

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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SCIENCE.

COSMOGONY.

(CONTINUED FROM NO. 9.)

That the universe has form we may demonstrate by ten thousand proofs. Can we determine the characteristics of this form? The almost universal concept of the divine mind, or of the cause of all things functate and formate, is, that it is perfect. The mere belief that it is perfect does not prove that such is its or his character. The proofs of the divine perfection must rest upon an argument for which, now, we have not space. We may assume, however, inasmuch as such a belief is universal, or nearly so, that the divine mind, made up of the aggregations of all phases and qualities of love, and their correlate concomitants—these being the components of mind—is in a state of perfection, and that in the expression of mind into form it will manifest such expression as will involve the most of corresponding *formate* repletiness. The *sphere*, as pertaining to curved lines, and the *cube*, as to straight,—the one the type of *truth*, the other of *life*—are the two characteristic forms of integrality. The compromise of these is the spiral. Assuming that the cause of all things is replete so far as cause is concerned, (and we hazard the assumption because there is little danger of contradiction,) we then predicate, upon this assumption, the axiom that the complex form of the sphere and cube is the most complete expression of the divine power to formulate, and thus maintain that these characteristics of formation comprise the gen-

eral embodiment of the will and intellect of causation.

In a former paper we have shown the sphere or shell to comprise the outlines and limitation of universal form. All convergent lines from the circumferences of the sphere determine toward and terminate in the center, which must necessarily constitute the focal point of centripetal flow—the central point of contact of all material things. The physical universe being the formulated expression of mind, the astral center of the physical universe must comprise the analogical correspondent of the astral center of the mind of the universe. The physical universe is proximately moved by the energies of alchemical, electrical and magnetic action—forces generated by the very form and relation of the elements which enter into the constitution of the great cell or shell of generation. Remotely, it is moved by the mental energies that are above and prior in quality to even the unconscious or material forces; such as physical lumen, caloric, electricity, magnetism, levity, and gravity. Universal form and its correlate universal function are persistent, never having had beginning only so far as the modifications of time—by the break in continuity—mark the end and the beginning of periods, and denote timic aspect or that modification of continuity called time. "In the beginning God created," does not imply more than the beginning of a specific cycle, and such creation, or recreation, is manifest whenever a cycle closes in the beginning of a succeeding one. If function and form are correlate and persistent properties of perpetual being, (and there is a sense in which things were not created,) still the continuity of the universe must depend upon its recreation or creation in an existent form and function. This last is what is meant by creation.

Atheists, infidels, materialists, and spiritists may continue to rave and rant at the obduracy of man's adherence to what they may denominate a book of fables, it yet remains as an enduring monument of a never-fading glory of conception as far beyond the intelligence of the ranters as they are below, in descent, an ancestry from which they maintain they have degenerated. We mean, of course, the monkey, chimpanzee, and gorilla, of which modern atheism seems so proud to boast for ancestral origin. After thousands of years the Bible remains, the bulwark and citadel of towering strength, unaffected by the onslaughts of its enemies. Religious systems, founded upon false interpretations of the Scriptures, may rise and fall, but the truths of the Bible never—they are eternal.

INTEGRALISM.

Koreshanity regards the universe as one vast system, with such a perfect adjustment of parts as to embrace every department in a combination of co-operative unity and procedure, not merely as pertaining to the solar and stellar

realms, embracing the earth inhabited by man, but inclusive of mineral arrangements, and vegetable, animal, and human life. Man, both as to his individual and universal being, is the archetype of the kosmic structure and function. He is both origin and product of the integral co-ordination of universal mode and motion. The mind of man, inhabiting his organic form, is the positive pole of constructive energy, and the material kosmos has proceeded from his voluntary purpose and co-ordinate involuntary consociation. The laws of construction, with the potential and kinetic energies through which the depositions of circumferences are formulated and maintained, and primary and subsidiary centers pivoted, focalized, supplied, and regulated, correspond to the laws of organic unity consociating mind and body. The universe is the great ovum of integral incubation. In-cube-ation is the modification of the lines and forms of the cube and sphere, adjusted to the purposes of use in the integral economy. The chick is incubated (hatched) from the egg, the infant is incubated in the matrix. Humanity as a whole is incubated within the great cell or ovum of universal life and not, contrary to the universal law of development, on the outside of an uneconomic adjustment and compilation of matter, as men, throughout the world of boasted civilization, have been blindly taught. The forms of the incubated are but the modified adjustments of curvilinear and rectilinear motions and modes, or, as applied to man, he is the cell doubled upon itself, and the laws of mental and organic life correspond, in him, to the laws of motion and arrangement in the functions and emplacements of the physical kosmos. The unique and complex cell, with its correlation of circumference and center, is the expressed or evolved form of integral being, and the forms and laws of this kosmic integrality are the pattern of the integral government of man.

Freedom and liberty are words, which, in the mouths of the rabble, have no significance. Axillary and orbital motion, modifications of the compromise of centrifugal and centripetal fluxions of energy and matter, are the products of two physical laws, the principles of which are revealed in these phenomena of moment. These laws, though physical, originate from correspondential laws of mentality. Axillary momentum is the third moment of physical energy, and the direct product of the conflict originating in the impact of the controversial ascending and descending fluxions of energy. Effluxions from the center towards the circumference, and influxions from the circumference towards the center, meet at their points of concurrent and revolutionary moment in the product of their compromise. The revolutions of the great kosmic unity, called the physical universe, are motions resultant from freedom of action. That direction of motion which gives to us night and day, and the modification and variation, called seasons, originate in choice of action. Though these are involuntary and unconscious, as modes and moments of the physical universe, they proceed from the laws and activities of mind, and correspond to freedom of will and choice of will in the domain of conscious life. As freedom of motion, embraced in axillary and orbital revolutions, is the liberty to move by virtue of law and according to prescribed limitations and directions, so freedom of action, as a mental influence, must be governed by corresponding limitations and directions. As direction of motion is the result of de-

terminations of concurrent fluxions and specific compromises, so choice of action, which must originate in freedom of action, is according to the determinations of wisdom in the economic adaptation of uses to the ends for which uses are instituted.—K.

THEOLOGY.

The Christ of the Missionaries not the Christ of the Bible.

"The missionaries offer Christ. The problem, for Christians, is that the offer has met so little response. * * * The fact is that the Indians are not rough and fierce barbarians: They have heard of love and sacrifice, and they are waiting, we who follow Christ may think, for another side—the masculine side of our Lord's character—to be preached. 'What puzzles me,' said a young Indian barrister, 'is how you English conquerors can worship a meek Christ.' He had not realized the Christ whom Cromwell and our fathers followed into battle."—*Rev. Samuel A. Barrett, in Nineteenth Century.*

The secret of the failure of the people of India to receive British Christianity is that it is more British than Christian. It is Christian in sentiment but not in life. The reason that real Christianity, when it was on the earth, spread so rapidly throughout the then civilized world—winning to itself the masses everywhere, so that (about A. D. 100) Pliny in his letter to the emperor Trajan, said that, in the remote province of Bythinia of which he was governor, such had been the growth of the "new superstition," as he calls it, that the heathen temples had been generally closed for a number of years—was that it did not merely tell the poverty stricken and plundered masses of exemption from the hell of extortion and robbery in which they were then suffering, to be realized in some imaginary spirit world after they had completed their sufferings in this natural world, but because all real Christians possessed all things in common, and no one was allowed to suffer for anything, as millions in every professed Christian country and especially under rapacious British rule, do to-day.

Those simple-hearted people of India have never yet seen anybody "follow Christ" in reality, and if some missionaries appear to, in their own personal lives, they are not so stupid as not to perceive that the very means that serve to sustain them have been drawn from, or contributed by, those who have by usury, or some other form of robbery, extorted them from the labors of others, possibly from their own unrequited toil. That a conquered people who have been plundered by their greedy conquerors to the very verge of starvation, and sometimes beyond, so that a few of their favored subjects may revel in every luxury and vice, should be suspicious of the religion of their conquerors, ought not to be matter of great surprise. The confusion of ideas of a professed minister and follower of Christ who said, "My kingdom is not of this world" (age) "else would my subjects fight," that leads him to say, "the Christ whom Cromwell and our fathers followed into battle," but for the moral chaos now universally prevalent, would be something wonderful. A religion that does not save men from the hell of selfishness and greed now universally prevalent, is entirely unlike the religion that Jesus established in the world in the beginning of the Christian age. As that

was the planting of the divine seed which had first to die but was to ripen in the end of the age, we must naturally look for the return, now in the harvest in the end of that age, of the same state of affairs—socially and religiously—as at the beginning, only greatly multiplied, and perfected. As all the popular, professed Christians of the present do not follow Christ in their outward manner of life, but are selfish as other men, so neither do they partake of, or even believe in, his

INWARD, SPIRITUAL LIFE.

That life was the life of a virgin, or bisexual being like Adam before the fall, who was created in the image and likeness of God, male and female in one form. Being the Son of God, he “came down from heaven,” was born of God, and “Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this are manifest the children of God and the children of the devil.” The connection of the Greek text is that which is indicated above, and not as it is given in the common version. “But they who shall be accounted worthy to obtain that world” (age) “and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” “It remaineth” (there will come a time) “that both they that have wives be as though they had none.” This must certainly come to pass if there shall ever come the time of which John spake, when he said, “Beloved, now are we the sons” (Greek, begotten, not yet born sons) “of God, and it doth not yet appear what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is.”

When Jesus came as the seed, he came as a virgin, a bisexual, perfect being; when he comes multiplied in the harvest, some more of the same kind of beings will stand forth in the earth, in the 144,000 bisexual beings or virgins; just as in the wheat creation the seed is bisexual; the sexes are separated in the blossom, but in the ripened crop they are united again as in the seed. Clergymen and missionaries—“Having eyes full of adultery, and that cannot cease from sin;” and who do not even believe that anybody else does, or can, “beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man’s voice forbade the madness of the prophet”—offer a Christ to the world who is a mere sentiment, an abstraction, and not the way they walk, the truth they teach, much less the life they live, and then marvel at the smallness of the impression their emasculated gospel makes! I do not mean to charge that these men do not generally live up to the standard of morals they teach, which is woman’s condition under the curse which they have elevated into a sacrament, but I do mean that they do not recognize Christ’s standard of adultery, and utterly condemn and anathematize those who do recognize it and are living up to it, as he did. That standard of Jesus is contained in the sweeping and unmistakable words, “But I say unto you that whosoever looketh upon a woman” (any woman, wife included) “to lust after her hath committed adultery with her already in his heart.”

When the Sons of God stand forth, the bisexual, Adamic

race, created in the image and likeness of God—regenerated, or reproduced from the second Adam, who was a quickening spirit—and intelligent heathen men see in them Jesus as their way, their truth, and their life, they will no longer be “faithless, but believing.” Until that time, so far as modern Christianity is concerned, there is nothing but a sham and pretense in which to believe.—O. F. L.

SOCIOLOGY.

How Can Social Order Be Established?

[CONTINUED FROM NO. 9.]

There was one of the seven churches spoken of in Revelation against which there was no charge preferred. This was the church of Philadelphia, the church of brotherly love. Which-ever of the seven churches this one is represented by must control the other six and the four non-celibate communistic societies and be diffused among them, just as the six motory and four sensory centres in the brain are pivoted in and directed by one centre. How are we to designate the church of Philadelphia, and the messianic centre? The head of one of these churches must comprehend and, at the supreme moment, be able to apply the central principle of the celibate potency, or God life, THE LAW OF TRANSMUTATION, which governs life’s perpetuation. This is the central law because circulation, the fourth principle of life, controls the transformation of life’s substances, and their final depositure to flesh, hence circulation in the body illustrates the law of transmutation obtaining in the universe. The other six principles of life represented by the six churches are: first, ingestion; second, digestion; third, respiration; fifth, assimilation; sixth, incretion; seventh, excretion. The law of transmutation and the principle of circulation must be inseparably associated with the Philadelphia body because the name itself implies fellowship, and supreme fellowship and communion cannot obtain except through the operation of this law. Why? The sons of God—to come forth as visible, tangible personalities, the amplified body of Christ, to be kings and priests unto men when the kingdom of righteousness is established in earth—will be the supreme product of transmuting law, or the Deific expression of fellowship, because they will embody the biune, or two in one principle. They will be the rematerialized *virgunes* (men-women), the Elohim (Gods) referred to in Genesis as the creators of the world. Made in the image and likeness of God, they will be to humanity as Christ, who was our “elder brother.”

The church of Philadelphia and its head—who must be the focalizing center of the other six—will only be fully revealed through the demonstration, by the head of this church, of the *fact* of transubstantiation, the central law of life. Such an ultimatum can only be effected through martyrdom. A life must be sacrificed in propitiation for the sins of humanity, for “without the shedding of blood there is no remission.” It is not enough, however, that a life shall be sacrificed. That life, to embody the messianic principle, must be victorious over death, that is, must pass out by an incorruptible dissolution of the body, termed theocrasis or translation, illustrated during the Mazzarothic cycle by Adam, Enoch, Noah, Moses, Elijah and Jesus, who were six of the seven

pillars in the temple. The last or seventh will be that one of the church of Philadelphia to whom John referred: "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." This personality must fulfil Isaiah's prophecy: "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.*" This one cannot demonstrate his supreme leadership of the seven churches except through his sacrificial and theocrasial destiny as a result of the generation and precipitation upon himself of the love and hate of the world consequent upon the promulgation of those doctrines, the comprehension and application of which are essential to the demonstration of the transmuting law. If the one aspiring to wear upon his vesture "the name of the city" falls short of the sacrifice of his life—at the hands of his enemies—for humanity's sake, he must necessarily fail to embody the messianic principle of the age. But one of the seven centres can culminate in such a climax because the circulatory or transmuting principle is the only one of the seven that involves it. Such a consummation will be, in this the beginning of the Aquarian age, the sowing of the divine seed in humanity, or the appropriation of divine doctrine by humanity. As exemplified by the theocrasis of Christ in the beginning of the Fish age and the perpetuation of his doctrine for nineteen hundred years, such a dissolution or transmutation of substance is the only way of revivifying a dying humanity. **THIS IS THE BREATH OF GOD**, which if a man appropriate he shall never die. Upon this climax rests the hope of the world.

We have now announced the primal importance of celibacy and chastity in the establishment of social order, and the final object to be attained as a reason for their observance; have explained the power of the seven celibate bodies—the legitimate and equitable practitioners of sexual commerce—and the reasons why they must be the fundamental factors in building the new order in society, and have indicated the messianic law and office to obtain as a result of the formation and combination of the seven churches.

As stated at the beginning of this dissertation, a recognition of, and obedience to, Christ and his teachings as the consummate expression of Jehovah, the Creator of the universe, is the first essentiality to the building of the new temple in humanity. **CHURCH COMMERCE, SEXUAL COMMERCE AND SECULAR COMMERCE** are inseparable, but sexual commerce is the central sphere of the three, hence we have treated of it first. A radical effort toward the true establishment of sexual commerce had first to be projected. The messianic idea or a true concept of church commerce is the product of the appropriation of the God seed in the celibate bodies, without which a messiah for this age would not have been possible. Where there is not a correct conception of one of these commercial spheres the whole three are wrong; hence, to-day, the world, as regards theology, sociology and political economy, holds entirely fallacious views. **COMMERCE IS THE CENTRAL PRINCIPLE OF LIFE**. It is only a broader term for transmutation or circulation. How, therefore, can man truly comprehend the

meaning of the word commerce when he cannot make an application of the law of transmutation or does not fully understand the principle of circulation? In connection with the church commerce modern Christianity has erected a three-headed God which Elder Gates, of the Shaker society, appropriately calls "The three old bachelors." This is no irreverence, for the reason that fallacious ideas should not command respect. In the body we have a heart as the center of life. Could this body perform its functions with a three-headed heart? How then can true church commerce obtain with a three-headed God? In Paul's epistle to the Colossians he clearly annunciates the true principles of church commerce: "For by him" (Christ) "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist; *and he is the head of the body, the church,*" yet the modern church insists that there are three heads to the body, and thus clings tenaciously to a fallacious concept of church commerce.

(CONTINUED.)

FASHIONABLE CORRUPTION.

Those receiving the most outward attention and consideration under the present abnormal and chaotic social status are admittedly the wealthy. Those able to expend at least thirty-five thousand dollars yearly for living expenses are properly equipped for society's best circles, always presupposing, of course, that they possess ordinary cultivation. At least this is the law as laid down by Mr. Ward McAllister, the lion of the fashionable society of New York. We must as implicitly abide by his dictum in such matters as we would by that of the world-renowned Sullivan in affairs pugilistic, or by that of Talmage in matters acrobatic. We are expected to look up to these people who have gained prominence by wealth. We are told that they are the product of the law of the survival of the fittest, and, therefore, since money is the only thing that appears to survive nowadays, that we must revolve around such social stars and pay that obedience to them that was rendered to a feudal lord by his serfs. Is this view of the situation true or false? Under the present regime can any other consistent conclusion be reached? Does any one to whom the old system is acceptable regulate his conduct to conform to any other edict? When the very offices of state are held and controlled by the wealthy, must not the people, if they would be submissive to the powers that be, accept such an ultimatum? Thus it was in the declining days of Rome. Did not the people then accept the mandates of the plutocratic usurers as the court of last resort? The five thousand dollar salary of a congressman which was once regarded as ample compensation for national legislative services is now looked upon as a mere pittance, and cabinet officers with their eight thousand dollar government stipends find it necessary to spend twice that sum in order to keep up with the ordinary demands of "fashionable society." Men of passing integrity and good sense in public life have affixed their seal of approval, or, more properly, have bowed submissively to this demand of a moneyed aristocracy which has signally demonstrated both in church and state that it rules

with imperial sway. Even the pious Wanamaker has demonstrated his allegiance to such rule by his lavish expenditures and sumptuous receptions at Washington. Ministers seek out and cater to this money oligarchy. Beautiful and accomplished women have illumined it with the halo of their loveliest smiles and kisses. In short, that power emanating from London that controls governments, commerce, churches and customs is confessedly the arch-dictator of the world. Who dares to deny it? It sets the fashion. It makes the laws. It manufactures the morals. It brings kings, princes and presidents to its feet, and makes the aged bishop with his mitre tremble. **MONEY IS KING.** It is the centre around which all revolve.

Society, having paid full homage to its liege lord, should now take note of the latest scandal involving "fashion." New York society is greatly shocked to learn that Mr. Edward Parker Deacon, one of Boston's wealthiest and most aristocratic citizens, has just shot M. Abeille, in Paris, whom he found in Mrs. Deacon's bedroom. Mrs. Deacon, according to society's Warwick, Mr. McAllister, "is a woman of the highest possible social position. She was received by fashionable society abroad as well, perhaps, as any other American woman that ever went to Paris, if not better than any other. Two years ago she and her husband spent the summer in Newport, and received every attention. Mr. Deacon spoke at that time about returning to America permanently. Their position abroad, however, was of the most enviable kind, and Mrs. Deacon, perhaps, was unwilling to give it up. They have any number of the warmest friends both in this city and in Boston, where Mr. Deacon came from." We simply quote the case on account of—what the world would call—the unassailable position of the interested parties, so as to show how sensual and corrupt is the accepted standard of society. While this one exposure has occurred, how many similar affairs do you suppose have transpired without public cognizance? Every one accepting the competitive system and the established church creeds must yield assent to the social conditions obtaining under them. A chain is no stronger than its weakest link, and the foregoing casualty in this instance does not give expression to its weakest link. It is a chain forged in the fires of hell, and moulded with modern Christianity, and is rapidly dragging governments and civilizations into the abyss of chaos.

"And there shall be a time of trouble, such as never was since there was a nation even to that same time." "And many of them that sleep in the dust of the earth" (the mortal body) "shall awake, some to everlasting life, and some to shame and everlasting contempt." "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

IS IT A JESUITICAL MOVE?

David B. Hill has, in pursuance of a carefully prepared program, been named, by the New York state convention, for the democratic presidential nomination. The wires have been carefully manipulated, and the result has been what was anticipated. Cleveland, without the support of his own state, will stand little chance of receiving the nomination. Cleveland is not politician enough. This is the day of shrewd

politics, and the man who makes the best politician will realize political preferment. There is no longer observed in political conventions any spontaneous or popular expression that may emanate from the people, and the fact that Cleveland is the choice of the mass of democratic voters will be a matter of no consequence in the formulation of the action of the national democratic convention. But, really, is not this man Hill an exceedingly tame fellow, intellectually? His speech delivered before the New York convention, accepting the honor which its delegates conferred on him by voting to stand as a unit for him on the first ballot at the national convention, is quite prolix and mediocre in character. Such, however, is the quality of the men now being pushed to the front—tricky and shrewd, but barren in point of genuine intellectual capacity. They are the product of the times and fittingly represent the ruling sentiment.

Let us have a care, however, lest we hoist the Jesuitical flag at Washington in elevating this man Hill to the presidency. Note the significance of the following sentences in his speech before the convention, sentences that were doubtless addressed to Tammany Hall, which virtually controlled that gathering, and is solidly Catholic in sentiment:

"With what terms shall I acknowledge this official act, my fellow democrats, which, instead of pointing to some new, untried career, might amply reward the great cardinal whose 'Lead, Kindly Light,' has touched the hearts of all christendom? Let my gratitude humbly borrow this worthier response than I myself could ever frame to the great democracy whom you represent."

If this is not a direct and open bid for the Catholic vote as the controlling power of democracy, we do not know what else it could be termed. Indeed, it looks very much as if Jesuitism—which has just established, at great cost in Washington, what it is pleased to call a "university" but which may be conveniently converted some day into a vatican should Cardinal Gibbons become pontiff—is again laying its wires very carefully to secure a legate in the executive mansion. With such a purpose consummated, and an American pope a reality, Romish supremacy in this country might be an assured fact were it not that modern society has spent its force, and must now go to pieces in order that it may be reorganized.

Jesuitism will play no part in this reorganization, although it thinks otherwise. This power, which has directed Catholicism for centuries, can be depended upon to soon show its hand politically. It will make a bold move in the culmination of its power, but Koreshanity is alive to its machinations. Koreshanity, not Catholicism, will be the instrument for the establishment of social order when the coming revolution has spent its force. Church and state will again be united in civilized society, but not by Catholicism. It is, as declared, the mother of the harlots, and, like its daughters—the Protestant churches—it must go with the closing of the Christian dispensation and Mazzarothic cycle.

A new religion dawns!

THE SHAMELESS CHURCH.

Whene'er I see a splendid, untaxed church arise,
With tower or steeple reaching for the skies—
I know the holders of its restful pews
Crowd thrice their number into slums and "stews."

—Clinton Loveridge, in *Twentieth Century*.

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 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.

What Does The Woman's Rights Movement Mean?

Yes, tell us, you sages and philosophers, scientists and evolutionists, what it means! In all that has been recorded in history, or even been handed down in legend, can you point to anything like it before attempted by woman? Just consider the scope of the movement in its most public and pronounced effort only, the effort for civil rights equal with man; the determinate purpose, held by thousands of women foremost of their sex in intellectual development, to free woman from man-made restrictions, and to give her equal voice with him in the regulation of all secular affairs in order to better conditions not only for her sex but for all humanity! Then consider that the demand for civil rights is but a *part*—the most external part—of the real animus of the movement, and what does it all mean?

It is too great a movement to be lightly passed by as a whim, or fad, or notion. It means *business*. It means the accomplishment of all and more than all that it now demands. It means the development or evolution of the woman of today into her full and perfect womanhood, when she will reach her full majority, her true and *normal* sphere. The efforts she is now making are the results of mental growth that urge her (not always in line with her *present* happiness) to advance towards the position to which such growth entitles her. It means that she will be *free* to maintain such standards of morality, in her own life, as her conviction of her rights and duties impels her; and that man will be obliged to

conform to *her* standard of morality, instead of having a different and lower one for himself. This will, of course, involve the elevation of man also; this is another part of the ulterior motive of the woman movement. Whether or not man fell through woman's agency, he will be elevated by her effort. Let him consider that when he ridicules the efforts now being made by woman.

Woman will evolve or advance through the maturity, in her own mind, of the law of chastity, whereby she is enabled to comprehend all that chaste life can bring to herself, and to the race through her. Man must evolve through the same law, but when we consider the difference between the moral standards of man and woman, we can easily see that this law would be more "making a virtue of necessity," hence more slow of development, in man than in woman. So it is, that in this he must be led, if not compelled. Yet that there are men (a blessed few) who advocate and respect *all* the rights of woman, goes to prove that this law is touching them too.

To those who wonder what will be the next step to be taken by humanity, we would say, a step that will lift them into the highest *use* of their minds and bodies, and develop in them true manhood and womanhood; and the impulse to this step will be given by woman.—A. M. M.

THE WOMEN OF LONDON.

Their Curse Is Drink, Resorted To By All Classes.

Here at a moment's glance you may see the distinctive curse of London's poor. The women drink. Mothers, daughters, sisters, wives, grown women, children of tender years—the gin shop is open to all, and all go to it. Nowhere in New York did I see or hear of women, not utterly abandoned, habitually frequenting saloons. Nowhere in London is there a public house but the women will be as good (?) customers as the men. It is impossible to overrate the influence, the soul-destroying influence, this has had upon the homes of the poor, for it is by this, I am convinced, that the idea of right and wrong has come to be hopelessly confused, where it is not absolutely lost. It is not uncommon to find a mother, who since marriage has been a faithful wife, and perhaps before that a virtuous girl, looking on with indifference while her daughter "goes on the streets" and is lost in the unnumbered legions of victims hourly sacrificed to the demon of vice. She may regret the fact, as a mother in a wealthier station might regret her daughter marrying beneath her, but there is no shock, no natural horror, at the wanton marring of God's fairest handiwork, a woman's soul. In our long worship of mammon, the shame of poverty and the shame of sin have got confused; to the poor in their misery the burden of disgrace is but a slight addition to the load they already carry.—Lady Henry Somerset, in *North American Review for January*.

The woman who, because of material poverty, considers herself inferior to her rich neighbor, is inferior, or else she has been wrongly educated. Wealth is an accident, but refinement and self-respect are among the cardinal virtues.—Eleanor Kirk's Idea, in *Chicago Woman's News*.

One Phase of the Divine Mission of Woman.

This little sphere, in pristine youth,
Tho' to perfection nearly brought,
Still something lacked, to make in sooth,
That perfect home the Maker sought.

Transplanted from the realms above,
Adam, of godly form and mind,
Reigned, o'er his kingdom new, with love,
Yet longed for that he could not find.

With sympathy the Architect
Divined his cause of dire distress—
And sent an helpmeet to perfect
His earthly peace and happiness.

A helpmeet, mind you, not a slave;
A queen, a priestess, if you will,
With him to stand, with him to brave,
Whate'er betide of good or ill.

Though to perfect a noble plan,
She fell from favor, Grace Divine,
With justice free, removed the ban,
And bade her found a royal line.

"Thy seed," take note, the woman's seed,
"Thy seed shall crush the serpent's head;"
By her enslaved—by woman freed!
Mankind to life e'erlasting led.

Descended David's royal line,
Mary, thrice blest of all thy sex,
We count thy mission all divine,
And to thy cause ourselves annex!

The cause of woman! Her to raise
To equal plane with brother man,
As helpmeet, friend; with meed for praise,
According to the great, first plan.

—Julia A. Macdonald.

The Reason Why.

Until women are granted the privilege of voting for all the officers to be elected, and not restricted to the choice of members of school committees, their interest will not be great enough to bring them to the polls except when there is some important question at issue in relation to the schools. This is reasonable. Male voters act in much the same way. At the same time there is no doubt that the neglect of women to make use of the ballot, so far as the right to use it has been given them, weakens the demand for full suffrage.—*Boston Commonwealth.*

A Power For Righteousness.

"The sex which is first in the Sunday School and last in the jail, which is most strongly represented at the church, and at prayer-meetings, and at the missionary meetings, and most feebly represented in the liquor saloons and tobacco shops of the land, which does the least of the world's preaching and the most of its practicing, which makes a poor figure in a battle between Christian nations, and a splendid figure in a battle between right and wrong—such a sex forms a very large part of the power that makes for righteousness. To turn this purifying stream away from politics is equivalent to asserting that politics have no need of righteousness.—*Wives and Daughters.*

A healthy race is not a possible product of enforced and ignorant motherhood.—*Helen M. Gardner.*

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.—*Hindu.*

Go And Teach The Word.

Even the much quoted Paul, on one occasion, changed his mind concerning women teaching, while in the presence of the pure and lovely St. Thecla. As evidence I quote: "Then Paul took Thecla and led her to the house of Hermes; and she related to Paul all that had befallen her in Antioch, insomuch that Paul greatly wondered, and all who heard were confirmed in the faith." Here was a woman "speaking in meeting" in the very presence of Paul. "And then Thecla arose and said to Paul, I am going to Iconium," and Paul said "Go and teach the word of the Lord!" Hermes compared the growth of the world to the building of a tower, where young men and maidens work in unison at the building, or, as Jesus said, when the two shall be one, neither male nor female. The early Christians kept sacred the twenty-fourth of September in memory of Thecla. Paul was a great teacher, but there seems no good reason for making him the head of all things, and if, as he wrote, "Whatsoever things are true and of good report, and chaste, and just and lovely, these things do," there seems nothing so appropriate as for a loving woman to preach the gospel of peace on earth. And Paul learned that at the house of Hermes, but the record of it is brief, and little known.—*A. W. in Woman's Tribune.*

To the inventions of women the world is indebted for a street sweeper, an improved method of heating cars, a chain elevator, a reaper and mower, a machine for feeding cattle on cars, a fire escape, the paper bag, an ice-cream freezer, and a perambulator, yet she will get off a car backwards.—*Chicago Woman's News.*

ONENESS.

On the bosom of the Father,
Have I dwelt for aye and aye;
In His loving arms enfolded,
All unconsciously I lay,
Till His gentle voice awoke me,
Saying softly, "Child, arise!
Turn thy face; "cease now thy dreaming;
Know the power that in thee lies."

Then, at first with fear and trembling,
Slowly did my senses wake.
And life's idle, listless fancies,
Gladly did my soul forsake;
Then I caught a glimpse of glory
Passing splendor of the sun,
And I heard the same voice whisper,
"Learn, my child that we are One."

Soon the voice grew strong and stronger,
And familiar accents bore;
And its tones grew sweet and sweeter,
Listening to it more and more;
Thus He told me He had given,
All He was and had to me;
Seamless robe of righteous beauty,
And the crown-ring victory.

Close I drew and ever closer,
Till His face I plainly see;
Then with outstretched arms most tender—
O, that kiss of unity,
Sounding forth our ever Oneness—
I in Him and He in me,
No more dual, but the unit—
Seal of immortality!

—Hannah More Kohans.

A Card From Dr. C. H. Thompson.

EDITOR DEMOCRAT:—Miss Chevaillier having seen fit to address you a letter for publication in regard to our townsman, Mr. Harris, invites a reply.

Mr. Harris will not go to the public press to vindicate himself, but he will appear before the proprietor of the DEMOCRAT or *Republican*, or any gentleman, or any number of gentlemen, his townsmen, and in the presence of Miss Chevaillier will give the reason for her attack upon him and the people forming the family at Fountaingrove. Or he would most cheerfully give a grand jury of Sonoma county every facility in his power to properly investigate the manner of life at Fountaingrove.

I have no financial interests at Fountaingrove. I have no faith in or sympathy with Mr. Harris' philosophy or religious belief. Mr. Harris has never tried to influence me in that direction, and I am satisfied in my own faith. But I am glad that I live in a country and in an age when it is not considered criminal for a man to exercise his religious faith as he pleases.

Now Miss Chevaillier criticises Mr. Pearce because he lives at Glasgow, and is not qualified to speak of the morality and practices at Fountaingrove. I will say this to satisfy Miss Chevaillier, that I have lived at Santa Rosa sixteen years. I have been the family physician at Fountaingrove for fourteen years. I have seen Mr. Harris in sickness and in health. I have seen him when joyous and gay, and when death came so close to him as to take almost his heart's blood—his wife, and he is always the same, a gentleman of exalted mind, trying to bring others to the same exalted level as himself, and one who strictly tries to follow the Golden Rule.

I have been into every apartment on the premises; I have treated every member of the family, and I have *known* intimately Mrs. R. P. Clark and family ever since they came to Fountaingrove, and I have *known* her daughters since girlhood, and I *know* she would not permit herself or her daughters, Misses Eleanor and Gertrude, to live in an immoral atmosphere.

Mrs. Parting and family I have known *intimately* since they came to Fountaingrove. They are of the great upper middle class in England. Mrs. Parting is a woman of superior attainments and of a strong moral character, and has not put one dollar into Mr. Harris' hands. She holds a first mortgage and notes on the real estate of Lay, Clark & Co., worth at least five times the face of the mortgage, as the records of Sonoma county show, and if Mrs. Parting wished, she could in twenty-four hours dispose of her securities and take her departure for her native land without the loss of a dollar.

The daughters, three of them, Misses Florence, Edith, and Alice, (Miss Chevaillier never saw but one) are *all* accomplished and trained by their mother in all those traits that go to make noble women. Two of the girls are *indeed* skilled artists not to be surpassed in the Golden State, and those that possess a picture from the brush of either of them are to be envied, and they can and sometimes do bake their own bread, and good bread too, and do sort the clothes for the gang of Japanese to wash, but that is nothing; none of the family deny that they work. I *know* that they work.

I *know* that there are no idlers in the family. All have something to do when well, and when sick all are nursed by loving hands. And in closing will only say that I *know* of my own *knowledge* that immorality in any form would not be tolerated by the least member of the family at Fountaingrove.

Very truly yours,

Santa Rosa, Feb. 16.

C. H. THOMPSON, M. D.

Miss Chevaillier's course bears unmistakable indication of speculation on the reputation of Mr. Harris. It looks as if she depended upon the popularity of his name to foist her own into notice. She is unquestionably "on the make" but she cannot succeed in building upon the downfall of one who will not fall merely because she determines it.—K.

Has Been With T. L. Harris.

MR. EDITOR: "One of my Shaker friends at Union Village, Warren Co, O., kindly sent, amongst other reading matter, a copy [No. 1, Vol. 3.] of your publication which contains a few remarks bearing on the character and conduct of T. L. Harris as promulgated by a Miss Chevaillier. I feel truly grateful to you for the Christly spirit with which you deal with this matter. It was my privilege to have a residence of several months with the "Brotherhood of the New Life," when that organization had its pivotal centre at Salem-on-Erie, (Brockton,) Chautauqua Co., N. Y. During that period I had social intercourse with its members and leader, Mr. Harris; justice to that community compels me to say that the most scrupulous Shaker might have lived there without the least fear of "losing his faith."

The "sense of chastity" is as a wall of fire to protect the truly loyal, and as a scorching flame to the unfaithful that may dwell amongst them. I have no motive in writing you in regard to this "evil report" beyond that of giving my experience, that the truth be not hindered and that fair play may have its effect."—*Frederick Heaton, Washington, Pa.*

HIS BRIGHT FUTURE.

"Cheer up, friend," said the parson to the dying editor, "you have a bright future before you."

"That's what's bothering me," gasped the editor. "I can see it blazing."—*Atlanta Constitution.*

Fidelity's Reward.

My Brother, I'm reminded,
As we glide from day to day,
Of thy truth, thy faith, thy kindness,
And thy ever cheerful way.

And while you do your duty,
While you toil from day to day,
May there come sweet thoughts of gladness
To cheer thee on thy way.

And may that insulation
Of protection be thy shield,
To keep thee from all danger,
Till the truth shall be revealed.

For truth will surely come to thee
If faithful in the cause
Of truth, of justice, and of right,
In working out God's laws.

—O. F. T.

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.

How Can Usury Be Destroyed?

Human selfishness and greed cause man to invent ways, means, and schemes to get something for nothing, to absorb that which rightfully belongs to another; it may be power, glory, wealth, or pleasure. In order to get something for nothing, there must first be a pretence of giving equal exchange. In order to establish a system by which this may be successfully done a thing called money must be invented, which every one must have. To this base a fictitious value must be given, a value that is changeable, liable to fluctuations. A government is called upon to establish the iniquitous plan of making money of different grades and qualities; taking, for instance, sixty-seven parts of silver to equal one hundred of gold, etc. After the laws of a country are so established as to call it right to make sixty-seven cents become one hundred cents, it is possible to make one cent one hundred cents; for, as soon as the departure is made from the standard, conditions may cause a fluctuation that may become excessive or diminutive. Then it becomes right to gamble in values of any kind, and the usurer hoards up his ducats. It becomes right to sell a value that is one thing, for whatever it brings. It becomes right to ask a price for the use of even fictitious uses or values.

Our government officials and lawyers usurped the privilege of the people of this country when they instituted the power to give or sell any of the lands to individuals or corporations, especially corporations of foreign countries. They sold the birthright of the American for a mess of pottage, thus committing the same crime that Esau did. These conditions have now reached a very critical state. What is the surest and best means for their destruction? When a rich man desires information from those who make and sustain these unjust relations, he calls upon the "legal profession" for their opinion. The first thought of the lawyer is the silent mental query, How much is there in the deal for me? If there is enough, no matter how many poor will be down-trodden by the enactment, the lawyer sees to it that his valuable opinion is sustained by the honorable court, the result being that the usurer and lawyer enforce their claims and receive them. If the poor man desires an opinion, he but opens a snare unto himself by unfolding his wishes, for the laws are then made more binding than ever upon him, so that he

dare not even grumble! if he does he is termed an anarchist, or one who would destroy the "equitable laws" (?) of the nation!

We find then that the center of all activity is COMMERCIAL INTERCHANGE. What we need, then, is EQUITABLE COMMERCE. The only method by which equity, equality and justice can be established is the destruction of fictitious values. Establish a true standard of value, from which to calculate the merit of every other product and use. Land should have no valuation. Resources should be the wealth of the nation. Money should be simply a medium of exchange. Usury should be rigidly prohibited by an iron-clad law of enforcement; equal value of one thing to be exchanged for equal value of another desired thing.

Education of the masses into their inherent power, their divine right to equitable laws, the knowledge that the United States of America belong to the people of the United States, after declaring their intentions to support and uphold its constitution and obey its laws, is essential. Teach them that legal or illegal thievery, by the vidual, state, or country, is a thing to be abhorred and abolished. Teach them that to the producer belongs the wealth. "He that will not work and produce, neither shall he eat." Teach them that they can have just and righteous conditions by rightly desiring them, and forcing their servants, the legislators, to make them. Teach them that the ballot is mightier than dynamite. Teach them that the country is run by a lot of usurers, vampires, false protectionists, usurpers, and rascals. Show them their ignorance, that they are not such a grand noble sixty-two millions of the most enlightened people of the world. Show them their true law-giver, him who can, by the Flaming Sword, cause the truth to go forth and impregnate whomsoever it will with the same law that was thundered from Sinai, amidst the thunderings and lightnings of Jehovah, giving to the obedient man the narrow way that leads to life eternal, but death to him who disobeys.

A complete unfoldment of the Koreshan System of Equitable Commerce can be had on application. It is the only true solution of the great political and social questions of the day, the enemy of fictitious values, the only practical plan of reconstruction on the basis of righteousness and love to the neighbor.—Hirsch.

FEED THE "MASSES" TRUTH.

'The common people heard him gladly.'

When any of our orthodox friends do speak out boldly and fearlessly for the Royal Law of God, "in touch with common humanity," we love to herald the fact and encourage others to do likewise. Below we quote the commendable sentiments of Rev. Conrad Heney, delivered before the Baptist Social Union banquet, lately held at the Grand Pacific Hotel, Chicago.

"Christ's mission was to heal the scars and soothe the aches, and fill with joy the great every-day world. To do this he placed himself upon a common level—in touch with common humanity. The voice that shattered the power of death was beautiful with common humanity. The being who awed the very heavens and shook the mountains of Galilee was a common man. From the manger until he stood in the temple he

was an example of common humanity. From the mitred priest to the horrible Golgotha this Prince of Peace knew humanity; he knew his fellow man and lifted him to God on high. From the very time of Christ to the present time Christ's divine idea has been sinking into oblivion. Popes have even scorned to permit kings and princes to crouch at their feet. In present days even we preachers read beautifully written little essays to move hearts that can be touched by nothing less than fire. The only way to move this great world is to get its love and devotion. To do this you must live shoulder to shoulder with the people. Not the ordination of a Bishop—nothing but the fellowship and love of the masses can bring this people to God.

"Do we preach as plainly as the master taught? His gospel was a simple response to the needs of the human soul. His disciples have piled up a contradictory heap of dogmas that resemble God's teachings as much as stage thunder resembles the artillery of heaven. (Applause.) This is why the common people heard Christ gladly, but are not particularly anxious to hear his ministers to-day. The common people have no time for theory. To ask these poor people, whose lives are long, dreary chapters of weary struggle, to leave their homes and come to hear a smooth-faced boy sandwich a theological essay between the chapters of a concert is asking far too much. (Laughter and applause.) This is not what they want. When this is all they get in the churches, what wonder that they go to the theaters, dance-halls, anarchistic meetings, beer gardens, and anywhere else that they can get a surcease from their daily cares?"

Chicago and other large cities are overrun with crowds of idle men; the Bridewells and police stations are full; hospitals and alms-houses crowded to suffocation, while all the churches are vieing with each other in the production of "drawing" evangelistic or revival services where emotional appeals are made—midst soul-stirring musical programs—to "Come to Jesus!" Come to our church, by our altars. When, after a time, our soul goes out for fellowship, brotherly love, and perhaps a little financial assistance for present urgent needs, we are very apt to wake up from our emotional paroxysm to a realization of the fact that all the brothers and sisters are not "in touch with all humanity," seem to be devoid of love, are not inspired with very much financial charity. Many, very many have learned this lesson, as we state it.

Infidels and unbelievers greatly outnumber the mixed aggregations of the church members, without any reference to the unbelievers that partake of the ceremonial sacraments, not in "spirit and in truth." But midst this great abomination of wickedness and fulness of evil we can see hopeful signs of an incoming era of better things. The unions, alliances, and other brotherhoods outside of the churches begin to reflex the true spirit of the real christianity that feeds the hungry and clothes the naked, bearing one another's burdens, thus fulfilling the Royal Law of Love.—A. S. L.

INGRATITUDE.

It has been truthfully said that "of all crimes, ingratitude is the greatest." There are three great virtues; faith in God, hope in God's promises, and charity toward our fellow man. Of these three virtues, charity is said to be the greatest. We may realize the abomination of an evil by the knowledge of its directly opposite quality and condition. If charity is the greatest good, its opposite, *ingratitude*, is the greatest evil.—*Hirsch.*

Church And State.

If the alliances, unions and other brotherhood orders secure all that they claim to seek in the domain of exact truth and justice, and establish the Fatherhood of God and Brotherhood of man, which they so fluently talk about, would we not have what the prophets and apostles tell us is "pure religion and undefiled before God," minus the forms and ceremonial work? If the forms, ceremonies and other pageant nonsense, invented by the hierarchy of priests to fascinate and awe into obedience, were eliminated from what is now called religion, would it not leave us more free to comprehend the real purpose of living? What does the "Brotherhood of man" signify but an unselfish condition endowed with a spirit of love and wisdom that would make our neighbor's interest identical with our own? Thus can we fulfil the law of love to the neighbor.

Is it not very plain to be seen that truth, operative in both church and state, makes them one and the same—a new kingdom in earth as it is in heaven? For ages church and state have battled for authority while groping in darkness for truth. But the greater battle was for authority without truth, no matter how, and to-day the mass of humanity has no use for truth because it interferes with the authority, or the ego of those who are not the "elect of God," begotten of God for the new kingdom. The spirit of antichrist, spoken of by John, is still in the world, denying that God hath come in the flesh, denying that the Son of man was the Word, the Truth, and the Light, denying that when "He, the spirit of truth is come" it must be in the embodiment of a son of man. When the world learns that man—the perfect man, the whole man—was created in God's image and likeness, a God, then will the world understand that the authority of church and state is one, and every man is a law unto himself, free indeed!—A. S. L.

McGlynn And Romanism.

Here is the latest from Dr. McGlynn:—When I was ordered to go to Rome, some years ago, the order was coupled with an order to make a written retraction of the political and economic doctrines which I had preached. In a word, my case had been prejudged.

The United States is a missionary country, and is, therefore, controlled by the propaganda. Cardinal Simeoni, the prefect of the propaganda, was prejudged against me. He died a few weeks ago, and Cardinal Ledochowski was appointed in his place,

Archbishop Ireland, of St. Paul, reached Rome two days ago, and I expect soon to be invited to a conference in Rome. I have every reason to hope that I will be restored to the ministry without retracting the political and economic truths which I have preached and still preach.

But will the Doctor retract what he has said of Leo, of Corrigan, of the ecclesiastical machine? It seems to us that a man who has said what Dr. McGlynn has said of the Roman catholic church never could stand beside its altar again as a priest without being a coward or a hypocrite.—*Boston Investigator.*

Words, only Words.

Colonel Robert G. Ingersoll made an eloquent and thoroughly characteristic speech at the dinner of the New York Unitarian Club last Thursday evening. He spoke in reply to the toast, "The Ideal." Of course he had something to say of theology and theologians, and he said it in a thoroughly Ingersollian way. The Journal is not concerned, specially, with the witty Colonel's views regarding theology. It is not called upon to comment upon his beliefs or disbeliefs, his opinions or his doubts, when he deals with dogmas or creeds or with theologies or mythologies; but the Colonel at times is disposed to drop his trade of iconoclast and image-breaker and to take up the role of social reformer. Of late he has been doing this with increasing frequency, and when a man, especially an able, eloquent, brilliant man, elects to speak as a social reformer, we are interested, and without claiming any right to criticise the Colonel, we are naturally tempted to examine his utterances. In his speech to the Unitarian Club, which is before us, he used words calculated to challenge the attention of social reformers. Speaking of the kind of religion which he hoped would yet influence the world, we find him saying:

"Let us have that religion until it cannot be said that they who do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living with the needle that has been called "the asp for the breast of the poor," and to live in tenements in filth, where modesty is impossible. I say let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread—while their sisters die from want. Let us preach that religion here until man will have more ambition to become wise and good than to become rich and powerful. Let us preach that religion here among ourselves until there are no abused and beaten wives. Let us preach that religion until children are no longer afraid of their own parents, and until there is no back of a child bearing the scars of a father's lash. Let us preach it, I say, until we understand and know that every man does as he must, and that, if we want better men and women, we must have better conditions. Let us preach this grand religion until everywhere—the world over—men are just and kind to each other."

A very beautiful religion this, Colonel, and one well worthy of a true man's preaching. But if "faith without works is dead," words without works are equally so. "If we want better men and women we must have better conditions." Truer words were never spoken; but repeat these words, and keep on repeating them, and this will not change the conditions. The evil conditions which make better men and women impossible are the result of causes—causes that can neither be remedied nor removed by eloquent sentences and beautifully rounded periods. If those who do the most work have the least to eat—if women starve on the seamstresses' miserable dole and live where modesty becomes impossible—it is because of unjust laws and iniquitous systems, through the operation of which the do-nothings rob the do-alls.

You may "preach" your religion, Colonel, and continue to preach it, you and all other preachers of creeds and assailers of creeds, but no preaching will do any good, none can do any good, while the present commercial system lasts.—*Journal of the Knights of Labor.*

A modern philosopher, taking the motion of the earth on its axis at seventeen miles a second, says that if you take off your hat in the street to bow to a friend, you go seventeen miles bareheaded without taking cold.—*Tub.*

THE ECONOMITES.

Three New Members Elected at the Annual Meeting and a Few Ward and Miller Lies Dissipated.

(*Pittsburg Commercial Gazette, Feb. 16.*)

Schoner als die rose am gruenen Busche,
Lieblicher als die Sommersnacht,
Sucessess als der Slauch des Fruehlings,
Ist die Eintracht.

More beautiful than the blooming rose,
Lovelier than a summer's night,
More fragrant than the breath of spring,
Is harmony.

Thus spoke President Henrici of the Harmony society, yesterday, when the Economites celebrated the eighty-seventh anniversary of their existence as an organization. The event has come and gone and, so far as human eyes can see, similar events will come and go again many times, ere this patriarchal oligarchy will be disturbed from its peaceful existence. How far from the truth have been all those sensational articles lately published by some newspapers, respecting alleged dissensions in the ranks of the Economites, cannot be better shown than by Mr. Henrici's own words. He said:

"So many lies, absolute lies, without a shadow of truth as a basis, have been published about the Harmony society that they have ceased to anger us down here; we simply laugh at them. There is no trouble among us, no dissensions, no enmity, no envy. All the public and private affairs, and one is a synonym for the other, are going along as smoothly as at any time since the foundation of the society. Dr. Teed is a friend of mine; everybody is a friend of mine who tries to do good, no matter by what means.

NO COLLUSION BETWEEN THEM.

"So far as any collusion between him and Mr. Duss is concerned, looking toward a combination of the Koreshans and the Economites, why, the first we knew of it was when we read it in a newspaper. Mr. Duss, my brother trustee, I love as dearly as I would a son. You see I am getting old and feeble, and the duties of my office have been hard upon me. The welfare of the whole community depends upon the two trustees! Mr. Duss is now doing nearly all of the actual work. The duties are many and exacting, and he is discharging them to the entire satisfaction of every member of the society. The stories about him wanting to strengthen his position by getting into the society certain outsiders who are friends of his, have no foundation whatever. His position is now so impenetrable, as by the laws of the society he will hold it as long as he lives, that he is not in need of anybody to strengthen it."

The above interview was granted the reporter in the reception hall of the Great House, which bears the same relation to Economy as the White House at Washington does to the United States.

WHERE THE COUNCIL MEETS.

It is the official residence of the two trustees, and in a large room on the second floor, der Grosse Rath (the Great Council) meets every week to hear the report of the trustees over the week's business. The reception room is comfortably, even luxuriously furnished, and so is the whole house. A visit to the kitchen about noon would be a revelation to many who have a vague idea that to be an Economite means to be deprived of all that makes life worth living, so far as the inner man is concerned.

Trustee Duss has entirely recovered from his recent illness, though the color of his cheeks still reminds one of the sick chamber. At first he was unwilling to talk for publication, but being assured that he would be quoted only in what he wished the public to know, he finally consented to tell the history of the alleged trouble existing in the society. He said:

"In the first place I want you to understand that there is no dissension among us. Every member of the council is my friend, and if you don't want to take my word for it go and ask them.

OUTSIDERS HAVE CAUSED TROUBLE.

"It is true that some of the outsiders have been stirred up against me, but that has nothing to do with the society. I have a brother-in-law, George E. Ward, who came here several years ago and wanted to join the society. He brought his wife and children with him. Instead of staying on the place and trying to show by conscientious work and an upright life that he was worthy to become a member, he was idle and shiftless. He would not work and consequently could not support his family. Of course we could not see the poor woman and the little ones starve, and we took care of them. But we would not keep him, too, and that made him angry. He tried to create a bitter feeling against me by telling some of the members that I was in scheme with Dr. Teed to swamp the whole society, as soon as I got a chance, and divide the spoils with him. He went to some of the newspapers and threw out dark hints about what was going to happen here, and they sent reporters down here, who, when they found that there was nothing startling going on here, drew upon their imagination and produced a lot of falsehoods."

The festivities yesterday in honor of the eighty-seventh birthday of the society commenced at 9 o'clock in the morning. Promptly at that hour all the members of the little community, about four hundred in all, had taken their seats on the hard wooden benches in the big church opposite the great house.

ALL IN HOLIDAY GARB.

They were all in holiday attire. The women were separated from the men and the boys from the girls. There was a breathless silence. The little boys and girls looked as solemn as the old folks, and every eye was riveted on the door through which the white-haired patriarch would presently enter. Suddenly the church bell, which had ceased tolling a few minutes ago, rang out again upon the frosty morning air. It stopped the moment the door was pushed open and Mr. Henrici entered, leaning upon the arm of Trustee Duss, who looked young enough to be his grandson. Everybody arose, and while the two organs played a holy air the old man and the young man, so different in age and experience, but equal in power, marched slowly up the aisle and ascended a narrow platform. Mr. Henrici was helped into a seat behind a small desk standing in the middle of the platform. He pronounced the opening prayer in a feeble voice that could hardly be heard by those sitting nearest to him. Evidently the walk across the street had been a great drain upon his strength, but as the service proceeded his voice grew stronger, and when finally he pronounced the sentiment at the head of this article he spoke in ringing tones and without seeming effort.

A WONDERFUL MAN.

No one who has not seen Mr. Henrici on such an occasion, preaching the golden truth to the members of his large family, exhorting them to be in the future what they have been in the past, can have an adequate conception of this wonderful man, who for many years has been practically the sole controlling power of the Harmony society. He is now almost ninety years old, but when he preaches the Word of God his sunken eyes light up and his quavering voice becomes firm and distinct, as if by some supernatural power. He electrifies his listeners, who with breathless attention, lest a word might escape them, look up to him as to some all-powerful being.

The church service lasted for nearly three hours. When it was over the women went off to prepare the great feast; the men left the church by another door, to saunter through the streets for awhile, and the elders adjourned to the great house to hold the annual election of new members.

THREE NEW MEMBERS.

The session was secret, of course, but it lasted not more than twenty minutes. At the end of that time the elders came out of the building again. A little knot of newspaper men had been watching the great house anxiously, and when the elders filed out each reporter accosted one of them to get the result of the meeting. But none of them would say a word. Trustee Duss, however, finally volunteered the information that Gottlieb Riethmueller, Samuel Siber and Elizabeth Siber had been admitted to full membership of the society. Altogether there had been about half a dozen applications, but the others were refused.

About 1 o'clock the feasting commenced. Twenty-four tables, each one seating about twenty persons, were spread on the second floor of the town hall. In a very little while every seat was occupied, and after a short prayer offered by Mr. Henrici, everybody made it his or her business to partake of the good cheer under which the tables were bending. The table at which the trustees and elders were seated stood at the end of the hall and was raised above the others, so that the members of the board faced all those present. A well-drilled band discoursed music while the meal was in progress. The evening meal was served at 7 o'clock and in the same manner.

THE INSIDE OF IT.

Mr. DUSS A POPULAR MAN AT ECONOMY.

A Little More Frost for the Ward and Miller Band and their Lying Newspaper Organs.

(From The Pittsburg Press, Feb. 16.)

The Economites are a peculiar sect; that they are earnest, that they have accomplished much, no one will deny. Yet they have had their troubles of late, and they have wisely, so far as the membership is concerned, kept them quiet. The disturbances, the rumors that have been everywhere heard and published, have come from outsiders. A member of the Economite society thinks that "Silence is golden," and an oyster is not more non-committal. But the worm will sometimes turn, and it turned yesterday and spoke to the writer, fearlessly and intelligently.

Yesterday was the anniversary celebration of the birth of the founder, Rapp. The details of what was done, including the election of new members, and the sustaining of the present directorship, were told briefly in yesterday's PRESS. Not all was told, however. The bitter jealousies, the desire to down the first trustee, Duss, has not been told. Mr. Duss will not talk; but he has friends who will, and one of them—a man who has intelligence, has been interviewed. He is as good an Economite as can be found in the place, and he don't want injustice done anywhere. Neither did he want his name mentioned.

"The result of to-day's meeting was not a surprise to me. Columns of stuff, gathered from irresponsible people, have appeared in the daily papers of Pittsburg. Enemies of the society and enemies of Mr. Duss have been the sources of the information. These have deliberately lied about the head officials of our society. You have been in Economy. Have you inquired as to the standing of this man Ward who has raised such a commotion? Do you know that he is forbidden to come to Economy under penalty of arrest? Yet I have heard that he sneaked into the town a week or two ago at night and tried to hatch up a scheme to oust Duss—his brother-in-law. Ask Nichaus or Hermanstoerfer what they think of Ward. Ask them what they think of deposing Duss. If you could get the board to talk I would like you to ask the members whether they had ever, collectively or individually, agreed to depose Duss. I would like you to ask whether they think Duss has abused his trust. Do you know that Ward came to, I think

it was Duss, and wanted \$1,000 to start a paper, and Duss, knowing that he was not sure that Ward would make good use of it, refused? You can go about the town of Economy, and who are Duss' enemies? Just try and find out, and then size them up. Duss is an energetic young man. We have every confidence in him. He has proved that he is capable, that he is earnest and watchful of our interests. Were you to go to the board of elders and ask whether they could find anyone here who can do better than he has done, you would not meet with an affirmative answer. I am glad the day passed off so pleasantly. The kickers will kick, but they will kick the air. Our society is prosperous, is in good shape in all particulars. It is certainly true that Mr. Henrici has the utmost confidence in Mr. Duss. It is said that there are two elders who are unfriendly to him, for the simple reason that he is a young man and they want gray hairs to preside over the officers of the colony. Mr. Duss is young, but he is keen, and among the outsiders at Economy the opinion is that he is a very hard man to down."

Speaking of the affairs of the colony from a business standpoint, one of the residents of the town said: "It is true that Mr. Henrici and Mr. Duss gave Dr. Teed a check; it is also true that a larger check was sent to the benefit fund for the Russian famine sufferers; it is true too, that no charity or good cause makes an appeal to us without getting something. But what I want to say, is, that the trustees have a perfect right to do this and no one can object.

"I think that since the election is over, Ward and some of the other kickers will be forced to keep quiet. Hard as they tried, they accomplished nothing.

"There was another man here—an alleged detective. His name was Kaufman. Who is he? Ask what his conduct was while here. Well, it doesn't matter. Do you know that they circulated stories of Mr. Duss, that he took a crowd to the city and got them drunk? Everybody knows that Mr. Duss is extremely temperate, not even smoking a cigar. They also reported of him that he came to Pittsburg and bought four hundred yards of cloth from a firm named Oppenheimer Bros., at \$4.50 a yard. Well, there was plenty of cloth to manufacture this lie out of. I think it is high time now to drop the publication of articles reflecting on certain members of the Economite society. There are no sensations now, and there is no sign in the heavens that there will be. A few idle talkers and gossipers do not make a hail storm."

It is thought that with the new members taken in and the place fixed for Mr. Duss there will be no more talk, no more contention. It has not paid agitators so far and the indications are that they will get nothing.

A Reform Editor's Trials Portrayed.

In this office we are continually in receipt of advice which we try to "receive in the same spirit in which it is given." Not a very easy thing to do, by the way, when that spirit varies from the indignant and angry to the kindly and pitying. Here is a correspondent who gently intimates that we are either a fool, or something worse, because we don't devote more of our space to the advocacy of his plan for immediately remedying all the ills of society. Here is another who pities our mental weakness which he clearly thinks borders upon idiocy, because we cannot grasp the details of a plan which he has evolved and which would make every multimillionaire a philanthropist. One—nay, more than one—denounces us because we are misleading the working classes into expecting the cure of the ills of labor to come through isolated schemes of co-operation. Others complain that we do not give co-operation its proper place as the only hope of the toilers. Sometimes we are charged with making the

JOURNAL an exponent of Henry Georgeism, and again some ardent single-taxer will regret that we are lukewarm in our advocacy of land reform. We are accused of subserviency to the Roman Catholic church, and of being both irreligious and anti-Catholic. It is said that in obedience to the Pope's Encyclical we have harked back on questions of private ownership of land, and again that we impudently—yes, impudently—presume to hold and teach opinions on the land question in antagonism to the Encyclical. We are found fault with because we do not say enough about the Irish question, while others are indignant that any space at all is wasted upon it. We are attacked because we advocate free trade and antagonize protection to American labor, and also because we oppose free trade and insidiously advocate protection. One has discovered that the JOURNAL is a democratic sheet in disguise, and another that it is as vilely republican as the *New York Tribune*. Some think we are too tolerant of politicians and their tricks and schemes, and others that we are unreasonably prone to attack and condemn them. Some denounce us as socialists, and others anathematize us as anarchists. We have batches of letters accusing us of being blinded by our absurd belief in collectivism, and about as many blaming us for holding to the heresy of individualism, and so on, and so on. We don't, as a rule, reply to these critics—we simply suffer in silence.—*Journal of the Knights of Labor*.

FROM "GOD'S BREATH IN MAN."

(BY THOMAS LAKE HARRIS.)

All real discovery begins in the discovery of God; all real experience in the experience of God; all real sensation in the sensation of God; all real humanness in the humanness of God. In finding God we find life, until this is found we but inhabit chimera. Yet man exists that he may be inhabited by God; and God advances by *His* modes of operation that he may inhabit man. So the goal of man's existence is the indwelling place of God; and so the final rest of God, in the fullness of the creative-redemptive process, is found when man is fashioned for His habitation, so that He may abide and delight in man. To this end exists this "brave overhanging firmament," this mystery that we call Nature. This is but a means, the end being man; yet man purely as the breathing habitation, the loving, sympathetic creature of the all-loving, all-sympathetic Infinite.

The charm and delight of existence; its honor, grandeur, dignity, and power; its beauty, sweetness, and exquisite agreeableness, are found, where hitherto mankind has denied or dreaded,—in the most intimate and confidential relations between God and man. God is both the ONE MAN to all men, and the EVERY MAN to each man. He is, so to say,—pardon the phrase, it seeks to express the inexpressible,—He is to every man his own INFINITE OTHERNESS; the MAN of the man specifically, being the MAN of all men universally; the Each in each, and thereby the All in all.

Blavatsky's Astral Form.

A short time ago it was given out that Mme. Blavatsky had reappeared on earth in the astral form. Now it is asserted by theosophists that the man who started this story would not know an astral form if he met it in broad daylight, dressed in the latest style.—*Boston Investigator*.

A Democratic Pen-Picture of Hill.

The Nashville (Tenn.) American, one of the ablest democratic papers in the South, draws the following vigorous pen-picture of David B. Hill:

We believe no more dangerous or unscrupulous man, no more contemptibly weak and incompetent man was ever suggested for President of the United States than Dave Hill. If he were not master of Tammany Hall, the vilest organization of toughs and thieves on earth, and if through this mastery he did not have control of the democratic machine in New York, no intelligent man in America would ever have thought of him for President. You may go through all his public career and never find one word or act which bears the marks of statesmanship, though you will find many to prove his mastery in the small and cunning tricks of politics. He never wrote or spoke a sentence which lived an hour in any man's memory. He has no conception whatever of the merits of any political or economic question. He knows how to draw around him all corrupt and dishonest elements and to use them with power and effect. For all that is decent and respectable he has a supreme contempt. His political methods have been marked by treachery to all who have trusted him. He betrayed Tilden and Manning in 1877 as he betrayed Cleveland in 1888. He is as utterly destitute of moral principle as he is of political conviction. For the democratic party to nominate such a man we believe would be to destroy the faith of honest men in the democratic party.

Seeds And Words.

I DROPPED a seed beside a path,
And went my busy way,
Till chance or fate—I say not which—
Led me, one summer day,
Along the self-same path, and lo!
A flower blooming there,
As fair as eye has looked upon,
And sweet as it was fair.

I dropped a sympathetic word,
Nor stayed to watch it grow,
For little tending's needed when
The seed is good we sow,
But once I met the man again,
And by the gladsome way
He took my hand, I knew I sowed
The best of seed that day.

—Selected.

DIVERSIONS.

"I am wedded to art," said Parley. "Well," said Criticus, gazing at Parley's picture, "I'd get a divorce if I were you. She has deserted you."—*Brooklyn Life*.

—"Talking about literary style, there goes a man noted for his finished sentences." "Indeed? Is he a novelist?" "No; he is an ex-convict."—*Baltimore American*.

Sunday-school Teacher.—"What is it that stingeth like an adder?" Little Tommy (who remembered a wood-house experience).—"I guess it's the snapper on dad's whip."—*Richmond Recorder*.

Coal Operator (despondently).—"I wish a way could be found to relieve the glut in the coal market." Consumer (confidentially).—"Tell the dealers to give better weight."—*New York Weekly*.

Deacon Jones.—"But surely you believe in the existence of a personal devil?" Mrs. Nifty.—"I believe there's a devil, but I don't see any need of being personal in one's remarks in regard to him."—*Boston Transcript*.

Doctor, to Messenger Boy.—"So yo' mummer say ez what de yarbs' ain' done her no good? Wait er minnit. (Consults book.) Yi! I thought so! Ask yo' mummer how she spec de yarb do good when de bill ain' paid."—*Harper's Bazar*.

Insinuating photographer (holding photograph in hand).—No, madam, you have never been successfully posed; none of these pictures do you justice. Plain lady.—I do not want justice, sir; I want mercy.—*Smith, Gray & Co.'s Monthly*.

Taking a walk one day through the commissariat stores in Hong Kong with a friend, says a correspondent of a contemporary, I came to a portion of that establishment where four Chinamen were emptying a large tub of rum, which they were carrying in gallon measures to another portion of the building. Addressing myself to one who was apparently the head of the party, I inquired:

"Do you like rum, John?"

"No, sir," said the Chinaman.

"Why not?"

"Rum not proper, sir; make Chinaman number one fool."—*Exchange*.

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THE FLAMING SWORD is the official expositor of KORESHANITY, a 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 *virgines* (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 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 establishing Christ's kingdom.