are spheres of energy, stratified at specific distances between the earth's concave surface and the focal center. The moon is a reflection, upon the atmosphere of hydrogen, from the strata comprising the earth's shell or circumference, the energies converging through the geologic strata. The moon is a reflection of the earth, and the face of the moon presents an outline of Europe, Asia, Africa, North and South America, Oceanica, etc. In short, it is a picture of the earth's surface.

THEOLOGY.

Love is the Fulfilling of the Law.

Death and its long train of concomitants confront us everywhere. Sin came into the world, and, through disobedience to the law of life, death by sin. If life is in opposition to death, and the law is to be fulfilled in life, it is very evident, so far, that the law of love is not operative in the world. Love is the fulfilling of the law, but love does *not* exist in the world. "There is no schism in the body of Christ." The so-called church of Christ is as full of schism as the Chicago river is of filth, and the schism of this body (so-called) of Christ is as filthy as the Chicago river. What do we conclude? *That there is no body of Christ in the world*, but a dead body, so dead that even the powers of the resurrection cannot resuscitate it.

The world is full of crime; there is agony on every hand. What is the body of Christ (so-called) doing for its restoration? Practically, Christianity, modern Christianity, is the abetter of every vile and abominable thing on the face of the earth. It accepts and believes in the infidel and atheistic thing called science; it endorses the political parties that foster the rum traffic, making it a principal source of the revenues of the country; it sustains and keeps in power the political thieves who rob the people of their rights, and does nothing as a great religious and united body to inaugurate a practical and abiding charity. Alms giving is worse than thieving. If the church were honest, and would operate as a united body, it could soon inaugurate an industrial and distributing system that would dethrone the devil from the world. However, it will not perform this practical work. It is therefore an incumbrance, and because it is, it will be cut off, and will give way to the creation of a system that shall perform the practical work of righteousness.

The righteous kingdom does not come as the result of competition, nor will agnosticism, ever, with all its beautiful theories of brotherly love, establish the true harmonic order. No government of men can fulfil the expectations of righteous desire, that is not the result of intellectual direction, founded upon an exact knowledge of the constructive principles of the universe, and that is not the product of its evolutions. The laws of the emplacements and motions of the alchemico-organic system are the correlates and analogues of the forms and activities of organo-vital existence, and no mind that does not know God can successfully attempt the construction of the divine government. No love, less comprehensive than the love of God, can meet the demands of this age and condition of the world. No wisdom, less than the divine, can direct and manipulate the processes that are to restore the world to its harmonic and divine order, and equitably adjust the performance of use, do away with labor, and equitably distribute the products of economy, and thus lift humanity from under the curse. To know God and perform his will is to fulfil the law of love, and destroy the powers of death and hell. The greatest obstacle in the way of the world's progress is the modern church.—K.

WAS JESUS THE SHILOH?

[CONTINUED FROM NO. 7.]

Read Isaiah, chapters 44th and 45th. "That saith of CYRUS, he is my *shepherd*, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." "Thus saith the Lord to his anointed, to CYRUS." * * * "*For Jacob my servant's sake*, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." To whom does this refer? To Cyrus, King of Persia? True, he did build Jerusalem, but that was simply a type of the building of the New Jerusalem in humanity. Those who believe that this was the real building of the Jerusalem referred to in the Bible had better go to the typical Jerusalem and there await the coming of the Lord. If while waiting they succumb to fever, or are annihilated by the Turks or Cossacks, why, of course, their buried bones will rise up in the resurrection of the dead, so graphically described by Mr. Talmage. The only trouble with this theory of the resurrection is this: if some one should come under the direct observation of, and appropriation by, a member of the shark family, it might be found extremely difficult to gather together, and present in an acceptable form—for the great occasion referred to—the shattered and scattered remains of such an unfortunate being.

Cyrus, King of Persia, was not the Cyrus referred to by Isaiah, for this Cyrus was called by the Lord, "his anointed," which means in Hebrew, his Christ. If Cyrus, King of Persia, fulfilled the mission of a Christ, it is strange that the world has not, as yet, discovered that fact. Furthermore, the Cyrus here referred to was to lay the foundation of "the temple." What temple? Christ said that if "this temple" was destroyed he would raise it up in three days, which temple his disciples understood to mean the temple of his body. "Know ye not," says Paul, "that ye are the temple of the living God?" This temple, the incorruptible body of Christ, over which

death and the grave will have no power, to come forth in the one hundred and forty-four thousand sons of God, is to be built in humanity, and Cyrus, "my shepherd," who "shall perform all my pleasure," the "anointed," (the Christ,) is the one who will build it. But, still, where is the Shiloh, "the shepherd, the stone of Israel," Peter, the rock? "*For Jacob my servant's sake*"—says Isaiah, in confirmation of Jacob's blessing on Joseph—"and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Why, for "Israel mine elect"? Because "unto him" (Shiloh, Cyrus,) "shall the gathering of the people" (Israel) "be." Now if, in the present humanity, when the sign Aries—which was directly under the constellation Aries, nineteen hundred years ago, when the Lamb of God, Christ, the Lord, was born—is passing out of the constellation Pisces into Aquarius, marking the end of the old and the beginning of a new cycle, we can find a personality, among all the professed messiahs, who can produce the credentials that the reembodied Peter, the rock, "the shepherd, the stone of Israel," must bring, namely, the keys of knowledge, given by Jesus Christ, to bring Israel into the resurrection, and to lay the foundation of the temple in humanity—Christ's kingdom in earth—if we can find one who can harmonize science with divine revelation, and restore, in the life, the law of Moses, we can safely conclude that we have found the Shiloh.

Koreshanity, the only true interpretation of the Bible and of God's laws, the only real expositor of science and of commercial equation, a system of thought that must inevitably revolutionize the world, because it gives to it a new and divine revelation, was founded by one KORESH, Hebrew for CYRUS,—who demonstrates, by all rational principles, that he holds the credentials that constitute him the Shiloh, the shepherd, "the Sign of the son of man in heaven."

JOINING THE FLYING ROLL.

RICHMOND, IND. Feb. 9.—From this handsome little Quaker city of hoosierdom, converts to a new and strange faith are fleeing. Detroit is their Mecca, and to the City of Straits, as their city of deliverance, have recently gone numerous Richmond families. Others are preparing to follow. The enrolled converts number about one hundred. At Detroit they have found the leader of their sect. "The Disciples of the Flying Roll" is what they call themselves, and Michael Xover Mills, a native of Elgin, Ont., is the man to whom they have turned. The world is to be visited by some dread calamity. That is the fear which possesses these new converts, and but one way of escape is open. The only mortals who will be delivered from the threatened wrath to come are those whose names are recorded in the flying roll, and Michael Xover Mills is heralded as Michael the prince, the one born to thus fulfil the first verse of the twelfth chapter of Daniel.

The author of their treasure work, called "The Flying Roll," is one James Jezreel, an Englishman. Michael, the prince, declares that the spiritual meaning of Detroit is "Do-it-right," and that therefore God has sent for his people to gather there. England, he also says, means "God's Land," and that Michigan being interpreted aright means "Where Michael Began."

Michael claims to have been freed from the uncleanness of Adam, and that all food that was before agreeable to him is now disagreeable. D. W. Taylor ranks as the John the Baptist of the sect in this city, which is witnessing a strange

growth of "The Flying Roll." They appear honest and sincere in their belief. The twelve lost tribes are to gather at Detroit, that the Scripture may be fulfilled. That is the prophecy of Michael. The first missionary of the new faith who reached Richmond wore his hair and beard long, in the old patriarch style.

MOUNT STERLING, ILL., Feb. 13.—Two men, A. A. Conchman and Edward Major, giving their address as Jacksonville, Ill., and representing themselves as disciples of the Flying Roll, the religious sect gathering at Detroit, Mich., arrived here yesterday and made a house to house canvass, warning the people that a judgment is to be visited upon the people of the world within sixty days and urging them to come to the court house in the evening to hear their lecture. They sold books which they call "The Flying Roll," which they say is the key to hidden secrets revealed only to them. Within sixty days the prophet will be in Jacksonville and Springfield, and excursions will be run from all parts of the state to see him.

"And many false prophets shall arise and shall deceive many." All the indications point to the speedy coming of judgment. These people of the "Flying Roll" are moved by the spirit to "gather into groups." The impulse that has struck them is but the reflex action of the gathering together of those who constitute the true organic group. Prof. Totten, of Yale, makes no mistake in predicting the approach of judgment, but if he had paid half as much attention to the manner of the Lord's coming as he has to the time of his coming he would probably be better informed, and would therefore be able to perform a greater service to the race. Some great service—not from mortal human hands—is now badly needed by humanity if it hopes to bridge the chasm of barbarism and decay that is yawning just ahead of us.

SOCIOLOGY.

How Corporations Buy Legislators.

The Boston Post has been printing a series of letters—purporting to be written by members of the general assembly of that state to the president of the West End street railway of the city of Boston—asking for the appointment of favorites to positions within the gift of that corporation. What favors, at the expense of the people of that commonwealth, they expect to give in return are not, of course, stated. That they can be nothing less than considerations valuable to the corporation, and hence damaging to the people, is, under the circumstances, a matter of course. Institutions run on "the people-be-damned" principle are not apt to give, for less than their full worth, valuable considerations. Where the motto, "All that the traffic will bear" is the rule, *sine qua non*s are not to be expected. These men, who profess to be servants of the people, have become shameless enough to solicit favors which they know will be granted to them only on terms which imply betrayal of the interests of the people who pay their salaries, and have intrusted to them the keeping of their most precious interests. Herein lies the secret of the country's greatest peril. The direct and indirect bribery of the country's trusted officials has gone so far that even when the people have broken away from their old, corrupt parties, and repudiated their betrayers, mammon speedily finds the means of corrupting those who have been chosen to fill their places. Within two days, a man who had recently made a stubborn

fight for the office of U. S. Senator, (with a fair show, for a time, of getting it,) as a farmer and the representative of the laborer and his interests against those of money and monopoly, confessed to me that he was heavily interested in the banking business.

These are the times in which a man can neither buy nor sell unless he bears the mark of the beast or his image, and men, ordinarily fair, excuse, if they do not justify, what they must feel to be a stain upon their honor.

There was a time in the early history of the country when men who had been entrusted with the keeping of their country's liberties would not put themselves in any position that would tempt them to prove false to that higher trust. When John Quincy Adams was a member of the U. S. Senate he maintained that he had no right to vote upon a banking measure until he had disposed of certain bank stock of which he was possessed; now men deeply, if not mainly, interested in the banking business, or some other monopoly, constitute the majority of every congress, and the lawyers, who are always their feed attorneys, constitute most of the balance. Such is the importance of sustaining these great money monopolies, that, in their account, it is good economy to expend vast amounts of money to buy elections and parties, so that it has come to pass that, in effect, all the offices of government are merchantable commodities, and, to a very large extent, positions where a man can earn an honest living, even in private corporations, must be bought, and the man that has no money, no party, nor other influence must steal or starve.

Because judgment against an evil work is delayed, therefore the hearts of men are fully set in them to do evil.—
O. F. L.

How Can Social Order Be Established?

(CONTINUED FROM NO. 7.)

Let us then concede the self-evident proposition that no man is fit to govern others, absolutely, who is not capable of so governing himself; and, as Jesus Christ is the only one—within the knowledge of recorded history—who has demonstrated the fact of perfect self-government, we must unhesitatingly accept him as the supreme ruler of our conduct, and his laws as the final pronouncement from which there can be no appeal. Having accepted this proposition—which no rational, well balanced mind will gainsay—we have a demonstrated premise upon which to build our new social structure. By the admission of the foregoing we have answered the query, What is God? An answer to the question as to whence He came, would, unless one accepts the fact of his divinity and immaculate birth, lead us far away from the present discussion. The origin of the Godhead of humanity has frequently been explained in these columns, and if one is ready to embrace the fact of his divinity, his origin is not really relevant to the present dissertation. Having accepted, as final, the teachings of Jesus Christ—the words of the greatest communist, socialist and nationalist of this cycle—let us inquire into the real significance of his doctrines, and abide by them in our attempt to establish social order. Only by an obedience to those doctrines can we ever hope to reclaim the race from the barbarism into which it is rapidly drifting. In abiding in Christ's teachings we are also committed to biblical prophecy, for the

reason that our Lord's words were interlinked with the writings of Moses and the prophets.

As previously stated in this article, Christ's great summary of the law was contained in the injunction to love the Lord with all the heart, soul and mind, and the neighbor as the self. But what was implied by so loving Christ, the Lord? The modern church cannot give a correct answer to this question, because it has long since departed from "the new and living way" indicated by Christ. For this reason it is unequivocally opposed to all radical and effectual reformatory measures. We must, therefore, go back to Christ's recorded words to learn how to love the Lord supremely. "Thou shalt have no other gods before me," says the Book. If we worship any graven image, we are not loving God. What are the gods of modern society? They are undeniably sensualism and money. Therefore to obey the great self-governor, we must, if we would have a sound social structure, reject these cornerstones, hewn from the quarries of hell. Paternalists would destroy money, but are silent regarding sensualism. This very silence affixes the seal of righteous condemnation to their system. If no other argument were available to disallow their claims as societal builders, this admission of weakness would of itself be sufficient. That the "love of money is the root of all evil" has been declared. What does this mean? Let us first inquire, What is money? *It is the guard or criterion of commercial interchange and uses of life.*

True commerce implies equitable exchange. Nationalists will assent to this, but did it ever occur to them that the principle of exchange is abused in the *sexual*, as well as in the secular, relations of mankind? In fact, the love or abuse of exchange in the sexual domain preceded its prostitution in the secular. If we had not had an abuse of the higher or sexual function through the fall of man, we never would have experienced an abuse of it in the lower or secular function. In other words, if the maternal office of woman had never been debased through the *love* of sexual exchange, man would never have had to earn his bread by the sweat of his face, a condition accruing from false secular commerce, or through the love of exchange in that domain—a love which has given to the world its competitism. This fact being patent, no social system can stand that does not include, first and foremost, the lifting of the curse of sensualism from woman, and her restoration to self-ownership, so that "money" in the sexual domain may be limited to its legitimate, propagative use, and the *love* of it destroyed. Upon the agitation and final triumph of this fundamental social question rests the hope of womanhood, and of the race. Koreshanity comes to the world, primarily, to fight this battle for woman; social order can never be established until it is won. For this reason alone the Koreshan System is the only one extant that can build the new temple in humanity: it holds the divine key that will release woman from her thralldom. The clergy, the laity, the professed social reformers are slaves to sensualism.

There is not one man in ten thousand who legitimately guards the sexual function; therefore mankind, to-day, in and out of the church, does not build on the rock, Christ Jesus, for it was he who declared that whoso *looketh* on a woman to lust after her hath committed adultery with her already in his heart. Adultery is a non-limitation of the reproductive instinct to propagative uses, and applies in cases of single as

well as miscellaneous gratification of the sensual desire. The church does not give this interpretation of 'adultery' because it has degenerated from its primitive teachings, and has therefore fallen. Man, not willing to relinquish this god of sensualism, not willing to obey the mandates of the great self-governor, yet thinks himself competent to reconstruct society! The spuriousness of his claims as a social builder needs no further comment.

The love of money in sexual commerce must first be destroyed through the emancipation of woman, and then will come the destruction of the product of this love—competism, or the love of money in the secular world.

(CONTINUED.)

THERE IS NO "IF" ABOUT IT.

Reform journals, in descanting upon the gross abuses of our social system, the glaring injustice of legislation, the unjust prerogatives afforded the privileged classes, and the outrageous burdens heaped upon the masses, have many remedies to offer for the destruction of these evils, but they generally conclude such disquisitions in this wise: "If these abuses are not removed, and the people accorded their rights, as allowed by the constitution framed by our forefathers, there will be such an uprising of the people as the world has never witnessed." This is the invariable conclusion appended to the numerous articles on the necessity of reform.

THE FLAMING SWORD would like to remind the reform press of one fact, namely, that—while it is doing a grand work in arousing the people to existing wrongs, which they have suffered so long; while it is sincerely endeavoring to devise ways and means to avert the social catastrophe, which it fears will overtake us as a result of present conditions—there is no possible plan or proposition, whether it comes from nationalism, socialism, single taxism, or alliance organizations, that can prevent the speedy culmination of a social revolution such as history has no record of. Let men and women interested in the study of economics be irrevocably convinced of this fact. There is no escaping the impending storm. It would seem that thoughtful persons, having carefully surveyed the field, would be convinced concerning the truth of this statement, and act accordingly. But they are not. Hope, amid the greatest fear, asserts itself. As Byron has expressed it:

White as a white sail on a dusky sea,
When half the horizon's clouded, and half free,
Fluttering between the dun wave and the sky,
Is hope's last gleam in man's extremity.

While hope will keep men from yielding to despair, it cannot change the undeviating course of law and destiny. Man, having for many ages violated God's law, must pay the penalty for such violation. "Slavery is wrong," was Lincoln's declaration; being wrong it had to be abolished, just as must every wrong or offence against justice and truth, soon or later. Slavery was a human, not a divine, institution, and though men were able to keep their brethren in bodily bondage for many centuries, the time came, at last, when the curse had to be removed. The dictum of destiny ordained that America should be the site selected for the performance of the bloody drama of its abolition. This soil was selected

because it is God's chief arena for the enactment of conflicts that shall finally emancipate men and women from every form of vassalage, including not only the bodily slavery of the black man, already removed, but the *sexual* slavery of white and black women, and the wage slavery of countless millions of the human race. This is why Christopher (Christ-bearer) Columbus was wafted, by deific decree, to western shores. When, standing on the deck of his bark, wearied by the blasts of a tempestuous sea, and discouraged by the threatened mutiny of his crew, he saw twigs tossing on the crest of the waves, he little knew that, like the branch borne to Noah by the dove, they were God's messages to a sin-stricken humanity of a final haven from the flood of fallacy and oppression that has engulfed and withered the human mind for ages.

America will be the battle ground for the most stupendous events of a cycle's history. The bodily slavery of the negro was removed only by the shedding of blood; no curse that mankind has ever engendered, through disobedience to law, will ever be swept away by any other means. "Without the shedding of blood is no remission," is an eternal edict. Before the late war many believed that the blot of African enslavement could be removed without a resort to arms. They were then lulled to sleep by the lullaby of hope, just as they are now, but subsequent events demonstrated the delusiveness of their dreams. As regards the lifting of wage bondage, the drama will be but repeated. Reformers will soon discover that there is no "if" about it. The conflict must come, and will be terrific when it culminates. The hireling, oppressed in his wages, will be ransomed only at a fearful cost; the streets of our cities will run with blood in its payment. THE FLAMING SWORD, while deprecating such direful happenings, must face the inevitable, and it conjures its neighbors to do likewise.

But before the curse of labor—the battle of Gog and Magog, capital and labor—is lifted by revolution, a greater curse must be banished, although many are blind to its fiendish existence. We refer to sexual slavery, the bondage of woman through man's sensualism. The conflict that will free woman from this curse will be the battle of Armageddon, (meaning hill,) and while we would not prophesy, it looks as though Senator Hill of New York, who is daily demonstrating that he controls the democratic machine, may be the nominee and electee of the democratic party for the presidency, which event would be curiously significant of the precipitation of the conflict referred to. This, the second woe, must precede the labor struggle, because the curse upon woman was the second of the three pronounced in Genesis. God's trumpeter has already announced the impending conflict of Armageddon. The first seal has been opened, and the rider on the white horse (predicating chastity) has gone forth "conquering and to conquer." If woe is inevitable, if women and men must be freed by conflict from sexual and wage bondage, let true reformers look the unavoidable squarely in the face, and join hands with Koreshanity, which is the only system extant that can successfully grapple with error, and, as an organic system, offer a harbinger from the coming storm to honest, God-seeking people.

A personal God implies a human God.

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, bisexate; and did inequality in Him reside,
This want of balance, in potence 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.

THE FEMININITY OF GOD.

EXTRACTS FROM A LECTURE DELIVERED BY CYRUS BEFORE
THE WOMAN'S MISSION, JANUARY 22, 1892.

Masculinity and femininity are properties of human, animal, and vegetable life. They both inhere in the Deific personality. Cause only is adequate to the effect. Do not confound effect with sequence. There may be a thousand sequences before the effect is produced. The order of Melchizedek is the order of the sons of God; at the end of the cycle cause and effect become one. If it were possible for God to carry within himself the impregnative, masculine principle for 24,000 years, and then be unable to bring forth the feminine or receptive principle, it would show a want of balance; consequently there must come a time when God will show forth his womanhood, and thus equalize things. Man is not the natural constructor; he does not build, only as he builds through woman. He quickens, while she both constructs and furnishes material for building. I speak now of the human structure. If the two were now placed side by side as equals in government, there would still be no equality, because men have ruled so long there will be no righteous government until a woman stands at the head of affairs. This is what God purposes to do; he will place a woman at the head. She will stand forth immaculate, glorious, beautiful! In the coming kingdom there will be the divine Shepherdess, also the neuter beings. There is a difference between God as a centrally Deific person, and the sons of God who constitute the neuter beings. There is a difference be-

tween the queen bee and the offspring she produces. Take the larvæ from any part of the hive and put it in a queen cell and the result will be a queen bee. Put the larvæ of the neuter bee, and the larvæ of the drone bee together in a queen cell, and there will come forth a queen bee impregnated for life; she will be female outwardly, but male inwardly. In the natural, the bee represents Deity. It is a type of the Logos, or Word. A spirit from heaven flows directly into the bee and governs it, unlike any other insect.

There comes a time, in order to equalize things, that it is essential for God to manifest himself in female form; this is the descent of the New Jerusalem that John saw coming down from God out of heaven, "prepared as a bride adorned for her husband." This New Jerusalem has a wall great and high, with twelve foundations. Every principle in the universe can be traced back to twelve general principles, and these correspond to the twelve walls of the city. The New Jerusalem is none other than Eve herself. She was called Eve because she was the mother of all living. The manifestation of the Motherhood is not the manifestation of another Deity, or another half of Deity—it is the very same God. "God will not give his glory to another," and this New Jerusalem is described as "having the glory of God." Some societies have a peculiar belief concerning God; that he is two in one, that *one* being masculine, having the wife within. Others believe that God is male and female in two forms. Thus we have one form of dualism, and one form of biunism. Another society advances a system of counterparts so related as to produce better results than the present system.

We, as Koreshans, believe that God is masculine and feminine in one form; when the masculine is visible, the feminine is invisible. "He who hath the bride is the bridegroom." Jesus was the Bridegroom—this same Jesus has become the New Jerusalem. The first to receive these doctrines of God's unfolding, and of his power, will constitute the gates of the New Jerusalem, of whom it shall be said, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." This King—coming to you outwardly as King—comes to you inwardly as Queen!

The Glory of Woman's Mission.

We wish to keep constantly before our readers the central truth, that the kingdom to be established in the earth will not only be as completely the voice of woman as of man, but that it will be the product of a renewed confession of the Lord and Christ of God, who came to us as the head of the Christian age, the seed then planted for his re-incarnation, now nearing fulfilment. The womanhood of this age that ignores the Christ as the Lord from heaven, and the God of the earth, and that refuses to give to him the glory of the final phase of evolutionary development in the coming kingdom of a specific and higher genus or race of men, *will not figure* in the activities of the divine government to be established at his coming. The Lord will and does come again. This coming will be through re-incarnation, or the resurrection of the dead. Koreshanity alone possesses the key to that advent, and will usher in, by divine authority, the crowning kingdom of the ages. The glory of woman's mission will be revealed and established through the *great Koreshan System*.

KORESHANS KNOW.

Knowledge does not consist in merely a devout wish, or hope, or imagination; but in a firm and settled conviction of mind. God comes to us with stern realities, and through the operation of his spirit reveals to us the mysteries of things which have hitherto been hidden in obscurity. It is for us to receive the divine message, and through a conviction of its truth be able to respond: "We know, therefore do we believe." Faith substantiates the knowledge of the invisible, enabling us to realize the wisdom of God's mysterious dealings with us, and we are brought, through sweet submission to his will, to know that all things work together for good to those that love God.

The bosom of a great and wise Providence is the wondrous moral crucible in which things are calcined, sublimed, and refined by the great Alchemist, leaving as results one grand moral influence for each character. The innumerable things that are blended harmoniously in this great refinery consummate glorious effects, while if taken separately they would work in an aimless and capricious manner. While we know that all things work together for good, the process implies time, trial, and patience, till the fulness of time is come. Dark ominous clouds may hang above us, threatening to pour their waters like an avalanche over us; disasters may, for a time, meet all of our plans; enemies may rise up against us and with vile calumny endeavor to weaken our faith; every thing may seem to be against our progress, *but we have not reached the end.* We will not hastily judge God's dealings ere his purposes are wrought out, but we will be patient, and ever hopeful, for soon our eyes will be open to see the wisdom of his dealings with us; how wondrously he has made all things work together for our good; that they are all sequences, emanations of infinite wisdom, infinite love, and infinite power, united to accomplish our salvation in the way that is best for us, and most for the glory of our heavenly Father.

Join with us, O sorrowing and doubting world, for we are *not* agnostic; we have no hesitation, even in our voice; we say, "*we know* that all things work together for good to those who love God, those who are called according to his purpose!" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "For thy sake we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Through the teachings of Koresh, the Messenger of the Covenant, we are enabled to recognize God in his humanity, and to comprehend the truth of his message to the world.

WE KNOW, therefore do we believe.—*Mizpah.*

A coffee wagon gospel mission has been started in Chicago, having for its circuit the most crowded and destitute parts of the city. Good coffee with cream and sugar is sold at three cents a pint and twenty cents a gallon. Although only a few days old, it is already a formidable rival of the beer shops in the neighborhood.—*Ex.*

WOMAN TO THE FRONT.

High virtue is true royalty, more than crown, scepter, or regal mantle.—*Ex.*

Believe me, the qualities of a statesman are needed to rule a house well.—*Helen Dawes Brown, A. M.—Woman's Chronicle.*

GOVERNMENT schools are to be established in San Salvador, where free education will be given to women to fit them for places in the government offices, as post office clerks, printers, telegraph and telephone operators. Women have not hitherto been employed in these places, and are not considered competent to fill them without special training.—*Ex.*

In PERU's war with Chili, when men were scarce in the former state, girls were employed as street car conductors. The experiment proved so satisfactory that the custom has been continued, and now on all lines one sees the girl-conductors in pretty blue-flannel dresses, Panama hats and white frilled pinafores, which are liberally provided with pockets for carrying tickets and change.—*Ex.*

A New Vocation for Women.

A society of women piano-tuners has already been started in London, and this calls attention to the value of this employment for women. Providing women have deftness of touch and delicacy of ear, there is no reason why they should not do this work, unless there may be difficulty in obtaining proper instruction. The greatest obstacle that might exist is the possible existence of a guild whose rules would exclude women. The work is light, congenial, in every way as desirable as that of music-teacher, and, so far as it goes, quite as remunerative.—*Ex.*

TRIBUTES TO WOMEN.

Woman is the masterpiece.—*Confucius.*

Woman is the crown of creation.—*Herder.*

Woman teaches us repose, civility and dignity.—*Voltaire.*

Nature meant to make woman its masterpiece.—*Lessing.*

All that I am, my mother made me.—*John Quincy Adams.*

Shakespeare has no heroes—he has only heroines.—*Ruskin.*

If woman lost us Eden, such as she alone restore it.—*Whittier.*

Woman is the most perfect when the most womanly.—*Gladstone.*

Woman is last at the cross and earliest at the grave.—*E. S. Barrett.*

To a gentleman, every woman is a lady, in right of her sex.—*Bulwer.*

A handsome woman is a jewel; a good woman is a treasure.—*Saadi.*

There is a woman at the beginning of all things.—*Lamartine.*

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.

WHAT IS USURY?

One of the commandments of God to man is: "Thou shalt not steal." A concise answer to the question. "What is usury?" is, "Usury is theft." Equal value given, demands equal value in exchange. It has been most truly said, by a well-known author, that "The nation that tolerates usury within itself shall surely be destroyed." Usury is derived from the Latin word, *usura*, to use—practice of taking interest. What produces usury? Usury, interest, gain, tribute, tax, revenue, etc., all come under one category of profits derived from a practice which, strictly speaking, is rendered without any real creative use performed. It is taking the use already performed, and creating a fictitious, additional, forced value upon the use. The word use signifies labor performed, the act of creating, producing and converting one thing into something else of equal value. When the performance of each and every use is based upon an actual knowledge of its true merit, and the equitable exchange of this product for another product of equal value, usury will be destroyed. But, when the real value and merit of a performed use, or of a use to be performed, is founded on an assumed basis of value, and a tendency to undervalue the real merits of a product in order to procure it—while an overestimate is exacted when disposing of said uses and products—usury, interest, unlawful gain, taxes, tribute, and the grinding the face of the poor, will necessarily exist. Competition is a game of grab for all one has the power to get. Those that are in the game have the lion's share; those who are not, have what they get, but in a legal way, which "legal way" is as those who have the lion's share dictate, through their laws, which they call "legal" methods. This is also called *business*. One of the most unnatural laws of the whole competitive system is that which, legally, is called *money*, and is said to have the value that the government stamps upon it. The next law, just as absurd, is that this *money* has a value which is not stamped upon its face, but a value that can be placed upon it by a stimulated demand for it; this value to be whatever may be dictated by those who own or have charge of the lion's share of it. The "have charge of" phrase is put in to remind us that sometimes a country, when it reaches a state of abnormal corruption, just before it enslaves its real producers, places its valuables and

money into the hands of government protectors, such as national banks, for safe keeping, but when a citizen desires to use the property that is given to his protector, said citizen is charged the "customary usury." This is legal usury, and is called—by the Supreme Court of the United States—justice, equity, liberty and right!!! The cause of immoral gain, then, is the immoral use of the uses, and is actuated by the immoral love of money. This teaches us that the love of money is the root of this, as well as every other evil. Genuine money is the medium of exchange of uses and products. The money, which is thus fiat, has no value of itself after the fiat is placed upon it, and the exchange is made, only so far as the material of the medium, as a product for use, has an intrinsic value of its own. The fiat upon it rather diminishes the intrinsic value than increases it. For instance; a piece of pure gold has more *intrinsic* value than a piece of gold fiat with a government stamp, and alloyed with a baser metal.

Having deducted the cause of usury and immoral gain, we desire to see why it was invented. Primarily, usury and profit should have no place with brethren. According to Mosaic law, usury was not allowed with brethren, but from the stranger it was considered and taught to be lawful. Usury, primarily, meant interest; later it was considered illegal interest. When the Bible refers to usury, or when philologists refer to the meaning of the word, simply interest is to be understood. Is it right to take interest? If it is right to put your hand into another man's pocket-book or treasure-chest and take his substance without giving equivalent value in exchange; if it is right to produce or purchase a substance valued at five dollars and dispose of it, without labor, for seven dollars; if it is right to wager upon the supposed value of one pack or hand of cards against another pack or hand of cards, then it is right to take interest.

If we are yet living under the Mosaic dispensation, then, according to the Bible, it is right for the Israelites to be the bankers, usurers and merchants, and to exact usury, taxes, tribute, etc., from the Gentile world. They may lend, but they must not borrow. Moses taught the Israelite this law for self-preservation. Among themselves they were to take no usury, but of the Gentile they could exact it. What was the result? Solomon's kingdom was the wealthiest of his day, as the product of the observation of this law. If we are living under the Christian dispensation, then the following, which is the doctrine of Jesus the Christ, should be applied by those who claim to be Christians: "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest: for he is kind unto the unthankful and to the evil." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" To steal is to unlawfully take anything which belongs to another without giving equal value in return. So it may be concluded that the taking of usury is violating the commandment, "Thou shalt not steal." The remedy to be applied, by the Koreshan System, for the destruction of usury will be given in another issue. —Hirsch.

Immortality is the birthright of man through regeneration from God.

DIVORCE AND MARRIAGE.

Senator Kyle, of South Dakota, has introduced, in the form of a bill, another element into our sociological domain, that may not secure the desired congressional legislation, but will bring some very important moral questions to the consideration of the public. We hope that our "rising" Anglo-Saxon-American will now be able to obtain a clearer conception and recognition of the great moral law of the universe—free from the shadowing influence of narrow, selfish, and bigoted creedism—from the discussion that will ensue in the consideration of Senator Kyle's proposed legislation.

It is a very general principle of law that legislation does not make marriages. The principal object of legislation seems to be more specifically to protect certain legal rights, regardless of all moral law; but a glance at the medley of laws now existing in the several states, reveals the fact that said legislation is a good deal mixed, even chaotic enough to be made over into something "new." The so-called corner-stone of our American Republic, the home, often finds the so-called sanctity of marital relations most woefully violated by court decisions and laws that annul supposed holy alliance's and record the fact that moral, religious and would-be law abiding men and women are not only violating man-made laws, but God's laws.

We urge our intelligent and truly patriotic American people to read the moral law for themselves, in the light of a little common sense, and then dare to assert their conclusions. Let them read the fact that man was originally created in God's "image and likeness," a God man; also note the fact that there is no command to "increase and multiply" after man fell from his high estate in the Garden of Eden. We would also urge that our awakening Anglo-Saxons take note of the fact that there is a better remedy for the "burning," referred to by Paul, than the man-made relations of marriage. Of course, we do not deny Paul's statement that "it is better to marry than to burn," but do also reiterate the very solemn fact—that *it is better not to "burn."* The world must soon or later be influenced by the dynamic or psychic influence of the virtuous and exemplary Shakers, and other celibate societies and people: the writings of such men as Count Leo Tolstoi, and above all, the teachings and life of our own beloved Leader, Cyrus. Only truth will make us free.—A. S. L.

"Antiquity Of Christian Doctrines."

We quote the following from a "History of The Christian Religion" written, about twelve years ago, by Judge C. B. Waite, A. M. He spent about two years in the library of congress, studying biblical literature and the writings of the earlier fathers.

"The doctrine of an immaculate conception of an infant deity was not uncommon in very ancient times. Zoroaster was believed to have been born of an immaculate conception by a ray from the Divine Reason. * * * An ancient work entitled Codex Vaticanus, gives an account of the immaculate conception of Quexalcote, the Mexican Saviour. * * *. The title of Son of God was very common among the ancients, and at the commencement of the Christian era. St. Basil says, 'Every uncommonly good man was called the Son

of God.' When Apollonius, standing before Domitian, was asked why men called him a god, his reply was, 'Every good man is entitled to that appellation. * * *. The Trinity was an essential feature in the religion of many oriental nations. The Holy Ghost was the third member, under various appellations. In the Hindoo trinity, it was Siva; the other members of the trinity being Brahma and Vishnu. * * * This third person was the Holy Breath, by which living creatures were made. The Holy Ghost became visible in the forms of a dove, a tongue of fire, etc. The Holy Ghost was sometimes the agent in immaculate conceptions. In the Mexican trinity, Y Zona was the Father, Bascal the Word, and Echvah the Holy Ghost, by the last of whom Chimalman conceived and brought forth Quexalcote. When Sesostris invoked the oracle to know who, before him, could subjugate all things, the answer was, 'First, God, then the Word, and with them the Spirit.'

"Plutarch, in his 'Life of Numa,' shows that the incarnation of the Holy Spirit was known to the ancient Egyptians. The doctrine of the Word, as the creative power, is also very ancient. The Chinese bible states that 'God pronounced the primeval Word, and his own eternal and glorious abode sprang into existence.' According to the Zend-Avesta, it was by the Word, more ancient than the world, that Ormuzd created the universe. The ancient Greek writer, Amelias, speaking of the god, Mercury, says, 'And this plainly was the Logos, by whom all things were made.'"

All of the above only tends to show, as is taught by Koreschanity, that the genuine doctrines of a Christian religion, which will save humanity from sin, (not *in* sin,) has come down to us through ages of time.

Jesus, the Word, and Holy Spirit, (after his going away,) is the same creative principle—imperfectly referred to in the above, because seen but "through a glass darkly." The "dark ages" intervening since the last manifestation of the Word and Holy Spirit have almost entirely eliminated every true conception of the eternal creative power of the universe.—A. S. L.

A DELUSIVE HOPE.

It is singular how any intelligent student of the social problem can be so blind to the tendencies of the age as to cling to the delusion that a reversion to the day of small industries is still among the possibilities, remarks the *Journal of the Knights of Labor*. The whole drift of our time is toward combination and centralization—in finance, politics, industry, agriculture—in every department of social life and public activity. Yet the individualist—who calls the man who hopes that this concentration of forces may some day be directed for the benefit of the whole, a "visionary"—still dreams of reversing this tendency and getting back to the days of seven-by-nine workshops and neighborhood trading. *To-day*, an organ of individualism, has the following, which shows how ready the advocates of a rapidly-sinking cause are to clutch at the slightest straws:

More than fifty years ago Mr. Babbage predicted that if a new power were to be discovered that could be generated in a central place in sufficient quantities, and then distributed wherever it was wanted, the age of domestic manufacture would return. The huge factory would tend to disappear, and the small factory would multiply everywhere. It is in-

interesting to note that Mr. Cook Taylor, the English Inspector of Factories, in his new book on the modern factory system, expresses the opinion that a great change in the system is impending—that we are on the verge of the discovery of a power which can be distributed in workingmen's homes, and which will result in the return of the laborer to his cottage and to his family. Dr. Albrecht, a German statistician, quoting the statements of Factory Inspectors, that the introduction of small cheap motors has largely increased the number of small shops throughout the German Empire, also predicts that with the improvement of electric motors and the cheapening of electricity there will be a great increase of small shops, and possibly a return to the day of small industries.

A moment's thought would have sufficed to show the flimsy character of any hope of a return to competitive conditions based on the cheapness of the motor of the future. It might have occurred to the individualist *doctrinaires*, if they had not been so tenaciously wedded to their pet theory as to be incapable of considering the situation impartially, that the impelling cause of concentration and the merging of small industries into large ones is not so much economy in production as economy in distribution. In other words, it is not the difficulty in manufacturing cheaply, so much as the difficulty of obtaining a market for the goods when manufactured, in the face of ruinous competition, that is crushing out the small manufacturer and the self-employed artisan. And that difficulty cannot be overcome by any possible cheapening of the motive power. The small manufacturer, confined to dealings with those in his immediate neighborhood, no matter how cheaply he can produce, will always be badly handicapped in the attempt to compete with the large corporation or trust having control of distant markets and reducing expenses of distribution to the lowest possible figure by handling large quantities at a time. Moreover, the coming cheap motor, whatever its nature, will be relatively cheaper to the large than to the small user of power, even supposing that it is not—as it probably will be—monopolized like the existing opportunities. A return to individualism is fortunately impossible, and those who advocate it, instead of turning their attention to securing popular control of the resources and industries now in the hands of individuals, are, so far as they have any influence, prolonging the agony of the transition stage through which we are passing.

WORLD'S FAIR SUNDAY CLOSING.

GRAND MASS MEETING.

There will be a mass meeting at Central Music Hall, on Saturday evening, February 27th, to protest against closing the World's Fair on Sunday.

The meeting will be held under the auspices of the *American Secular Union*. All who are in favor of an open Fair are invited to attend.

Our government is founded upon the principle of the liberty of the individual. Let those who wish to attend the Fair on Sunday, be free to go. Why should they be compelled to stay away, in order to conform to the religious scruples of others?

All societies and individuals who wish to take part in the demonstration, will please communicate with our Secretary, Mrs. M. A. Freeman, 402 W. Madison Street, who will aid in making the necessary arrangements.

Tickets for seats will be free, but the seats will be reserved only until 8.15 o'clock, after which time they will be open to the occupancy of the general public.

Those wishing seats will apply at the office of Dr. Greer, Room 5, 127 La Salle Street.

Eminent speakers have been secured, and their names will be announced hereafter.

The exercises will be enlivened also, by a variety of excellent music.—*C. B. Waite, President of American Secular Union.*

CHICAGO, FEB. 6, 1892.

THE BOOK TRUST.

The American Book Company, which you no doubt know is a high-handed organization which has monopolized the book business of the country until people can hardly afford to send their children to free schools, has, we are sorry to say, its emissaries in the ranks of teachers, and some county superintendents seem to be contaminated also. This company has the people by the throat and our legislature, or at least the republicans, refused to assist us at the last session. We find by careful inquiry that books which are sold by the same company in Nebraska and some other states at 60 cents, and others that retail here at \$1.45 are sold there at \$1.25. How do you like it? Is it robbery? —*Mills' Weekly World.*

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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.

SOCIETY ARCH-TRIUMPHANT

of the Koreshan System meets every Tuesday at 7:30 P. M. in the parlors of the Koreshan Unity, 2 and 4 College Place. The first Tuesday of each month is the private meeting of the Society. None are admitted to this assembly but members of the Second Court. You are cordially invited to attend these meetings, where every phase of theological, scientific and sociological thought is discussed in an original, striking and convincing manner, through the application of law by logical methods.

The Church Triumphant of the Koreshan System meets every Sunday evening at 7:30 o'clock, in the parlors of the Koreshan Unity, Nos. 2 & 4 College Place. All are cordially invited to attend these meetings and hear Koreshan Theology promulgated.

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

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature and move in advance of the tidal wave of progress.

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is the official expositor of KORESHANITY, a new system of thought deriving its name from its founder, CYRUS R. TEED, who, in 1870, when the infallibility of the Pope of Rome was declared by the Ecumenical Council, received, by divine illumination, a knowledge of the phenomena and form of the universe, and of the true character and relations of God and man, based on the great science of correspondence (well understood by the ancients but now lost). When illuminated, KORESH, (Hebrew for CYRUS, hence the name KORESHANITY,) without previous knowledge of Hebrew and Greek, was made so familiar with those languages as to be enabled to read (and, by the aid of revealed science, to correctly interpret,) the Old and New Testaments, without the English translations that have so shamefully distorted the original meaning and intent of divine revelation, to suit the fallacious dogmas of a vitiated and fallen church, that many of the most essential truths of prophecy, of Christ's teachings, and of apostolic word are hidden from inquiring and truth-seeking minds. As "the shepherd, the *stone* of Israel," in fulfilment of Jacob's blessing and prophecy concerning the seed of Joseph, confirmed by the forty-fourth and forty-fifth chapters of Isaiah, CYRUS comes, in "the last days," the end of the Christian dispensation, when the sign is passing from the constellation Pisces into Aquarius, as the "man of sin,"—whom Christ prophesied would be revealed as a result of the declension of the church and of his own descent, through theocrasis or translation, into the sinful race—to lay the foundation of God's temple in humanity, and, as the SHILOH, "the sign of the Son of man in heaven," to gather into groups the twelve tribes of Israel (now re-embodied as Anglo Saxons) preparatory to the Lord's second coming "with power and great glory" in the one hundred and forty-four thousand sons of God, to set up his kingdom in earth in fulfilment of Christ's prayer. KORESHANITY, the fruit of the Mazzarothic cycle of twenty-four thousand years, just closing, illustrates the declaration in Ecclesiastes that "There is no new thing under the sun." As the Science of Being it promulgates the truths taught twenty-four thousand years ago, when humanity was passing—as it is now—into the Aquarian or Golden Age. To wit: FIRST. In harmony with the great law of analogy, that all life develops in a cell or shell, the earth is a hollow globe containing three atmospheres, and a sun at the centre, corresponding to the three spiritual atmospheres and Jehovistic sun, annunciated by the great Swedish seer, Swedenborg, who, notwithstanding the denials of so-called "New Churchmen" affirmed, while in a state of illustration, the truths of Koreshan Cosmogony in his "True Christian Religion," Sec. 76. SECOND. Alchemy, which modern scientific conceit fancies it has outgrown, but which the people in very ancient times cherished as a primary key of knowledge, reveals the great law of transmutation, or the correlation of energy, and the correlation of the elements of matter, through the operation of which the theocrases of Enoch, Elijah and Jesus were effected. If the science of alchemy were false there could be no evolution or life, because the conversion of all substances would be impossible. Through the principles contained in alchemical science the Messenger of God's covenant with Israel, now to be fulfilled, will soon be theocrasised by the concentration, upon him as a focal point, of the forces of love and hate generated by his friends and enemies, just as an atom of zinc is dissolved by counter energies in a galvanic battery. Such a finality, resulting in a baptism of the race, will be the product of the promulgation of the radical truths contained in these columns, which enrage a sensual, selfish, and Godless mankind. THIRD. The fact of unitary conjunction, by which men and women are reclaimed to the image and likeness of God in the culmination of each cycle, is the solution to the dualistic speculations of modern vagary. The biunity of man is the expression of the arch-natural man, or the fruition of the God-life in man. But for the law of unitary conjunction the book of Genesis is rendered a nonsensical myth. Man, in the beginning (of the cycle) was made in the image and likeness of the Elohim, gods (not Elohi, as translated). The attainment of biunism or man's unfoldment or evolution into a God—the ultimate destiny of all—involves the principle of immaculate birth, illustrated in the animal kingdom by the sacred beetle of Egypt, and exemplified in the human by the birth of Jesus Christ, the Lord, the cyclic fruit of the tree of life. Therefore, before men and women can be (re)created in the image and likeness of God, made *virgunes* (men-women), or sons of God, they must obey God's law, which Moses gave to the Israelites on two tables of stone, that they might come into the resurrection at the end of the Mazzarothic cycle, and be "redeemed from among men, being the firstfruits unto God and the Lamb." KORESHANITY declares the Mosaic law, and calls upon men and women to keep it. It involves, at this time, the celibacy of men and the chastity of women. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." It also involves a common treasury (as in the days of the primitive church) of those of one mind and one faith, looking for the coming of the Lord. This alone is loving the neighbor as the self. All other professions are counterfeits and hypocrisies. Out of the observance of this principle will grow COMMERCIAL EQUATION, which is the product of the application of the plumb-line of integrity to secular commerce, yielding an equitable interchange of products between producer and consumer, the banishment of fictitious values or the DESTRUCTION OF THE MONEY POWER, and the elimination of competism. Such is the mission of KORESHANITY to the race. It is the only system extant that can materialize Nationalism because it holds the keys to *organic unity*, which, in order to obtain, necessitates the re-binding of man to God by the blending of the rational, spiritual, and moral elements of human nature into a GREAT SOCIETAL BATTERY. This will be the realization of the kingdom of righteousness in earth, without the coming of which the race must sink into barbarism. Plutocrats may rage, religionists oppose, materialists ridicule, and devils persecute, but KORESHANITY AND THE FLAMING SWORD, propelled by an invisible, irresistible, deific force, like a chariot of fire, will rumble on, consuming the fallacies of centuries, revolutionizing human thought and practice, and planting the radiant banner of a triumphant Jehovah at the summit of Zion's lofty heights. Let all truth-loving men and women join the movement!