

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. III. No. 11.

CHICAGO, ILL., MARCH 12, 1892. A. K. 53.

Five Cents.

Issued weekly by the Guiding Star Publishing House, 3619 Cottage Grove Avenue, Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. Unless otherwise ordered we will continue sending paper after expiration of subscription, which is indicated by the date on the wrapper. Subscribers failing to receive their paper promptly and regularly should notify us of the fact.

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ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

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## SCIENCE.

### COSMOGONY.

(CONTINUED FROM NO. 10.)

Revolution, as an observed phenomenon of the physical universe, is a determinant of moment in the line of least resistance and in the direction of the greatest freedom. There is no freedom of revolution in opposition to the original impulse of the compromise. Correspondingly, freedom of mental action, or freedom of choice, is the liberty to move according to the affections of the will. If the affections are good, the choice is upward; if evil, it is downward, and freedom of will is liberty to move according to selection. There is no deviation or escape from this law and from its inevitable consequences till other conspirations aggregate to determine a revulsion in the inclination of the moment.

The astral center, or star of centripetal limitation—nucleus of the concurrent fluxions of the cosmic unity, and baptismal font of all generative procedure as pertaining to external nature—is essentially the pivot and crucible of transmutation. It is related to the greatest circumference as the central limit of energetic impulse. Its circumference marks and limits the correlate extreme of material existence, and center and circumference define the cosmic physical form. If center and circumference are related as we have portrayed, then the focal point is in touch with every atom of matter, receives the impress of every phase and modification of form, vibrates responsively to every phenomenon, and,

in the position of *camera obscura*, photographs for reproduction the creation to which it owes its perpetuity and which it again depends upon for recreation.

#### SPACE.

The physical universe as occupying space, circumscribed by its center and circumference, is a great egg, ovum. That part of it so far denominated by the term physical, includes all that which belongs to natural life of every kind and phase. We have employed the term physical in a restricted sense as pertaining to that which is usually termed inorganic. Exclusive of organic life, and in this we include vegetable, animal and human life, are the solar, stellar, planetary, lunar and terrestrial domains, comprised of their mineral and metallic substances with concomitant energies. These all, as a complexion, are integumented by their metallic rind and embodied, organically, in the forms which aggregatively comprise a great galvano-alchemical cell, the positive pole or extremity being the center, the negative pole, the circumference or rind of the cell, the space being interfilled with atmospheres of one series, and spheres of aggregative energies of other series. It is this cell, not inclusive of the organic vegetable, animal and human life within it, that we have included in the name physical universe. Henceforth, however, to the part of the great physical or natural integralism, above defined, we shall give the title or name, alchemico-organic. We are compelled to regard it as an organic structure because, though not endowed with the same degree or quality of life that actuates the biosmic or vito-organic, (this includes vegetable, insect, animal, human, etc.,) it still is organized into form, and, actuated by law and manifesting phenomena, is correspondentially the product of voluntary and involuntary mental expression. This division of the integralism, denominated ALCHEMICO-ORGANIC, in contradistinction to the ORGANO-VITAL, is the outermost and last product of mental force, and grows from the activity of mind as the bark of a tree is deposited through the activities of the vital energies actuating its life.

The first dimension of space, embraced within the two extremes, namely, the central star, or astral center, and the surface of the earth as the circumference of the outer atmosphere, contains not only the three atmospheres defined,—the first, our common air composed chiefly of nitrogen (nitre former) and oxygen (acid former); the second, hydrogen (water former); the third, aboron;—but a solar atmosphere or solar realm around which the three atmospheres are posited as environments. On the border of these three atmospheres are three suns, or solar poles, as three projections of the central and, to us, invisible sun. The three distinct atmospheres contain within each a distinct system of stellar spheres and groupings or constellations, the three arranged as so many distinct stories or planes of stellar

existence, emplacement and motion. Within the three atmospheres is a distinct or discreet degree of great complexity, at the center of which the radiation and convergencies of energy take the form of a wonderful tabernacle, covered with a multicolored and variegated manifestation of light. The cubical and spherical proportions of the universe are so marvelously fashioned here, from the photoic energies outflowing and inflowing, as to blend the straight and curved lines of geometrization into the formulate perfection of unity.—K.

## SOCIOLOGY.

### "THE CONFEDERATE RAILROADS."

#### SHAM CHRISTIAN BENEVOLENCE.

##### Rascal Measures versus Scoundrel Measures.

The depopulation of the mining town of Mystic, Iowa, is regarded as the probable result of the rate ruling of the Iowa Central. That road has made rates to St. Paul, Minneapolis, and other towns, which shut out Mystic, and give the coal trade to other mining localities. Eighteen mines are closed, and six hundred miners' families are on the verge of starvation.—*To-Day*.

Judge Black has well said: "These corporations have, in effect, seceded from the Union and formed a government of their own, which they call, not the *Confederate States*, but the *Confederate Railroads*. \* \* \* With this machinery the Confederate Railroads make, administer, and execute their own laws, tax their subjects without restraint or limitation, and exercise in the fullest extent the supreme authority to regulate commerce with foreign nations and among the several states."

If it is their sovereign pleasure to destroy a business concern or a community, they have only, in some way perhaps unobserved by the people, but well-known to themselves, to discriminate against them, and the deed is done. Being soulless and conscienceless, no pity for suffering humanity, no fear of punishment for the suicides, murders, drunkenness, ignorance, vice, and the unutterable hell of anguish that helpless poverty and want are sure to entail, disturbs their equanimity or slackens their hand. In this land of the free, they have made justice a by-word and mercy a laughing-stock, and what will the God of justice and mercy do about it? "When he awaketh to shake terribly the earth"—humanity and human institutions—then will come to pass the saying of the prophet: "O Lord, when thou awakest, thou shalt despise their image." They are not men, only images of men: not accountable moral beings: only insatiable appetites for gold—counterfeit good—and the power and consequence it gives. How much longer will it take men to find out that, while they live, a government of the people by the people and for the people is an impossibility?

By the ever narrowing circle of the favored few who reap the vast benefits of these greedy concerns they are presenting valuable object lessons, showing the way by which a community may run these various lines of business, not for the benefit of the few as now, but for the benefit of the people as a whole. When will communities become wise enough to

profit by these lessons, and apply the same legal methods for restoring the peoples' rights to themselves, that these legal robbers have employed to appropriate them to their own use and behoof? The first thing to learn for a certainty is that there is no room for them and free men in the same state. One or the other must quit. In this case, as in the slave contest of the last generation, Lincoln's aphorism, "A state cannot permanently exist half slave, and half free," will certainly prove true. No expedient in this great battle of Gog and Magog—capital and labor—like that of the typographical union (chronicled in the same paper from which our initial clipping was taken) by which that organization, by an order forbidding the *Detroit Sun* longer to use plate matter that had been prepared by union labor, caused the suspension of that paper, and the turning out, to swell the throng of the great unemployed, of forty-five printers and forty-two other employes, can greatly promote the interests of labor, or hasten the triumph of justice. The despotism of organized, combined employers cannot be permanently checkmated and remedied by the despotism of organized, combined employes. Despotism has never righted the wrongs inflicted by another despotism. Only justice is the remedy for injustice; right, for wrong. The foulest and most God-detested injustice of to-day is its so-called Christian charity, because it is attempted to be thrust into the place of justice between man and man.

John D. Rockefeller (and the so-named Christian world approves and applauds his deed,) congratulates himself upon his great, Christian benevolence in contributing one out of his many stolen millions to the cause of Christian (?) education, and probably imagines that he has thus abundantly quit the score with his outraged and plundered fellow men, and God, their Creator. If men could only see the real truth, they would regard it, not as benevolence at all, much less Christian benevolence, but, like his other ventures, a selfish and shrewd investment in the means of rendering his other millions of plunder secure to himself and his fellow millionaires and their children and successors. In the awakened condition of the public mind, unless our soulless corporations and millionaire monopolists are liberal in supplying means of instruction to develop and sustain institutions, and teachers to flood the earth with the theological and so-called scientific and economical fallacies that render their immense accumulations possible, and keep them secure, they are in imminent peril of losing their present advantage and having to come down to an equality with their neighbors. All the efforts made, and the money expended in what the world of to-day calls benevolence, are, consciously or unconsciously on the part of those who do them, efforts to patch up and render tolerable, and thus perpetuate, present unjust conditions, rather than efforts to correct them and thus prevent the need of charity and so-called benevolence.

When the kingdom for the coming of which in earth Jesus taught us to pray—which coming is at hand—actually arrives, it will have no use for any such appliances, any more than the early and only real Christians had. Then, in social and economic relations, scoundrel measures will no longer be met by rascal measures, and real Christian benevolence—the actual love of the neighbor—will take the place of its counterfeit of the present.—O. F. L.

## HOW CAN SOCIAL ORDER BE ESTABLISHED?

(CONTINUED FROM NO. 10.)

Church commerce under the old system is best represented by Pope Leo XIII, who is at the head of an ecclesiastical body that ramifies every race and clime. The pontifical lion thus illustrates, although in a fallacious sense, the operation of commerce in that domain, just as the British lion—by being mistress of the seas—illustrates its operation in the secular domain. A true concept of church commerce, however, can never be obtained with a belief in the present fallacious astronomical theories. As we have said, the three aspects of true commerce—church, sexual and secular—are indivisible, therefore true commercial relations in the ultimate or secular degree can never be established until the existing fallacies regarding church and sexual commerce are dissipated. We wish to impress this fact on the mind of the reader, that he may see how necessary it is that a reconstruction of the secular involves the revision of the sexual and church departments of commerce. For this reason it must be apparent that under a true governmental system the church, the state, and woman form a triangle. They must all three be blended in the one form, or social chaos is inevitable. In order, therefore, to set before the reader a true concept of church commerce we will now proceed to give a brief exposition of Koreshan cosmogony, based on reason and divine revelation, and to illustrate the irrational foundation for an acceptance of the Copernican system.

There are comparatively few minds that think for themselves while there are very few, during the course of a dispensation, that are capable of discovering or reviving *leading facts*. So-called facts that are not founded on demonstrated premises are mere fallacies or fancies, so that the present humanity, while ostensibly of a very practical turn, by reason of its acceptance of certain scientific assumptions, has demonstrated that it is composed largely of mere sky-scrappers. What if Copernicus has declared that the earth revolves around the sun; should his mere statement—and an endorsement of that statement by professed scientists—be sufficiently convincing to the average mind without adequate proof? Why will the mind accept a pretended solution to a fundamental principle without personal investigation? Will thought ever be emancipated from its thralldom? Will men and women ever think for themselves? Are you authorized to hold a spell over my powers of independent thought, or I over yours, simply on mere statements unsustained by facts? So-called liberal thinkers of the day pride themselves on their independence of thought, while they are the greatest of slaves; a man who accepts the Copernican system of astronomy, with its limitless space, and through it reaches the ultimatum of his religious investigations is bound by materialistic chains that will fetter him to the beast. Let such a one prate about evolution, but for him, until he experiences a change of thought, it will be a height to the supernal apex of which he can never attain. Was not Fulton laughed at when he first endeavored to utilize steam? Was Harvey treated any better when he announced the result of his investigations in relation to the circulation of the blood? Did Dr. Gall receive an attentive and respectful ear when he announced his system of phrenology? It always has been,

and always will be, the same. A few minds accept a demonstrated fact and then the rest follow like a flock of sheep. And yet if most persons are told that they do not possess the faculty and fearlessness essential to personal investigation they feel highly incensed.

The Koreshan system of astronomy—which the world to-day ridicules—will, in twenty-five years, be almost universally adopted by the civilized world. Truth is mighty and will prevail. A *demonstrated fact* may at first be slow in making headway, but its final conquest is inevitable. It is with such a premise that Koreshanity comes before the world with its concave, globular theory. We start with a plumb-line, and a line drawn at right angles to it touching the horizon on each side. It was just this little mathematical demonstration, by the ancients, that gave to the farthest visual point the name of horizon. One can ascend as high as one pleases, and it will ever be found that the horizon ascends with him. For a further elucidation of this point we cannot do better than refer the reader to an article by KORESH, the founder of Koreshanity and promulgator of the new cosmogony, to be found in Vol. III, No. 8, of THE FLAMING SWORD, wherein the subject is elucidated. We wish to add, however, that the invariable observation of aeronauts has been that, in space, the surface of the earth resembles a basin. If this, of itself, did not prove that we are living on the inside, instead of on the outside of the earth, it at least demonstrates that human sight, which claims to see objects—by the aid of a telescope—that are said to be millions of miles from us, is very deceptive, and therefore not to be depended upon in formulating a nebular hypothesis.

The simple fact that all life is developed in a cell or shell should, to a keen, analytical, unprejudiced mind, have sufficient weight to upset with such a one the convex theory. But there are very few minds molded on this pattern, and therefore the Koreshan cosmogonical way is made so plain “that a wayfaring man, though a fool, need not err therein.” Any one who, in the light of Koreshan truth on this question, can tenaciously cling to the present theory of the earth’s convexity is not, in this embodiment, greatly in need of, nor does not furnish after, a concept of church commerce other than the fallacious one that at present obtains. Think of what is involved in the Copernican theory! That the earth was thrown off the sun and derived its continued motion from the original impetus it received as a projectile, and that its rotary motion springs from its attraction toward the centre! Would not its original motion as a projectile long since have ceased, and it been absorbed by the sun through gravitating force? Or can form exist without limitation? If, therefore, the universe is limitless, without either centre or circumference as our modern scientists declare, how can it have form, and if it is without form why is it not, after all, as Christian scientists declare, but a myth, “an error of mortal mind?” We leave these questions for the consideration of those who stake their mental conclusions on the researches of modern astronomers.

(CONTINUED.)

Emperor William may regard his voice in governmental affairs as the voice of God, but at this distance from his realm it sounds much like the bray of an ass.

## THE CELIBATE "TRUST."

Trusts and monopolies are the order of the day. Railroads are combining, type foundries amalgamating, sugar houses uniting, publishing houses blending into one company; in fact, every industry of note is tending toward corporate power. Labor is forming into gigantic and indissoluble compacts, and farmers are bound together by hooks of steel. Companies of persons are gathering into communistic bodies, and a great national corporate trust, to involve all trades, industries, and peoples in the land, has for some time been broached by paternalists. These are all candidates for power in the convention of human thought and activity, but there is a "dark horse" that has not, as yet, been calculated on. This mysterious force has yet to be heard from in the arena of achievement. What is it? It is the celibate force in the human race, which has been heaping up for centuries. Some fellow, seemingly well-read, but unsophisticated in esoteric philosophy, inquires: "What part can celibacy play in shaping the destinies of mankind?" Ah! my dear fellow, you pass for an erudite gentleman; you are versed in the arts and so-called sciences; you are a master of the classics and of polite literature, but, notwithstanding all this, by such a remark you have demonstrated yourself to be an ignoramus. You and your cultured class, like the scholar in the small boat that suddenly capsized, will find in the coming social crisis that all your boasted learning is for naught, for the reason that you cannot swim.

It will take something more than classic lore to enable one to escape the deluge of pestilence, famine, revolution and death soon to fall on the world, with the coming of judgment. To be able to "swim" in these trying times will presuppose a husbanding of the life force, the God seed that man has dissipated. It is only those who have appropriated this force that will be able to escape the calamities which in fact are already upon us—for is not Russia in the throes of famine and pestilence? Is not Germany, as instanced by the recent Berlin riot, on the eve of revolution? Are not France, Italy, England and America just on the threshold of like catastrophes? Is not all South America convulsed with war and insurrection? As Christ prophesied regarding his second coming: "Nation shall arise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows."

The power of Catholicism has been preserved to the end of the Christian dispensation, by the celibacy and chastity of its priests and nuns, but this force in Catholicism is not properly utilized because the center toward which it is directed is spiritually and scientifically fallacious. Ignatius Loyola proved that he understood the power of celibacy, by rushing in at the critical moment in Catholic history and damming back the wasting force of the priesthood, whose profligacy had furnished a text to Savanarola and enabled Luther to defy pontifical bulls. Humanity is controlled by mental energy, and this energy is generated by the celibate bodies. Niagara Falls with its seething, roaring waters is an excellent type of the sexual waste in the race. One person who has conserved his life forces can generate more mental force than one thousand licentiates. Celibacy and chastity, or the con-

servation of the pneumatic and psychic potencies, gave birth to spiritualism, without which materialistic Germany never could have returned to inspirationalism.

America is God's great battle field for the settlement of human destinies in this cycle. Here are the most intelligent people in the universe, the Anglo-Saxons, and here the power of celibacy will culminate through the union of the seven celibate bodies, now existing in our midst, the seven churches of biblical revelation. These societies possess unreckoned power. To say nothing of their mental energy, heaped up through the practice of virtue, the potency of which we have indicated, they possess much wealth. They understand the science of industry and economy, as waste and indolence are the primary societal evils that they have determined to expunge. The amalgamation of these seven bodies with their vast wealth—reaching to \$100,000,000, which will be augmented to a billion by the coalescence of thousands of others seeking, in a time of national insecurity and distress, the shelter of an established organic system—is as inevitable as the vast combinations of capital under the competitive system. But as capitalists do not understand the science of *sexual* commerce, neither do they comprehend that of secular commerce, so that, like their corrupt bodies which have been impregnated with disease by dissipation and excess, their secular enterprises that afford no true distribution of wealth and conservation of labor, must decay and die with the advent of the impending conflict of Gog and Magog (capital and labor) which will soon convulse and disintegrate society and governments throughout the civilized world. Then when banks and corporations have gone down, when government bonds are valueless through the inability of decaying governments to cope with revolution, the celibate "trust," or the united celibate bodies which have demonstrated their comprehension of true *sexual* commerce, will step to the front and with the "Lion of the tribe of Judah"—which signifies the divine commercial power—as a focalizing center, will reclaim soil and industries back to God, for "the earth is the Lord's and the fulness thereof." This is the significance of the coming combination of the celibate bodies in this country, and let capitalists, politicians, and churchmen take notice. The modern commercial power emanates from the British Lion, but there is a re-embodied power now existing which shaped the financial policy of France, that England has copied. Bonaparte is not yet through with the world nor with England. "She consummates, through avarice, her diabolical purpose of a final control of the Anglo-Saxon tongue, subjugating through commercial power what she failed to accomplish through military genius and combination." She may invest her capital, but the celibate force in America will yet destroy her power by the destruction of the foundation of her greatness—*money!*

## Good Morals with Small Wages.

A London employer boasts that he employs none but girls of good moral character, and as soon as one of his female employes loses her character he discharges her. He does not boast, however, that he pays them enough to keep them out of temptation.—*Journal of the Knights of Labor.*

## The Only Allusion to a Messiah.

It is now admitted by theologians that there is no allusion to a Messiah by any of the prophets, except it may be in Isaiah 45: 1, in which Cyrus is explicitly named.—*Henry MacDonald, in Twentieth Century.*

Isaiah prophesied the coming of Christ thus: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace."

The name of Jesus was nowhere mentioned. He came in fulfilment of prophecy. When? At some hap-hazard moment? No. He came in his own time. The anthropostic sign was manifest when the physical sign appeared; that is, when the star of Bethlehem, which the wise men recognized, was seen in the East. They were wiser men than the so-called wise men of to-day, although it would be difficult to convince the swell-headed *savants* of our time that such is the fact. When the sign on the ecliptic reached a certain position in its relation to the constellation Aries in the heavens, this God-man appeared, as prophecy declared he would. But he came unto his own, and his own received him not. The purse-proud Jews of his day were not looking for their Messiah from among the lowly Nazarenes. They expected a king like Solomon or David. Some one who would throw off the Roman yoke and restore Israel to her power and grandeur. But Christ came on a different mission. He came to give them life and light that, in its own time, should shine through all eternity. They rejected it, and to-day are a scattered people in consequence.

History but repeats itself. That which has been will be. When Christ comes again it will be as "a thief in the night." The world, so far as the receptivity of truth is concerned, will be in precisely the same condition at his second coming as it was at his first. His second advent will be in fulfilment of law and in harmony with science, just as was his first. When the sign on the ecliptic, which has traversed the heavens for unnumbered cycles, reaches a certain position in relation to the constellation Aquarius, a personality must appear as the Deific messenger. Who will he be, and what will be his name? The Cyrus to appear as prophesied by Isaiah, which theologians admit to be the only specific biblical reference to a messiah, must come, if for no other reason than because he has not yet appeared. At his coming the modern Church will reject him just as Judaism rejected Christ. When truth culminates humanity is always found to be stiff-necked. Divine truth always comes through the lowest. This is the revenge which God Almighty takes on what the world is pleased to call "culture"—"culture" obtained at the expense of the down-trodden masses. "God hath chosen the weak things of this world to confound the mighty;" and although the children of darkness are wiser in their day and generation than the children of light, yet the time comes when darkness shall be dispelled and light shall shine with age-lasting glory.

Governor Fifer of this state has ruined his chances for a renomination by declaring that the republic will fall. Well, if he fails to be renominated, the Governor can console himself with the fact that he, at least, told the truth.

## "AMERICAN" RELIGION.

It is recorded that George Washington—when making a treaty with Tripoli, a Mohammedan power,—said: "This is not a Christian nation." These words were lately quoted in a lecture by Elder T. W. Evans, of the Shaker Society. He stated that "our Christian" priesthood is acting contrary to the constitution, which forbids all religious legislation, declaring that all men are created equal, and are endowed with inalienable rights to life, liberty and the pursuit of happiness; "That governments derive their just powers, not from God, not from priesthood of any of the thousand religions of the earth, but 'from the consent of the governed.'" The mark of the beast and his image, in Catholic, Protestant, Greek, and all sects is this; that human beings can be made, by authority, by war, to believe in a trinity, atonement, vicarious sacrifice, the blood of Jesus, or even in the absurdity of a physical resurrection; whereas belief is not the result of authority but of evidence. The inquisition tortured people, (as the state of Tennessee is now torturing a man named King,) to make them believe 'doctrines of devils.' Did they succeed?"

Living as we do under a constitution that has not the word God in it; under the rule of two great political parties that make no reference to a supreme Creator or Ruler in their platform of principles; in an age when LOVE OF MONEY is the greatest incentive to all human activities, we feel very certain that this is not now a Christian government; that it was not created and organized with any idea of allowing any church or Christian sect to have any authority in the management of its political or secular affairs. As we study the religious sentiments of Jefferson, Franklin, Paine, and all the other patriots of early colonial times, we can very plainly see that "Uncle Sam's" religion, as incorporated in this great and mighty nation, was for all humanity without theology or priestcraft. It was, and is, distinctively American, and had its birth in a brave and fearless brotherhood who loved all humanity. That same spirit of true Americanism is still "in the air;" a reflex of it is manifest in the alliances, unions, and brotherhoods that are again rallying to the defense of these divine and righteous principles of a common bond or brotherhood without any of the "mark of the beast."—*A. S. L.*

Colonel M. Almy Aldrich, editor of the *Grand Rapids Democrat*, was announced to introduce Paul Blouet, or Max O'Rell, on the occasion of the latter's lecture before the press club in the Fountain Street Baptist church recently. At 8 o'clock the church was crowded and the audience became impatient over the delay. A slight noise was heard in the front part of the church, and then a splashing of water. M. Blouet did not appear for some minutes after, and then came up leaning on the arm of Colonel Aldrich. The audience was made aware later that the colonel had caused the delay. In mounting the platform from the pastor's retiring-room the editor took the wrong door and fell sprawling into the baptismal font under the platform. He was fished out by the doughty Frenchman, who now has one more story to tell of Jonathan and his continent. The crowd "caught on." Colonel Aldrich made the best of it, and although soaked to the skin, he came out and made a neat speech of presentation.

## SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

### Equalize the Burden and Reward, and Thus Perfect Life.

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

Koresh.

### Recognition of a Divine Center.

Religious convictions and creeds are generally founded upon either scientific, moral, or social principles, or upon interpretations of scriptures given through the leading teachers of nations and peoples. All peoples of the world, whose religious notions have been passed along through the cycles of time, have possessed a belief in the so-called channels of inspiration (inbreathing), and have placed confidence in the possibility of spiritual communication. Doctrines of life, as given at various periods of the world's history, have been characterized by tendencies to progress or retrogress, and they usually embrace formulas of moral action to suit the genius of the age and people for which they had their birth.

The law of progression has for its co-ordinate, the essential one of retrogression; without the one, the other could not exist. That you may see clearly my meaning, I will indulge in an illustration which I hope may be sufficiently luculent to portray to you the thought I have attempted to convey. We may take the Jewish race as indicated by the career of the House of Judah, beginning with Abraham, and ending with the condition of the Jews at the crucifixion of their Messiah, coming to his own with the rejection at their hand, which he met, while through their central line of genealogical descent or progress there was wrought in himself the principle and form of a progressive involution. We assume that the covenant made by the Almighty with Abraham, as the father of a chosen people, was true, as per the record, and that in that covenant was embraced—not yet completely revealed—the

law which subsequently had a further expression through the great "lawgiver" in the reverberations of Sinai. We believe that the Lord Jesus, the Christ of God, embodied in the involute degree and form, the wrought out fulness and holiness of that law in the personal life of its embodiment.

Jesus included within his personal manifestation the confirmation of the covenant with Abraham, and the perfection of the law of Moses; and, to all intents, contained the Word or Logos of its exegesis. He not only characterized the law as true, but determined for all men who will receive the impress of the great benefaction to the world, the verity of the principle of progression, not then as an evolved product of progress, but as the involute and archetypical degree of the purpose and possibility to magnify or unfold the kingdom of righteousness. Jesus, and with him the little church at Jerusalem, his little body of believers, constituted the divinely generated apple of progress or advancement in the work of improving the race through the creative energy manipulating the clay of formative, anthropostic progress. In this same representative people, the form of the law of God—the same one which Jesus verified as potentially adequate, when obeyed, to insure immortal life—was religiously observed. I say the form. I mean the form as modulated and contorted by fallacious renderings and interpretations, carried from generation to generation, cloaked in obscurity by the traditional deviations of centuries of mercenary direction and control. At the coming of Jesus, the Christ of God, Jesus, the Son of God and equally the Son of man, Jesus, the Lord and Saviour of the race, Jesus, the Jehovah, Jesus, the generator and regenerator of man, the biune (two-in-one) parent of the coming genus or race of the sons of the Eternal, the laws of progression and retrogression had their perfect example. Assuming the record to be true, in which is portrayed the life of God in Jesus—His Christ and our Christ—and the determinate opposition to that life in the very people who rejected his doctrines and condemned his virtues, we perceive the corroboration of testimony to the operation of these co-ordinate factors of creative perpetuity.

In Jesus is given an example of the law of progress as the true vine, striking its roots at specific intervals in the genealogical progress of his generation, a progression in which is involved the principle and factor of a degeneration—as to the descending or animal life of God—after rooting Abraham, before the reproduction of the generated Christ. The seed sown in Abraham must observe, and be subject to, the eternal law of reproduction—the law of death—without which no seed can bring forth its fruit. Without death, every seed must abide alone. Unless a seed falleth into the ground and die, it abideth alone. Abraham, chosen of God to bring to the birth the Son of God, was no exception; and Jesus, the firstfruits of the resurrection and seed of the new genus, is buried in the race to die, that he may bring to the multiplied birth the sons of the Eternal God of all the universe.

In the Jews we have an equally clear portrayal of the operation of the law of retrogressive activity. The Jews may answer as a type of every race. In bringing into material perfection the visible Son of God, who declared the gospel of "peace on earth, and good will to men," it brings to the world a higher standard of truth. That standard has its basis of perfection in the principles entering into the com-

pact with Abraham, corroborated by the testifications of the thunderings of the Arabic Mount, and witnessed again by the confirmatory testimony of the two witnesses in conjunction; namely, the Father and the Son conjoined in the spiritual and material union and unity of Jehovah's personality. The moral excellence to be attained by the adherents of the Koreshan Unity comes by evolution through Abraham, the head of the Jewish race, as a natural progenitor; Jesus Christ, the arch-spiritual vivifier, quickener, and impregnator; and the Anointed Cyrus, as the arch-natural illuminator and reconstructor of moral and social life, as founded upon the basis of construction, the apostles, prophets, and the Messianic principle and personality the chief corner of the building. Koreshanity is a confirmation of the power of God to fulfil his purpose to establish a natural kingdom, and bring down to material uses the principles of use as applied in the invisible kingdom of uses, or the kingdom of uses in the spiritual world. As in ancient days the laws of progress and retrogress had their vivification, so now the kingdom of natural righteousness, within the province of Koreshanity to establish in fulfilment of Jehovah's prescience and predictions, and the effort to establish a social system without the religious bond of fellowship, portray the perpetual operation of these coacting and co-ordinate principles of law.

The task of the Koreshan is a hard one, and one fraught with the most grave difficulties. Our foes are subtle and insidious, and they will resort to the most diabolical methods to thwart the progress of the doctrines of Koreshanity. This is no new phase of human character. It is the same old desire which crucified the Christ and murdered the prophets who went before him. It has come down to us with augmented cunning, augmented power, bolder determination, and must be met with aggressive purpose on our part. It remains for us to anticipate its moves, and checkmate it on the great chess-field of its diabolism. The Koreshan doctrine is not a blind guide of delusion. It is a doctrine of formulated science from which nothing is excluded that goes to make up the truths of universal being. It is the most complete, the most all-embracing, the most wonderfully woven fabric of scientific evolution ever enunciated, and we may be proud that we are called to the support of our pioneer, appointed of God, without the possibility of God making any mistake in his choice or appointment. We are both grateful and proud to follow the glorious leader, strong enough to contend against internal and external foes, the leader who will establish us upon the rock of human integrity. We cannot judge him. God has created this instrument of offence and defense. He may be a stone of stumbling to many; so was Jesus, whom he emulates. He may be our rock of offence, so was Jesus to his persecutors—Jesus, whose life our leader makes the standard of our perfection. Rather, he condemn us for our lack of devotion, our impatience at his discipline, our blindness while in the sphere of his wondrous lamination. God grant that as professing Koreshans we honor him, and in thus honoring, we honor the cause he embodies, and represents. I feel humiliation, and with adoration bow to him who calls me to this honor—to share with you the glory which awaits us in the fruition of the hope we have in him, our shepherd of this fold and all the folds that shall aggregate the kingdom of which he is King of Kings, and Lord of Lords.

May we emulate his virtues as he is the emulator of our Lord, the Christ of God.

### His Second Coming.

At night on the hills of Judea,  
The shepherds were watching the sky,  
Where fleecy clouds gathered and drifted,  
With awe on their faces uplifted,  
As th' dawn of God's promise drew nigh.

They knew not the mode of His coming,  
But thought of the purple and gold  
Of their King in magnificent splendor,  
And their voices grew solemn and tender  
With hope of the blessing foretold.

Again we are waiting his coming,  
Reaching up to His standard of worth,  
For the "angel within" is expanding,  
And the brotherhood's right is demanding  
That evil be banished from earth.

Again woman heralds His coming,  
Her clear voice is heard in the van  
Proclaiming the dawn when all nations  
Shall echo the Great Heart's pulsations,  
And God be reflected in man.

She guards the Christ love in her keeping;  
By her are the Christmas chimes rung;  
She rekindles the yule-fire's glory,  
And all the world over, the story  
Is written, and spoken, and sung.

And all the world over the people  
Are spreading the blessing abroad;  
Are cleansing the depths of the fountain;  
Are climbing the heights of the mountain;  
Are waiting the coming of God.

—Rose Hartwick Thorp.

All those who have presented themselves at the door of the world with a great truth have been received with stones or hisses.—*Chicago Woman's News*.

There are 124,000,000 women in British India more than the total number of men, women and children in Great Britain, France and Germany.—*Chicago Woman's News*.

A Scotch girl, Miss Charlotte Higgins, in an examination for entrance to the University of London stood first among all the competitors.—*Chicago Woman's News*.

MISS JEAN NELSON won the first place in the oratorical contest held Feb. 12, at De Pauw University, which has 1,200 students. She is only nineteen. Her subject was "Industrial Freedom."—*Woman's Column*.

MISS CAROLINE BLANCHARD KELLEY has been for some years the designer for the interior decoration of cars for the firm of Harlan & Hollingsworth in Wilmington, Del., and has frequently had eighteen or twenty young women at work under her supervision. This is one of the oldest and largest ship and car building establishments in the country, and was the first to employ women as decorators. Miss Kelley graduated from the Philadelphia School of Design; receiving the first prize, a gold medal.—*Woman's Column*.

The women of Nebraska have undertaken to furnish the hammer with which Mrs. Potter Palmer will drive the last nail in the Woman's Building when it is dedicated October 12, next. The nail, it will be remembered, will be furnished by the women of Montana, and will be an elaborate production composed of gold, silver and copper. It is proposed that the hammer be made of the native woods of Nebraska and inlaid with gold, silver and pearl.—*Woman's Voice*.

## THE OCEAN.

Have you ever stood on the sea-shore and looked with fascinated gaze upon its seemingly limitless expanse of water, with its ever varying tints, its restless waves, its ebbing and flowing tides, and felt that all this must have a mysterious life of its own, kept hidden from the ken of man; a life as deep and unfathomable as its own silent depths? Have you watched it in solitude until its wierd monotonous music lulled your senses into a half consciousness to externals, and seemed to carry you back and back and still back till time seemed lost account of, and you felt that you and old ocean had existed forever in the endless past, and that you held some mysterious link of comradeship with it that drew you to it and made its music seem like the voice of an old friend? Nothing in nature seems to give one so vivid and realizing an idea of eternity as contemplation of this seemingly endless expanse of restless waters, so emblematic of the ever-changing tide of human life.

And now the beauty of Koreshan Science dawns upon us in the knowledge that this fascination, which we may have considered a vague, groundless fancy, is an attraction founded upon our intuitive feeling of relationship with the whole universe. Our Science shows us that the universe is *one* vast, living, organic structure, containing all degrees of life from the God-life down into the mineral life, (no part, not even the minutest mineral atom, being inherently lifeless and inert, but having life and sensation of its own degree), and that all degrees of life are so inter-related that each can comprehend the others in proportion as it is closely or remotely related to them, or as it has developed in complex mental capacity. Man, having the most complex brain in the universe, will be able when he ripens into his perfect manhood, the Adamic state, the God-life, to comprehend the science of all life, and to have dominion over it.

Through our knowledge of the structure and laws of the universe we know that the forces from the concave sphere of the earth are constantly flowing up to the great sun at the center. As this great spiral wave of force ascends from the earth, it draws up with it the mobile part of the earth's surface in a great wave, which lapses as soon as it has given up its force, its offering, to the great center. In the ebb and flow of the ocean's tides we see the respiration of the cosmos, the heaving of the earth's mighty bosom as it sends up to the sun, the living, throbbing heart of the universe, its forces, to be transformed in that great crucible, and thence sent forth in vivifying rays to nourish all life. Thus we see that this so-called inorganic, non-vital, mineral kingdom has structure and function, or life, of its own; yet, in its relation to the whole universe, it is as the extreme negative pole (centering in the sun) while the biological realm, and more particularly the anthropostic part (centering in the Godhead) forms the extreme positive pole upon whose reciprocal relations the great self-perpetuating battery of the universe depends.

We see that the ocean has a vital relation to the universe. Our old feeling that it had a hidden life of its own, becomes knowledge; and as the human mind can reach out to the life of all domains in certain degrees of relationship according to its knowledge of that life, we feel nearer drawn to old ocean in that we have unveiled its mystery and revealed its life. With our knowledge of re-embodiment, we can stand on its

shore and know of a certainty that we have been prehistoric companions; that many and many times in the dim past ages we have sought its presence, and our fierce passions been soothed into momentary peace by its monotonous lullaby; and our despairing souls been uplifted and strengthened by seeing its vastness and might, and been led to look beyond to the mighty God, the head and creator of the universe in its manifold workings, and to trust in Him to bring us through great trials and tribulations into rest and peace.

Think of the blessed Christ, the God of the world, who came forth in the majesty of his divine humanity, and taught the gospel of redemption among the humble people on the shores of the little sea of Galilee, and called as his chief disciples some of the simple, unlearned fishermen, to make of them "fishers of men." In Him we see a man whose comprehension of and sympathetic relation to all life was simply perfect; and, by virtue of every domain of the universe having life, the one perfect life could relate himself to any part of it at will; so that he could read the minds of men be they angelic or devilish, and command them; and could even put himself *en rapport* with the physical forces so that he could walk on the sea and control the winds and waves with, "Peace, be still." In what sublime attunement must his nature have been with the forces of nature, that he could still the waves and winds by sending into them a certain quality of his mental force! How perfectly he must have centered in himself the mental energies of the anthropostic world, to which those of the physical correspond and are related, and how completely he must have been able to command those forces in himself in order to be able to send them forth to do his bidding! Truly, in self-command lies all power to command outside of self!

The little Sea of Galilee, which bore on its bosom the Saviour of the world, was but typical of the great sea whose mighty waters brought to these shores, four hundred years ago, the man who was to discover the new world, a realm where Christ might come again and gather his people to himself and set up his kingdom in earth. This man's name, Christopher, Christ bearer, was typical of the work which he inaugurated in the most external sense, namely, that of leading to the new land the humanity which bore the Christ or, in other words, the people or church into which the Christ had descended. His name was specially typical of the office of the man who was to come at the end of the age bearing the Christ spirit to its new earth, its new, divine body. It has brought to the new world, the land of promise and freedom, a people, waiting in bondage for him to come and set them free that they may inherit the new land, the flesh of Christ.

The age is almost finished. They are nearing the end of their bondage, and lo! He sends the messenger of his approach, the Sign of the Lord's coming, to bid them make ready their hearts to receive their King who even now is at their gates. His own make ready to sit down at the great covenant feast, the supper of the great God. Unwittingly the world makes ready also, and the nations are bidden to this land, even to this city; ostensibly to celebrate the four hundredth anniversary of the coming of the typical Christ bearer. From all lands the Lord draws his people, even from the uttermost ends of the earth, to the feet of the real Christ bearer, "to whom shall the gathering of the nations be," that all the world may know the glory of the coming of the Lord.—A. M. M.

## THE ST. LOUIS CONFERENCE.

I had the privilege and honor of attending, as a delegate, this important assembly of so-called reformers. There was some confusion, much earnest talk; language was used that ought not to have been, but in the main all this may be very largely attributed to the earnest and anxious desire to secure better things, instead of the promptings of scheming and designing men. There was an undercurrent of oneness and concurrent desire to be charitable, conservative, and reasonable in the line of trying to secure a few points and principles of agreement at least, with a willingness to yield where points and principles could not be so agreed upon. This continent has had very few more important assemblies held for the purpose of considering economic and political questions. Probably there never have been so many radical, fearless, and determined men and women brought together from all parts of our union as in this conference. There was a re-union of the blue and grey, and a renewal of fraternal relations that did the boys great credit, especially those of the "lost cause," who like brave, true men pledged a renewal of their allegiance to our great commonwealth as never before, midst songs, tears, and amens that betokened an inherent, divinely appointed spirit, true to the cause of freedom. This seemed to be a time of dynamic, intelligent booming from the great Eternal, for the demoralization of all enemies of true reform; midst all the confusion and earnestness there seemed to glimmer, faintly, a divinely appointed desire wiser than they knew, and the would-be reformers went home with new hopes and aspirations. Nevertheless, these hopes and aspirations are without any possibility of realization until absolute truth is made the premise and foundation for the true reform that must, will and shall prevail.

THE FLAMING SWORD was well received. Many had kind words of commendation for its integrity of purpose. We find that it is being read before a large number of alliances in the west, and many more would like very much to get it. If secretaries of alliances and other reform organizations will send us lists of names for sample copies, or for one month on trial, we will fill the orders as soon as possible.

May the good work of awakening to the falsity of all so-called reform go on until the plutocratic robbers, lawyers, statesmen, and cowardly priests are all driven to a dominion where they will receive their reward for disobedience to the law whose observance will bring in the true civilization, soon to be manifest in earth.—A. S. L.

## The Coming Wedding.

Said Ignatius Donnelly at the St. Louis convention: "The coming gatherings of the democracy and republicans at Chicago and Minneapolis will be simply coagulations of unprincipled politicians to divide the plunder of the Republic. I predict a wedding soon to occur—that of the old democracy and the republican party. The ceremony will be performed at the altar of plutocracy. Grover Cleveland and Benjamin Harrison will act as bridesmaids, the devil himself will give away the bride, and Jay Gould will pronounce the benediction."

## A Synopsis of Discourses Delivered by Dr. Cyrus R. Teed, of the Koreshan Unity, on Dec. 11th and 13th, at Mt. Lebanon, N. Y.

On the evening of Thursday, Dec. 10th, we were quite surprised by the arrival at our home of a distinguished visitor, no less a personage than Dr. Cyrus R. Teed, the leader and founder of the "Koreshan Unity and College of Life," in Chicago. He had made a day's call at our sister Society in Canterbury. If our minds had been biased by slanderous newspaper reports, the Doctor would have been an unwelcome guest; but, knowing from experience that false representation and defamation of character are the portion of those who deviate from the common course of the world, we were disposed to give the stranger-friend a fair hearing, and were favorably impressed with his honesty and sincerity of purpose from the first interview.

The Elders decided to call a family meeting on Friday evening to which the Ministry and Elders of the first families were invited. The Brethren and Sisters convened at quarter past seven. The choir sang an anthem entitled "The Day of the Lord," after which Dr. Teed was invited to address the meeting. At first he showed some embarrassment, but soon warmed up to his subject, and spoke most eloquently, for an hour and a half, on the faith and principles of the new order. His views in most respects coincided with those of our Society. He believes in the Duality of Deity—a grand truth expressed throughout the kingdom of nature, but preferred the term Bi-unity, as meaning two in one; this idea also was manifest in some forms of life, which was clearly illustrated from known facts. There was one God, including Father and Mother; one Christ, embodying the masculine and feminine principles, revealed through Jesus and Ann Lee, emphasizing the text, "He that hath the Bride is the Bridegroom," as providing bi-unity in the baptism of both. Celibacy is the corner-stone of the kingdom of righteousness. Equality of the sexes is based on the law of justice, and in the College of Life and Communal Home, woman has an equal share in all places of honor and trust.

Christianity as expressed by modern churchianity, has proved a failure; it is a gigantic system of selfishness and pride; creeds, and not the spirit of Christ, rule the members of the great sectarian denominations. The churches hold the power of persecution and inquisition; they are ever ready to torture and put to death any prophet of God that may arise, whatever their testimony of truth may be. He dated his spiritual illumination back to 1870, just one hundred years after Ann Lee received her divine revelation; and he claimed that the light and truth emanating from this Society, had a potent influence in his baptism. All through these twenty-one years of mental struggle and outward persecution, he had turned for strength to the spiritual center, but never until now was he permitted to meet face to face, and commune with those whom he believed were living out the vital truths of Christian life.

He explained the astrological signs in the heavens as pointing to a new and glorious dispensation. The entrance of the sign Aries into Aquarius, of Leo into Libra, and of Libra into Virgo, marks the second coming of Christ, the execution of judgment, and the emancipation of woman. Ko-

resh means the sun of being, and the system of religious and secular truth called Koreshanity, purposes to deal with all the facts and questions relating to human life, both natural and spiritual; to establish communistic homes, where, by equal distribution of labor, all shall be fed and clothed, and there shall be no more want, and no great accumulation of riches.

He had lately visited the society of Harmony in Pennsylvania, and been cordially received and heard, without feeling the venom and contumely of sectarian bitterness: in fact, the celibate societies were the non-persecuting organizations, because they abstain from the lusts of the flesh, which stirred up the warring, fighting propensities in human beings, while the opposite elements of peace, love, justice and toleration were engendered in those who lived the true Christ-life. Between these Christian fraternities he would establish friendly intercourse and a system of commerce that would do away with the use of money, which is the root of all evil, for out of it grows the sensuality and degradation of humanity, extremes of poverty and wealth, and all their concomitant evils. He clearly elucidated his views on the systems of exchange, and said that commerce as it existed in the world, was like the fishes in the sea, the larger were continually devouring the smaller ones.

Much more was said that might be chronicled, but a short space must be left for our

#### SECOND MEETING.

On Sabbath afternoon at two o'clock, the whole Society convened in the Church family's large meeting room to hear our friend and brother, for he had simply accepted our rule of initiation into the order—that of confession of sin—and felt strengthened in a spiritual union with the body of Christ.

A thorough knowledge of physiology, the science of astrology, psychometry and chemistry, with an intuitive perception of the interior spiritual sense and meaning of the Scriptures, makes him an able exponent of esoteric cult. There seems to be no limit to the resource of his knowledge. The second lecture was no less interesting than the first.

He gave us a sketch of his experience; told how he studied medicine from the age of ten years; had taken degrees in three colleges, and had a thriving practice in the city of Utica, which he lost because he undertook to give the Baptist church the benefit of his illumination; they not only did not accept his testimony, but actually froze him out, and put a boycott on his business; a few would have patronized him, but he would not go in their back doors, as he believed in being frank and open in all he did. He came from a long line of Baptist preachers, and his friends were anxious, in his younger days, that he should enter the ministry, but he could not feel that it was the call of God to him, hence he chose the other profession, although in his childhood days he made three prayers; one was that he might be an orator; another, that he might be a minister, and lastly, that he might be a publisher. All along through the years he had been bold to promulgate his ideas of true Christian religion, but like the good Master, "his own received him not." Not until five years ago, when he went to Chicago, did he get any reasonable hearing; and in that wicked city, the true representation of Babylon the great, he had been bitterly persecuted by the churches. One Baptist minister said in the pulpit, that he would head a mob

and raze the College of Life; and he would be the first one to throw a stone to dash out the brains of Dr. Teed. Right in the heart of the city, a Koreshan society was established that grew in spite of opposition. It now numbered one hundred and fifty members, sixty of whom lived in the communal home. Their small printing office had grown to the proportions of a publishing house; they edited and printed a paper called the "Flaming Sword," and other Koreshan literature, besides outside work. They contemplated buying some land outside the city limits, where they could pursue agriculture, besides their other business.

Though their discipline and form of worship were different from ours, yet the same spirit of truth was working in them for purification and redemption from the sins of the world; he hoped to introduce greater order and uniformity among them.

He gave an earnest address to the young people, and told them that the pleasures of an interior spiritual life far outweighed the follies of the world; when they had fully entered the way of eternal life they would have no desire to return to the elements of unrest and bitterness. In speaking of the ties of natural relationship, he said, "Of families who enter our home those who receive the Christ-baptism which consumes the carnal tie, are actuated to yield their selfish wishes and give up their children to be under the care and tuition of appointed guardians, where they can be educated and trained together. This rule is not enforced, but people soon grow to feel in a communistic relation, that in the love of the Divine Parentage all souls are alike precious." The life work of Mother Ann Lee was highly eulogized, her mission was recognized as the one great good that had brought to woman releasement from the thralldom of sexuality, and placed her in the spiritual kingdom on an equality with her brother man. He rejoiced and gave thanks when he looked over the assembly before him, in the realization that Christ had come, the Bride and the Bridegroom were one, and there were harmony and peace in the perfected household.

He asked the strength and prayers of the body of Believers, that he might be empowered to go forth with even greater courage to meet the taunts and flood of lies poured forth from the mouth of the dragon, and have the recognition of our people as a help to the little gatherings of brethren and sisters of the Koreshan faith in the various states where they were located. The second meeting was two hours long; about two hundred were present, yet none wearied, but listened with unabated interest to the end. The choir rendered some appropriate music, and the meeting was closed with some excellent remarks from the Elders, and a vote of thanks to the speaker.

It is impossible in one article to give all the points of interest in two long discourses, even much that one remembers must be omitted.—*The Manifesto*.

#### The Small Trader.

BRADSTREET'S reports for 1891 show that ninety per cent of the failures was among firms having less than \$5,000 capital. After allowing for inexperience, incompetencies, and various special exceptions, the fact still remains apparent that it is becoming more and more difficult every year for the man of small means to hold his head above water.—*Nonconformist*.

## Dr. Briggs on Orthodoxy.

NEW YORK, Feb. 28.—Professor Charles A. Briggs gave the first of a series of Sunday afternoon addresses to young men, before a large congregation in the First Presbyterian Church, Brooklyn, this afternoon. His subject was "The Aim in Life," and in the course of his address he had something to say concerning "the antichristian spirit in the Christian churches of to-day." He said:

"It was the church, and not the state, that crucified Christ and made martyrs of some of its greatest men. This antichristian spirit of persecution has not yet died out. It is still extant in the nineteenth century religion of the Protestant church. There are so-called religious newspapers which hunt down with bitter eagerness those who attempt any change or reform in church matters, terming such men heretics and traitors to the cause of Christianity. To-day orthodoxy is more regarded in the church than good morals. It is the one essential. I firmly believe that if Jesus Christ should come now as he came one thousand nine hundred years ago to reform thieves and fallen women, and to preach the gospel, he would be persecuted to death in the streets of our metropolis.

"The dogmatists of our times have arrayed themselves against science, biblical criticism and progress, and the man who is in advance of his time finds them bitter enemies at every step. They are building barriers to shut people out of the kingdom of heaven. There are many such barriers to a young man entering into the ministry. Once within, however, he needs only to be orthodox and to keep within the bounds of public propriety. He has no need to be a follower of Christ in order to obtain a high place in the church, to-day. But I believe that a man who does not follow Christ is no true minister, though he has subscribed to the Westminster confession of faith, and been consecrated by a bishop. Thank God, we are now in the throes of a reformation."

## A Pointed Fable.

At a recent meeting of the Sunset Club of Chicago, the question under discussion was, "How to uplift the masses." Henry D. Lloyd, the noted scholar, orator, philanthropist, and honored author of "A Millionaire's Strike Against Miners," with his me-

ludious Wendell Phillips' voice, gave the audience the subjoined impromptu fable, which should be printed in every Reform paper in the nation.

## THE COW AND THE FLIES.

A fresh milch cow was hard at work in a pasture, when she attracted the attention of a foreign syndicate of flies, who were traveling through the country in search of investments. "This is a sure thing," said the head of the syndicate, who was a model merchant. "There are no flies on this cow. Let us put our trust in her, and put her in our trust, for it is a poor rule that will not work both ways." The cow gave her consent by silence, as is usual in such cases. Harmony being thus restored, the flies settled themselves on her neck, and drew their dividends from her circulating medium. The cow began to run. When they were full, those of the syndicate who had talent for after-dinner speaking addressed the cow on the questions of reform. One dwelt on the manifest goodness of the Almighty, who had so ordered all things for the best, that the glad duty had fallen to them of giving employment to her otherwise undirected energies. Another who was versed in the science of political economy pointed out to her the perfection of the law of supply and demand by which the faster they put their suckers into her, the faster ran the blood.

Meanwhile the cow, feeling that the destiny of woman was something nobler than to be treated as a mere pasture ground, lay down and began to roll over on her back. The model merchant warned her that the syndicate would withdraw their capital and plant, and close their works, if she persisted in this disregard of their vested rights. The animal continuing to roll, he said to his fellow-stockholders: "This cow is evidently a member of the Farmers' Alliance, and cares nothing for an honest currency or the obligations of a contract. Let us withdraw and seek a better field for investment." Essaying to follow this sage advice, the syndicate found that their feet were so mired in the superfluity of the blood they had been feasting upon, that to escape or to rise by themselves without the cow was impossible. "To uplift ourselves, we must uplift the mass" their leader cried. The syndicate were just pluming their wings for a long pull, and a strong pull to uplift the cow in order to uplift themselves, when that animal, finishing her roll, finished the flies.

Moral, 1. Its jugular vein is not the best place to tap a cow or a people.

Moral, 2. Those who live upon others should not be too philanthropic. They are likely to find that their anxieties, like charity, will need to begin at home, and may end there.—*American Nonconformist.*

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## Mission Work.

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