

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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The Law of God Delivered On Sinai is the Basis of the Koreshan System.

(CONTINUED FROM NO. 13.)

Why do we employ the terms Koreshan Unity, Koreshan System, and Koreshanity to designate our body of communistic adherents? The word Koresh is the Hebrew word Cyrus. The root *koor* or *kur* signifies, primarily, to bore through or pierce; second, to be hot, to boil; third, a furnace in which metals are smelted. *Chor-ashan* means smoking furnace; the word, *chor*, here being the same as *koor* or *choor*. It is the root from whence the word cherubim is formulated. The Persians called the sun Cyrus, but as they personified the sun it might be a question as to whether the ancient Persians did not imply the spiritual sun, from whence the material sun is derived. The word cherubim is the masculine dual form of the noun cherub, or *churoob*, *kurub*. It implies two male forms. Such were placed at the east of the garden of Eden to keep the way of the tree of life. Moses and Aaron were cherubs; two male forms to keep the way of the tree of life; that is, to perpetuate the tree. Elijah and Elisha were the two male forms placed at the east of the garden, that is, at the rising of the garden. The two cherubs, as symbolic figures on the ark of the covenant, represented these male persons who stand as guards of the tree of life; this protection involving the preservation of the chaste or celibate principle. John and Jesus were cherubim. Rather, John the Baptist was one, and John the Revelator the other,

while Jesus was the fire or smelting point between the two. Jesus himself constituted the visible and invisible cherub, he being the one witness, and the Father who was in him, the other.

Cyrus (Koresh) is the name of the founder of the Church Triumphant of the Koreshan Unity, the College of Life and the Society Arch Triumphant. These are the three departments of the Koreshan System. The system is named from its founder. The Church Triumphant must not be confounded with the Schweinfurth movement. That body was never known as the Church Triumphant till it picked it up from our use of the name. Our church is called the Church Triumphant because we take the triumphant law as the standard of our life, and through it shall awake triumphant over the power of the grave. By the application of the science of immortal life we shall be enabled to overcome the corruptible dissolution of the body as did Moses, Elias, and Jesus, and thus cheat the grave of its prey. The supreme purpose of the organic unity of the Koreshan aggregation is to attain to an entrance into life through the new and living way, through the veil (that is to say, his flesh, the immortal flesh,) of the temple, and not into hades through the corruptible dissolution of the body.

A young man came to Jesus and said: "Good Master, what good thing shall I do that I may inherit eternal life?" The answer was, "Keep the commandments." So we say that to be immortal we must keep the commandments, and by observing the law of God this mortal shall put on immortality, and this corruptible, incorruption. The natural sun is pure fire. The properties of this fire are light and heat. The corresponding spiritual or mental sun is composed also of pure fire, but that fire is love and wisdom; love being the correspondent of heat, and wisdom of light. The ancient Persians, in designating Cyrus as the sun and representing him as personified, prophetically portrayed their hope of a final, perfect incarnation of the illuminated center of the human race, and the mediator of the final covenant between God and man, a covenant or conjunction through which the ultimate biunity should be accomplished. The Egyptian Horos or *Choros*, the product, to the Egyptian mind, of the overshadowing of Isis by Osiris, and the Greek Kuros are identical with the Persian Surya or Cyrus, and the Hindu Svarya. These all signified the personal sun—son—of light (truth) and heat (love), and their annunciations prophetically indicated the coming of Koreshanity as the final evolution of the kingdom of righteousness.

CHURCH AND STATE.

Koreshanity is not merely a religious movement. Its organic system embraces the union of church and state. The term religion implies the mere fact of a rebinding, and, in its use as a term applied to the moral and social government of men, either includes the tie which reunites God and man when

they have been divorced, or reunites men upon the basis of love to the neighbor. If the term religion were rendered into English, we would say re-tie. Religion signifies nothing more. Koreshanity is the union of church and state, because without such a tie there is no bond of organic relation. The old church and state are divorced because the adultery of all the principles of true moral and social life had become vitiated, and before a true religious bond could be effected the old union had to be annulled, hence the divorce of morality from all the secular activities of men.

The principles of church and state permeate every department of activity in the universe. Light and heat are concomitants and are the combined product of every process of combustion. The light of the physical world corresponds to light of the mind, (the intellectual principle,) and its heat, to the love of the mind (its affectional principle). There can be no light nor heat without the combustion—dematerialization—of matter, so there can be no wisdom and affection of the mind without the destruction of the element of matter held in solution and conveyed by the cerebral circulation, and re-elaborated in the cortex and transmitted through the fibre and auras of the soul and spirit. Light and heat are so intimately co-ordinated and conjoined in their actions and relations as to constitute a unity, and they can only exist in co-operation. Precisely as light and heat are conjoined as one, so, when normally organic, morality must enter into the social fabric in such relative unity or conjunction as to bind them, in principle, into one integral organism.

Religion means nothing more nor less than *religare*; to bind or tie again. To tie again, there must have been untying or divorce. The church is that through which gestation progresses and the new age or kingdom is brought to its birth. The state is that through which the church is protected while the processes of gestation generate or regenerate the succeeding form. Church and state are the husband and wife, through whose union a succeeding age is made possible. At the beginning of every age or dispensation there is a religion, a *religare* or tying again, or tying back, because the declension of the old church and state has brought the necessity for a divorce before there can be a new church and state; that is, a new heaven and a new earth wherein dwelleth righteousness. The unity of a false church and false state is incompatible with the best interests of human life. Therefore, when church and state have adulterated the moral and physical uses of men, and a degenerated clerical cult has become a vitiated priesthood and an intriguing political machine, there is no hope for the masses but through a divorce of church and state, and their final destruction preparatory to the new reunion or new *religara* (religion), which means the formation of the new heavens and new earth wherein shall dwell righteousness.

The Judean and Christian dispensations or ages may serve as types of all dispensations. The Christian system was the fruit of the age preceding it. Like the Jewish age, it had its inception through a new beginning, the personal impregnator, Jesus the Christ of God. The church conceived and has passed through its various stages of gestation. Outwardly, a part of the process is manifest in the eliminations which go to make the trunk and bark of the great tree of progress, observed in the Catholic church (trunk) and Protestant churches (branches), ready for kindling wood, now that the new

church has come to its birth. The true union of a pure church and state is not only legitimate, but essential to the further progress of the world toward the kingdom of righteousness to be established, finally, in the earth. The curse of our modern state is, that there is no bond of obligation or tie between morals and business. The kingdom of God in heaven is a marriage of church and state, or love and wisdom, and the joys of celestial or heavenly life proceed from this legitimate unity.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The descent of this city—the doctrine of immortal life—when conjoined to the husband will complete the reunion of church and state in the earth, on the basis of a perfect integralism. When "reformers" (?) talk and write of the separation of church and state they should be careful to distinguish between the church and state divorced because of adulterations of good and truth, and the new church and state now to be formed, wherein dwelleth righteousness, and in which is involved the reunion of God and man; male and female, the new integral structure.—K.

The Poor Man's Salvation, Whence Will it Come?

Social conditions are the result of the human will. This human will finds expression in two ways—in the every-day activities of individuals and in legislation. These two facts are the causes of social conditions, and they are simply the manifestation of the human will acting individually or collectively. In our country this means the Christian human will, for it is the Christians whose wealth and intelligence control legislation, and whose wealth and intelligence in private affairs outweigh all other private influences. * * * But the machinery and inventions, the aids to production, all that go to make up the wealth of our country, are so abounding that if the American people seriously wished it, there would not be an able-bodied pauper or a tramp among us. If we wished it, there would be no involuntary idleness, which is the prolific parent of voluntary idleness. * * * Christianity is the only solution for social problems, and society is waiting for the Christian minister to lead the way.—*The New Nation*.

It is just as reasonable to expect the professed Christian minister of to-day to lead the way to the righting of the wrongs that now are oppressing and destroying humanity as it was to expect the Jewish priest to do the same nineteen hundred years ago. If the priest did not do it then, his successor of the present need not be expected to do anything of the kind. He even denies that he is to be materially benefited in this physical existence, and relegates the whole question of his salvation to a future state, not in this natural physical world, but in an imaginary spiritual world, where he is to be saved or damned after he has shuffled off this mortal coil. In his greed for gain he may will and effect the damnation of thousands to a hell of suffering and torture without, according to these ministers, lessening his chances for the highest seat in the kingdom of heaven which, with them, is not coming, as Jesus taught us to pray, in earth, but in some mysterious spiritual world hereafter. They have no more concern about the physical well-being of the poor wretches who neglect the rich and comfortable man's gospel—which they preach—than had the priest and Levite for the Samaritan Gentile dog who succored the poor man that fell among thieves. They have need to beware lest that outcast

poor man, be he Jew or Samaritan, prove to be Christ himself.

When the Christ comes again he will, according to prophecy, come of the descendants of Joseph, who were the little leaven that a woman—the woman element—hid in three measures of meal, the Assyrians, Medes and Persians, till the whole was leavened, (soured, vitiated in doctrine and life,) became “the fulness of the Gentiles.” When he comes again, of Gentile extraction, as he will, finding the Christian ministers, so-called, in the language of the politicians, too busy looking after their own “fences”—the maintenance of their own comfortable positions, or the procurement of better ones—to give any thought to the betterment of the condition of the poor whom the all-consuming greed of their rich parishioners has turned into paupers and tramps, he will do as Jesus did when “he came to his own and his own received him not;” and it will again be manifest that “The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.”

When he has chosen his own instruments from among men, and has again formed his human battery, he will again say, “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” In this way, and in this way only, will human wills be induced, or forced to cease oppressing, robbing and destroying the poor and needy of human kind.—O. F. L.

HOW CAN A HANDFUL OF PEOPLE REVOLUTIONIZE THE WORLD?

This is the query invariably propounded to Koreshans when they endeavor to show that Koreshanity is destined to alter the whole trend of human thought. The world cannot understand how a few hundred people can make such an impression on the times in which they live as to give a new impetus to civilization. The same thought perplexed the minds of those who persecuted the primitive church, nineteen hundred years ago. Think of twelve men directing the religious thought of the civilized world! Although Christianity has fallen, there are, to-day, four hundred million people who adhere in some measure to the forms of that religion. This is certainly very strange if Christianity did not receive its impulse from that which was more than the natural human. Nothing less than the literal breaking of the body of our Lord into twelve pieces—by theocrasis, as typified by the breaking of bread at the last supper—and the absorption of the spirit of that segregated body by the twelve could have enabled them to send Christ's trumpet-call reverberating down the corridors of time. True, Mohammed has likewise given a religion to the world, but it belongs to superstitious races among whom a creed is much more easily propagated and retained. Moham-

medanism has never influenced the course of events as has Christianity, and he who would compare the one to the other simply desires to trifle with time and destiny. Buddhism likewise exerts considerable influence, but not among the potential peoples of the world. If you want to know the value of a religion, you need but observe the race in which it has taken root. While modern Christianity is a decayed fabric and most of its adherents are at present lax in their religious convictions, yet out of the old will come the new. With the advent of the Koreshan age the wheat will be separated from the tares of the Christian age; the former will be garnered, and the latter destroyed.

Of all the scholars that the world can boast, none, by book or tongue, have wrought to any appreciable degree the work accomplished by the lowly Nazarene and his insulating battery of twelve men. The work of Christ and the twelve should teach thinking people that the fundamental law is not communicated to the world through the mediumship of manuscript, but rather by occult forces. The Lord's body was converted to Holy Spirit by theocrasis or flame, which his disciples appropriated or inbreathed, which breath was God's supreme wisdom. No printing press or pen could ever transmit the essence of such a communication to humanity. Hence earthly lore sinks into insignificance when compared with divine messages. Book knowledge has even earned for itself a worse obloquy, for through it mankind has been brought to its present condition of spiritual and social darkness. Seven times during a cycle's course does God breathe into man by the theocrases of his messengers. Upon these communications depends the very life of the race. Of what account is the boasted civilization of a people, with love to God and the neighbor eliminated? All government that recedes from those divine edicts which demand equal rights and privileges to all is a failure, for which reason all man-made governmental institutions must fall. They are built on man's conception of government, which is selfishness. Whether kingdoms, empires, or democracies, the fate of Godless institutions will, with the close of this cycle, be the same.

God comes through the humble and unknown. How could he otherwise gain a hearing? Certainly not through the purse-proud, or through the pompous doctors and lawyers who are wise in their own conceit. The Almighty could never effect an entrance into such people with his simple, comprehensive laws. Not until man concludes that he knows nothing, will he be enabled to feel that he at last possesses knowledge. Koreshans fling the world's so-called knowledge to the breeze; what it has wrought is the best evidence of what it is worth. Knowledge that cannot feed the hungry and clothe the naked emanates from hell, and thence it will return. Koreshanity abides by the fundamental law of love to God and the neighbor. It first finds out what and where God is, and then seeks the neighbor. Koreshans belong to the very few, who nowadays, are capable of accepting a truth because it is *demonstrated* to be true. They do not reject facts because the world's wiseacres refuse, at present, to believe them. They follow and love the Leader of such truth because they recognize in him God's messenger. Hence they compose his battery just as Christ's followers composed his. As the Koreshan centre of divinely communicated knowledge is hated and persecuted by a deluded world, he is equally loved

by an undeluded following. The law of theocrasis is a fundamental and central principle of occultism and of Koreshanity. It involves the process of metamorphosis of a personal and material entity to spiritual or mental energy and hence of absorption into Deity, not, however, by annihilation of the individual identity. It is the passing over by the new and living way.

"If I go not away," said Christ to his disciples, "the comforter will not come unto you; but if I depart, I will send him unto you." The coming of the comforter in this age will be different from his coming nineteen hundred years ago. Then "the good seed," "the children of the kingdom," had to be planted for "the harvest" which Christ declared was "at the end of the world" (Greek, age). With the outpouring of the seventh messianic baptism at the end of the age when the harvest is ripened, Koreshanity, or revived Christianity, will spread very rapidly, and the sons of God will be born by the general dematerialization and rematerialization of aspiring men and women. A handful of people, by becoming receptive to the truth now offered to the world, which truth the masses reject, will revolutionize the world and establish Christ's kingdom in earth.

THE FLAMING SWORD.

From the date of this issue THE FLAMING SWORD will consist of sixteen pages to which there will soon be annexed an attractive cover containing an engraved portrait of KORESH. The price of the paper will remain the same: viz, \$1.00 per year, which places it within the reach of all truth-seeking people. The nineteenth century has never had such a paper as THE FLAMING SWORD. Its contents are hewn from the solid rock of illumined reason, and defy refutation. It gives to the world entirely new and original views on theology, science and sociology. It combats and defies the whole band of so-called reasoners that modern scholastic conceit terms "thinkers." It cuts, without mercy, the fallacious ideas that a hypocritical church, hidden behind the bulwarks of a rapacious and damnable money power, has foisted on human credulity, and with a flash of fire it disembowels the white elephant that modern *savants* have called "science." It will put to the death this miserable fetich hoisted in mid-air, and teach mankind true science based on demonstrated facts, rather than pure assumptions.

Christ excoriated the conceited doctors and lawyers of his day, declaring to them: "Ye have taken away the key of knowledge." THE FLAMING SWORD, as the exponent of Koreshanity, comes to restore that "key" which is the law of transmutation, the central principle of life, involving the science of alchemy and the interconvertibility of all substances, visible and invisible. As the supreme demonstration of that law it points to the theocrasis, in the near future, of "the sign of the Son of man in heaven," by which mankind will be baptized and restored to a knowledge of the true and interdependent relations of God and man—of Christ, the Lord, as the involved product of human life, and of man as the offspring of Deity, soon to be restored to God's image and likeness.

THE FLAMING SWORD is decidedly revolutionary in its tendency, not as an inciter to bloodshed but as a recreator of

human thought, and uncompromising opponent of current theories. We invite its readers to compare its contents with those of any of the current periodicals. There is not a daily, weekly or monthly publication that contains the original, striking and convincing material printed in these pages. It strikes at the very root of evil and holds it up in all its hideousness. The many prefer to conceal fundamental wrongs, but THE FLAMING SWORD is not made of that kind of metal.

Its readers and sneering enemies have little reckoned the future possibilities and influence of this journal, and of the system it promulgates. We can well afford to move on unruffled in our chosen way amid the shafts of persecution hurled at us, because the principles we promulgate are invulnerable and their speedy application inevitable.

Prof. Totten and the Coming of Judgment.

The Yale college authorities have announced that they are not responsible for Professor Totten's prophecies. Under the law of reciprocity Professor Totten may announce that he is not responsible for the Yale college authorities.—*Indianapolis Sentinel*.

Professor Totten tells us that the beginning of judgment has come. Now, if the professor will tell us who is to be the nominee of the Chicago convention he will have the ear of the people.—*Columbus Post*.

Professor Totten's engagement at Yale will expire in June, if the world doesn't explode prior to that time, and there is reason to believe it will not.—*Boston Herald*.

"But as the days of Noe were, so shall also the coming of the Son of man be." Poor Totten may have to take the ridicule of the world for figuring out the time of the coming of judgment for a race, which—because it does not want to see the Lord come—is exasperated at any one who discusses the subject. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." This statement Koreshanity does not attempt to deny, but humanity does not understand what is referred to by "that day and hour." The coming of the Son of man, here referred to, is the theocrasis of the Messenger of the Covenant, which is God's visitation to his people with baptismal power. He comes "again the second time" in the one hundred and forty-four thousand sons of God. These are not pleasant things for the masses to contemplate, and while Professor Totten knows nothing of the manner of the Lord's coming—for which reason he will receive no immediate credit for having correctly figured the time of judgment, which precedes his coming—yet after the occurrence of certain events, during the next few years, this earnest man—though at present ridiculed—will be awarded just credit for arousing the people to the significance of the present times, and of the biblical prophecies relating thereto.

Dean Kiefer of Colorado Springs, in a sermon, recently delivered, astonished some of the rich members of his congregation by declaring that any man who had accumulated a million dollars was a thief. And now all the honorable thieves of his congregation are denouncing the Dean for telling the truth.—*Western Watchman*.

SOCIOLOGY.

GOG AND MAGOG.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. xx: 7, 8.

The commonly accepted interpretation of this passage refers to the millennium, *which has passed*. The period of time called the millennium comprised the first thousand years of the Christian church, when Satan was bound. With the dawn of scepticism and freethought, through the Reformation and the events leading up to it, together with the alleged "discoveries" of modern scientists, Satan was liberated; since which time "Gog and Magog" (which terms imply the roof and floor, or capital and labor) have been marshalling their forces for the final conflict, to culminate at the end of the age. The controversy between capital and labor is not of recent birth. For the last few centuries this contest has been in progress.

The French Revolution, while seemingly a protest against Bourbon rule, was interiorly an effort of the producers to secure their rights. The English eruption that made Cromwell dictator, and beheaded a king had a similar significance. The American Revolution was likewise a rebellion of producers who objected to the autocratic and unreasonable demands of English rule in the matter of taxation. The late war was but a righteous demand for compensation for the black toilers, which could never be secured while they were in bondage. Individual rights invariably spring from a demand for individual recompense for labor, and where this is denied the case is simply one of abject slavery. Had the producers of England and France, at the periods of their revolutions, been equitably compensated for their labor, the prevalent destitution of those times would not have obtained, and the revolutions would, consequently, not have occurred.

We find that the condition termed "divorce" prevails in all the relations of human life. The multifarious number of estrangements in the domestic relation is a significant sign of the times. Church and state are divorced, as are God and man. Capital and labor, or the consumer and producer, which under an equitable commercial system will be one and inseparable, are as a house divided against itself, and they must therefore necessarily fall. When the social revolution culminates—which will be very soon—the capitalists, the military, and the government—the consumers—will be found marshalled on one side, while the producers—the toiling and oppressed masses—will be marshalled on the other side. In the destruction which will ensue both will go down; an organic unity founded on love to God and the neighbor will take their place as a governmental power. There can be no good consummated from the controversies of capital and labor. Both have a selfish object in view. Any system that divorces the consumer from the producer, gives birth to an inequality in human conditions, which must inevitably destroy both.

Competism is a tale that is almost told. It is now grinding out its last weak notes. Capitalism is thievery, pure and simple. By what natural law has one man the right to

utilize the toil of others in order to enrich himself, when the wealth that he thus accrues is not obtainable without such toil? Being only so obtainable, it should be the common property of all. This is the whole industrial question in a nutshell, and yet the world knows not how to solve the problem. There is no escape from the logical conclusion that the products of soil and muscle should belong to the producers. He who will not work neither shall he eat. What need have men of money? Why do so-called reformers everlastingly discuss this money question? "The love of money is the root of all evil," and so long as money exists, the love for it will not be lacking. The only remedy lies in its destruction. With the collapse of the old system, it will go, is the edict of irrefutable law.

We want neither gold, silver nor paper stamped with fictitious valuations in order to afford men an opportunity to speculate. It was the devil who placed Cæsar's stamp on the coin which Christ condemned, and the devil will get that stamp. The producer and consumer can be united by no system that admits of competitism, or fictitious valuations. Let thoughtful men unite themselves into a great commercial body for the practice of righteousness and love to the neighbor, and let them exchange their products, offering the same to outsiders at a reduction on competitive prices, by means of a temporary device called a check system, the operation of which is sure to break up the present competitive methods. They will then solve the vexed commercial problem. No other solution is obtainable.

How Can Social Order Be Established?

Equitable commerce, the product of the application of the plumb-line of integrity to secular affairs, will emanate from a united celibate aggregation. The comprehension of true sexual commerce will enable the world to grasp the principle of true church commerce; the Copernican assumption will be overthrown; the physical sun as center, with its three atmospheres and shell surrounding it—in correspondence with the formulation of the anthropotic world, as revealed by Koresh—will become the accepted astronomical basis of religion. On a sure and impregnable foundation this celibate aggregation will build the ark of safety in preparation for the flood of revolution. It may not appear at present as if such an amalgamation were possible, but an event will soon occur—a theocrasis—which will impregnate the most receptive of the celibate bodies and then the others—esoterically linked, as are the seven principles of life—will be successively vitalized, just as the centres in the matrix of generation are vitalized by the union of the sperm and germ.

An ultimate celibate grouping will embrace great material wealth both of land, money, and industries. Not founded with the primary object of acquiring wealth, this will not be its supreme goal. The celibate organism has been established to purify the minds and bodies of men and women by the practice of virtue, industry, and frugality, involving the coming of the Lord. When aggregated it will comprise the ark, a great organic unity, that will be acceptable in the eyes of God, a "trust" manipulated in the interest of the masses. Equitable commerce cannot admit of fictitious money, usury, or middlemen. These are the agencies that

have brought commercial affairs to their present critical condition. Fictitious money is Cæsar's stamp placed on coin giving it a value that it does not intrinsically possess. This is the first step in the iniquity of fictitious valuations; usury and middlemen follow in its train. The "wheel in the middle of a wheel," or the new order in society, though compelled to recognize fictitious valuations as money while the old system lasts, will not in its own commercial transactions employ such a medium of exchange.

The system to be employed is a very simple one. If a body of persons own tillable land, and operate industries with a view to establishing a governmental system, they must be able to establish a money basis of their own which will prove more valuable to the masses than money produced by a government stamp, else they cannot hope to supplant the iniquitous system under which we at present live.

A concern with millions of dollars to back it, having the moral support of the people—because of its square dealings and possession of its own medium of exchange—is sure to become a commercial Gibraltar, the stock checks of which will be able to compare favorably with the bonds of a crumbling government, or the watered stock of a great railroad, crippled by a decaying financial system and by labor troubles.

It is just such a system that Koreshanity purposes to establish to circumvent the greed of the monopolist; to bankrupt the hypocritical church deacon; to feed the masses, and to oust a polluted government with its debauched congress. The foundation principle of the Equitable Commercial System of the Koreshan Unity is the exchange of values of a kind for equal values of other kinds. This is justice, the inauguration of which is the fulfilment of human hopes for the establishment of the righteous kingdom. The system has a practicable demonstration in Koreshanity.

(CONCLUDED.)

The Story Of Kaweah And What It Teaches.

Burnett G. Haskell, one of the original projectors of the Kaweah community, gave, some time ago, a very lucid and interesting recital of the history of that colony, in the *San Francisco Examiner*, which all economic thinkers—particularly nationalists and socialists—should peruse with care. It demonstrates the utter folly of any attempt to establish co-operation by the methods proposed in sociological works. The proof of the pudding is said to be in the eating, and practical co-operation, from the world's standpoint, has assuredly not been a palatable diet to Kaweah colonists. Two or three hundred persons gathered at Kaweah a few years ago to establish "the ideal commonwealth." As related by the writer referred to, they were composed of all classes: the educated and the uneducated; the rich and the poor; the industrious and the indolent; the sceptical in religion, and the devout adherents to orthodoxy. There were authors, artists, poets, philosophers, and mechanics; anarchists, socialists and single taxists. In fact, the oddities of human nature were gathered together in a heterogeneous mass to establish a co-operative government. Such persons would naturally be attracted to such a new departure in social science.

We shall not attempt to give the whole story of the rise and fall of this community. It sufficeth to say that its members could not agree upon any course of action. Their

meetings were marked by constant bickerings and quarrels. One officer was placed in authority only to be removed, and another substituted, who in turn received his dismissal. The industrial pursuits and finances of the concern were grossly mismanaged, and the co-operative effort ended in a decided collapse. Capitalists noted the failure with glee, and reiterated their belief in competition as essential to human prosperity. We wish nationalists particularly to note the history of this colony, because it may teach them a valuable lesson.

Success at Kaweah was absolutely impossible. There was not, nor could there be, a fundamental idea upon which all its members could unite. A slight knowledge of human nature ought to be sufficient to teach all men that similar co-operative enterprises must likewise fail, but their failure does not of necessity condemn the principle and practice of true co-operation. An organic unity, to be successful, must involve a central principle and head. This is the foundation of true government, of which a democracy forms but a part. Power and peaceful action in society cannot obtain, outside of this idea. There must be a great moral principle to support an aggregation of persons, with a personality at their head capable of expressing that principle, and focalizing and directing their energies. Herein lies the whole principle of government; because the world does not understand it is the reason for its misery. Monarchies do not express this idea because they are molded on an artificial and not a natural order. The supreme object in such governments is the sustenance of the ruler at the forcible expense of the state, which vain attempt must finally prove abortive, because coercive.

The celibate societies in this country have held together for years on a communistic basis because they recognized a basic social law, and were established for the practice of virtue, not for the gratification of selfishness. The perpetuity of these bodies, amid the dissolution of sectarian communistic efforts, should teach a lesson to co-operative reformers. There is a great principle involved here which lies at the foundation of human society. These bodies will not fail.

The Koreshan Unity has been a practical, co-operative institution for four years. Its strength and growth constantly increase. It embodies a comprehension of God, and a recognition of his laws as given to Moses. With a recognized head as its unfold and formulator, and with the science of immortal life in the body, which it embraces and seeks to attain to, it claims to hold the key to the attainment of that final organic unity or brotherhood of man which must obtain when the old system has fallen to pieces. The Koreshan Unity expects to regenerate human nature by occult impregnation through the theocrasis of its focalizing centre, which Deific force will gradually extend through all the qualities of thought of which human nature is composed. No true, adequate or enduring governmental system can obtain by any other means. If the fact of transubstantiation could not be established in this age by a theocrasis, there could be no hope for true co-operation or indeed for the existing celibate societies, for the reason that the greed of the competitive world would finally absorb them. There is no hope for humanity in competition, no hope in individualism, no hope, in fact, in any ism; but in God's visitation to the race, by baptismal fire, men and women will be united in a common bond of unity.

IS THIS "UNCHARITABLE"?

The Standard Oil Company, after a hard year's work, comes up smiling with a profit of twenty-six million dollars, all honestly made, of course. This is one side of the picture; the other side reveals the fact that thousands of families can hardly afford a few pence wherewith to buy oil. Nevertheless our Christian ministers would doubtless declare in this instance—as one did the other day in connection with the public criticism that followed Jay Gould's liberal (?) donation of ten thousand dollars to the Presbyterian church extension fund—that denunciatory language, hurled at the nabobs controlling this gigantic monopoly, is "uncharitable." These fellows are, doubtless, also church-members, and extend their "charity" to the support of some well fed, whimpering coward and humbug who professes to be "called of God to preach the gospel." There is a day of reckoning for these smooth-faced pretenders, that will be terrible when it overtakes them. With the fall of the money power what will such puppets have to sustain them?

EDITORIAL FLASH-LIGHTS.

The celibate will some day be the potentate.

"He that is born of God doth not commit sin for *his seed remaineth in him* and he cannot sin because he is born of God." How do the modern clergy and laity stand on this essential point to the attainment of the sonship?

Poverty is born of competitiveness; competitiveness, of Cæsar's stamp placed on coin, giving it a fictitious value; Cæsar's act, of selfishness; selfishness, of sin; sin, of disobedience; disobedience, of the serpent. Hence the fundamental law of society must be chaste celibacy. Herein lies the power of the celibate bodies. Through consolidation they will be the law-makers and law-givers of the new order, when the old has been dissipated by corruption and revolution.

Jay Gould is reported to be very anxious to purchase Chapultepec Castle, in Mexico, which is valued at \$7,000,000. A castle in some remote corner may be quite needful soon to this "god of gold." Large American cities may soon grow very uncomfortable for capitalistic pirates. It is quite natural that Gould should seek out such a place of residence at this time. The feudal lords in the days of chivalry had their high-walled castles, and now the money lords are seeking theirs. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

"This corruptible shall put on incorruption and this mortal shall put on immortality." When? In the spiritual world after the devil has secured the corruptible body? Hardly. There is no immortality in corruption. The final change will come to those who received the baptism at the beginning of the age. Death in the body will be overcome by those, and the entity will pass out, or *in*, by an incorruptible dissolution of the body termed dematerialization. This is the glorious hope and assurance upon which Koreshans build. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." "The last enemy that shall be destroyed is *death*."

NO SURRENDER.

Wouldst thou know the joys of heaven?
Wouldst thou find sweet peace within?
Let thy life to God be given;
Shun the snares of guilt and sin.
Walk the path of self-denial,
Daily, hourly, watch and pray;
Trust in God thro' every trial,
And thy holy faith obey.

While upon thy homeward journey,
Friends may falter at thy side,
Weak in faith may seek to turn thee
From the strife thou wouldst abide.
Let not weakness, doubt, nor troubles
Move thy heart from purpose true,
Burst all bands as empty bubbles,
And each day thy faith renew!

Every faithful, firm endeavor
In the glorious cause of right,
Stands for thee a star-gem ever,
Pleasing in Jehovah's sight.
Recompense for all thy labors,
Thro' thy earthly sojourn here,
One of Zion's blessed Saviours—
Such shall crown thy blest career.

Onward, then, let "no surrender"
Be the motto of thy life,
Knowing God is thy Defender,
While persistent in the strife!
Thy inheritance is truly
One of blessed, rich increase;
While thy glorious future, surely
Shall redound to endless peace.

—From "Shaker Music."

A Reform Paper Now in Name Only.

What do you think of this? Lester Hubbard is a reformer. He wrote a book, "The Coming Crisis," a few months ago, which was filled with anathemas against the monopolists, and forebodings for the future of the masses. Mr. Hubbard was also editor of the *Farmers' Voice*. Montgomery, Ward & Co., the great wholesalers and retailers, had been patrons of the paper, and we think part owners of it. They bought a controlling interest and promptly discharged Mr. Hubbard. It is claimed by Mr. Hubbard's friends that he was discharged because of his opinions upon social questions. Is this not a disgrace to that company and an insult to every reformer in America? We think so. We will not advise a boycott, for we do not believe in that way of reform agitation, but we do advise every one of our readers to so agitate against such tyranny, that a public opinion will be created which will compel Montgomery, Ward & Co. to restore Mr. Hubbard. Make it unpopular to be a bigot and a tyrant, and bigotry and tyranny will disappear.—*The Progressive Age*.

The *Cincinnati Enquirer* and *Commercial*, one democratic and the other republican, each fights for the undying principles of its particular party, and they lead two equal hosts always against each other to the ballot box. Each reader swears by the utterance of his oracle—and one man, John McLean, owns both papers. He takes their money and gives them their choice of lies. He also distracts the people's attention while the money power keeps on robbing them.—*Farmers' Alliance*.

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.

HER HOPE.

Mortal combat.
Is there victory in the air?
Whence this combat?
Nations deep struggle in the glare
Of lustful rage!
The star called Wormwood midst them fall,
And on the stage
Of action comes this bitter pall
Of strait severe;
Compelled in opposition hard
'Gainst cause of fear,
When passion's boast would tard
Progression's rush
From death and tomb; and hold, spell bound,
What sin, in hush
Of the eternal night, had found
In deep despair.
The insatiate maw of hell
Quakes at repair,
That triumph in combat to tell,
In pleasure's way,
Of conquest great, through cult sublime,
That will bear sway
By woman's emergence, in time,
From curse of bond.
On the conflict! 'tis hot and fierce,
But desire fond
Shall aim the dart of truth to pierce,
In strong fortress,
Where sin enthroned now subtly reigns,
And, through full stress
Of Divine impulse sure, constrains
The sensual trend,
And by deliv'rance brings to light,
The final end
Of evil, dethroned from its height.
Immaculate,
That hath redemption rare for all,
Must be the state
Of that inspirate *sol*
Which, glowing,
Burns in rays sublime, refulgent, full,
Penetrates, turns
From downward course, and does not lull
In blissful pose,
As deadly upas lures to slumb,
And soothes all those
Who would of sin enjoy, made numb
Against remorse
Of conscience, as in luxurious
Death is found force
Of full pleasure, injurious,
Deceptive, empty,
Though in it semblance—wrong—of life.
Relieve contempt,
O, blessed womanhood, by strife,
If 'tis thy fate,
Though it ten thousand throes
Shall cost; 'tho late,
Who blight in pestilential woes
With viper's cave,
And withering, creative blast
Of direst grave,
Brought forth from hell itself; contrast
Of the truth, pure
—Who made the world in first estate—
Of foulest dure.

Emancipate!

Again we cry, aloud and long,
To all, of fate,
Who pioneer the cause of wrong;
That woes, begot
Of bondage direful, and hard,
When they are not,
Shall give to poet bard
The genial air
To swell an anthem freed of grief.
The world's repair,
O woman, shall appear, and brief
Thy waiting more,
When, in thy right, thy strength shall tower,
And state deplore
Of subjugation's claim of power!

—Koresh.

O GOLDEN AGE!

Roll on, O slow wheeled years, and bring the day
When men shall gather wealth to give away;
And spring to help when tempted nature falls,
And when a builder drops from city walls;
When to do good alone men shall be bold,
And seek out suffering as they seek for gold;
When Christian women shall not wipe their feet
Upon their fallen sisters in the street;
And calumny shall be a crime unknown,
And each shall make his neighbor's wrong his own.

"Begone! O hate, and wrong, and war, begone!
Roll on this way, O Golden Age! roll on!
When men and angels face to face shall talk,
And earth and heaven arm in arm shall walk,
When love shall reign, and over sea and shore
The peace of God shall rest forevermore!"

—Abraham Perry Miller.

We turn our sad, reluctant gaze
Upon the path of duty;
Its barren, uninviting ways
Are void of bloom and beauty,
Yet in that wood, though dark and cold
It seems, as we begin it,
As we press on—lo! we behold
There's Heaven in it.

Ella Wheeler Wilcox.

IS NOT WOMAN OF THE PRESENT BETTER OFF
THAN WOMAN OF THE PAST?

Does not woman of to-day (particularly in the civilized world) occupy a position of higher importance, respect and esteem; nearer on an equality with man; with more and higher avenues of education and occupation opened to her, than ever before? Yes, from one point of view she is better off than her maternal ancestors; from another aspect she is even worse off.

Her position in relation to humanity has certainly advanced from an external secular and educational standpoint. Woman to-day certainly has more education and enjoys more of her rights in comparison with man than she had in the past. But her condition as regards her own contentment and happiness is not so favorable in the present existing state of affairs. Right here let us inquire how long has she been making any marked progress, and to whose efforts has it been due? In this America, where woman's position shows more change from old conditions than in any other country, it is only within the past forty years that she has made a public record on her own account; and most of her victories, giving her liberty to enter into broader fields of learning; employment, and civil rights, have been gained within the past

twenty-five years; while for only the past ten years have the brave pioneers of woman's liberty succeeded in gaining some consideration of her demands from statesmen and the public in general; consideration, too, which it is needless to say, has been woefully inadequate to the magnitude of the subject. All that has been gained for woman during these few years, is mainly due to her own efforts. A few noble-hearted men have responded to her appeals for aid; but the effort originated with woman, and in the main men have opposed and ridiculed her movement, and contested every step,—and that contest still continues.

Suppose that woman, having gained so much in spite of strong opposition, is better off than she has been hitherto, shall she stop now and rest content, while there is so much yet to attain? Or shall she go ahead and win all—aye, more than all—that she set out for. “So much more to attain!” In this is the great reason why woman, with all her great privileges, is worse off for the time being than her predecessors. They were in a certain settled condition of mind, with no special aspiration or impulse to rise from that state, and hence comparatively content and happy. But the woman of to-day belongs to a different age. She is impelled by a mighty, irresistible force to rise above present conditions, and to break all bonds of restraint that hinder her progress. Old customs and impositions that were endured with patient resignation by her grandmothers, are intolerable to her, and with the power within to reform, she sees endurance no longer as a virtue. It is useless to try to gauge the woman of the present with that of the past. (Possibly she does not in the great transition-state show up in as amiable, pliable a light to man as the sweet, tender, self-sacrificing mothers and wives of the past—but that is a matter that will right itself in time, for the beautiful and lovable characteristics of womanhood cannot be lost in her progress but will rather blossom forth more lovely in higher guise.) It is impossible now for her to be content, humdrumming along the old beaten paths. She cannot even rest in her new achievements, but must push onward and onward till the summit is reached and she sees herself the acknowledged equal of man in all affairs of life; free from him in all that restricts or degrades either; united to him in all that promotes mutual growth and elevation, and her better influences and instincts a power in the world. Then woman may rest from the great strain and self-sacrifice she imposes on herself through obedience to her higher impulse.

People in general, who have thought little and speak slightly of the woman's movement, have very little comprehension of how deeply this subject is agitating the thinking women of to-day. The suffrage movement is only the external and public part; but the center and root of all relationship of man and woman, the sex relation, is being as deeply and vigorously discussed and considered in all its puzzling aspects, in the private sanctuary of home, by mothers, daughters and sisters, as the more secular questions are discussed in the public meetings; and all with the intent to solve the vexed question of freeing woman from the curse of sex bondage, and restoring her to the normal dignity and purity of womanhood.

The greatest argument in favor of the woman's movement accomplishing grand results is that the impulse is so far-reaching.—A. M. M.

A WOMAN FOR PRESIDENT.

In a group of reform editors at a meeting of the national Reform Press Association, at St. Louis, I asked this question: “Is a woman eligible to the office of President?” In the replies there was manifest some ignorance as to the constitutional provisions in regard to it; yet some seemed ready to risk an opinion to the effect that a woman, who is a citizen and has attained the age of thirty-five years, is eligible to an election to this office.

The Constitution of the United States provides that “no person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained the age of thirty-five years, and been fourteen years a resident within the United States.” From the above it is plainly evident that if a woman can be considered to be a “citizen,” she is eligible to the office. Now let us see who are citizens. The Fourteenth Amendment to the constitution, ratified in 1868, provides that “all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges and immunities of citizens of the United States.” The Twelfth Amendment to the Constitution, ratified in 1803, makes specific provisions that shall be followed by the electors of each state when balloting for President and Vice-President, but there is no intimation even of a possibility that women are not eligible to both of these offices.

We are well aware of the fact that the fertile brains of our lawyer politicians can formulate lengthy dissertations in opposition to the above constitutional premise, but we feel certain that their inspiration will be more of devilish demagoguery and sophistry than of righteous, reasonable, logical truth. When a so-called “Queen Mary” (Mrs. Mary E. Lease), of Kansas, is given the honor of carrying in her belt the scalp of so honorable a personage as Senator John J. Ingalls, we think it is high time that we recognize the fact that women are “citizens” of these United States, and are important factors in governmental matters. No one could deny this fact who attended that monster meeting held in St. Louis, on the afternoon of Sunday, February 21st, and heard Miss Frances E. Willard as she held the close attention of over five thousand earnest men, and elicited round after round of applause by her mighty words for purity and better things.

These women of might and power are rising up all over our broad land, and are awakening, as never before, to a clearer conception of their constitutional rights in this great commonwealth. They begin to know that those who govern derive their rights and powers from those governed or under jurisdiction, hence they will soon conclude that the jurisdiction of man has been too much a usurpation of power, and, being a failure, must go down. We stand firmly and unfalteringly for the God-given and constitutional rights of women.—A. S. L.

MISS MARY SNOW is superintendent of schools in Bangor, and it is generally admitted that she is more competent to fill the post than any man that ever held it.—Honest Dollar.

COLUMBIA'S FLOWER.

Upon a day in merry May,
 Among the buds of spring,
 Our bonny lass, Columbia,
 Went lightly wandering.
 And first she plucked a wind-flower,
 And gravely shook her head:
 "Too pale you are, too frail you are,
 For what I want," she said.

And next she found a shady nook
 Where purple violets grew.
 "I never spied a flower," she cried,
 "That could compare with you.
 How neat you are! How sweet you are,
 You modest little dear!
 But oh, so diffident! I guess
 I'd better leave you here."

And so she roamed from flower to flower,
 But carried none away,
 One was too grave to suit her taste,
 Another was too gay.
 The daisy and the buttercup
 Smiled in her face in vain:
 "Too trim you are, too prim you are,"
 She laughed in her disdain.

Nor would she heed one lovely weed
 That through the summer grows;
 She tossed aside the purple flag,
 She flouted the wild rose,
 And was so hard to suit indeed,
 It seemed she'd never find—
 This little lass, Columbia—
 A blossom to her mind.

But one day through the autumn fields
 With nimble feet she trod,
 And dale and height were all bedight
 With splendid golden-rod.
 Then merrily she clapped her hands:
 "This is the thing for me;
 Type of the gold my broad lands hold,
 To which the world is free!"

"Oh! mine you are, for fine you are,
 And beautiful and strong;
 You are the flower that shall be set
 To sermon and to song!"
 And through the land, Columbia,
 The fairest child of God,
 Went smiling, with her golden hair
 All crowned with golden-rod.

—Mary Bradley, *Harper's Weekly*.

What the Woman's Alliance Has Done.

The Illinois Woman's Alliance has called the attention of the Mayor and City Council of Chicago to the fact that the contracts for cleaning the streets and alleys, which call for a daily removal of garbage and ashes, are not being fulfilled, and that there is a large number of unemployed men in the city who may become a menace to the safety and good order of the community. They urge that the Commissioner of Public Works be instructed to annul the unfulfilled contracts, and utilize the unemployed men in cleaning the streets and alleys. They also suggest that the compensation paid them be at least equal to the cost of supporting criminals and paupers, into which classes the unemployed are in danger of drifting unless given employment. The Municipal Order Committee of the World's Congress joins in this recommendation.—*Woman's Column*.

WOMAN TO THE FRONT.

You will find poetry nowhere unless you bring some with you.—*Foubert*.

When reforms concern human life, they cannot come too soon.—*Mrs. Wolstenholme*.

Vassar's most popular instructor is Miss Mary W. Whitney, who is the professor of astronomy.—*Ex*.

Anna M. Rothest, of Brooklyn, has just been granted a patent for an upper case treadle attachment for typewriting machines.—*Woman's Exponent*.

The wages of shop girls in London range from \$35 to \$40 a year in the poorest kind of shops; from \$250 to \$400 a year in the aristocratic establishments.—*Ex*.

A ranchman from the West says it is becoming an everyday occurrence to see women dealing in cattle and horses. They get better prices for their stock than the men, too.—*Southern Farmer*.

London has a hospital for women which was established by a woman and is now officered by women and maintained by them. The hospital was established through the indefatigable exertions of one woman, Mrs. Garrett Anderson.—*Ex*.

A training home for women, in which laundry work, the care of poultry, saddling and harnessing horses, management of the dairy, and, in short, everything necessary to fit a woman to keep house on a small income, has recently been established in Surrey, England.—*Western Rural*.

In *Woman's Tribune*, Charlotte Bronte utters some wise sayings about the condition of women, in her recently published, but hitherto unknown, letters. She believes that, under ordinary circumstances, the necessity of earning one's living is not an evil, and that a life of honest independence, however exacting, is preferable to ignoble dependence. The listlessness of idleness infallibly degrades a woman's nature. All women, especially single women, owe it to themselves to seek some profession or employment which will give an interest to their lives.—*Selected*.

Given To Yale By A Woman.

New Haven, Conn., Sept. 2.—Mrs. H. O. Hotchkiss has presented \$275,000 to the Yale preparatory school, which she founded. In addition to this gift Mrs. Hotchkiss has given the school seventy-five acres of land. Seventy-five thousand dollars of the cash gift will be expended upon a building and the remainder will be used as an endowment fund for professorships, etc.

Eternal Law Working in the Woman's Movement.

When man begins to acknowledge that the rights which woman now demands, and even many more that she has not yet thought of demanding, are absolutely *due* her from a standpoint of simple justice, then he may begin to enter into the higher knowledge that such rights are *essential*, according to the immutable laws of growth, to her development or unfoldment into the perfection of her being, as well as essential to his own unfoldment, and the progress of the whole race. Then if he has within him the least germ of progressive manliness he will seek to aid, rather than to retard, her efforts.—*A. M. M.*

IN REVIEW.

"LIBERTY AND LIFE."

Under the above title, E. P. Powell has published a neat volume of two hundred and eight pages from the press of C. H. Kerr & Co., Chicago, Ill.

This book of discourses on theological and related topics is the most perfect embodiment of the play of Hamlet, with the part of Hamlet left out, that we have yet encountered. Liberty, so far as we can gather its import from the body of the work including its last chapter, which is a feeble effort to copy Bellamy's post centenary dream, is liberty to live in a world free from the pestilent presence of Trinitarian orthodoxy. In that good time coming when Unitarian orthodoxy (for there is a Unitarian orthodoxy, whose iron bedstead is, mayhap, broader than that of Trinitarianism, and the rack and thumb-screws for the body may be altogether absent) shall no longer be tortured by the sight of the horrors of Trinitarian orthodoxy, this truthful chronicler informs us that, "Children were now forbidden to bring into families Sabbath school books, but ordered hereafter to use their own judgment in selecting from all books what was best." The profound wisdom of such a state of affairs must be apparent to any one who considers the maturity and soundness of the judgment of childhood, and that they would have to read all books before they could decide what ones were best. It is on a par with that which would turn the same children into a drug store filled with all kinds of deadly poisons, and command them to select according to their own judgment those best suited to their needs.

Those polite Athenian religionists in Paul's time tolerated all the religions with which they were acquainted, said to be thirty thousand in number, and had them regularly registered, but their orthodoxy could not stretch itself to tolerate everything, and drew the line at thirty thousand, so when Paul, as they supposed, brought in a new religion they drew him before their supreme court, the Areopagus, to give an account of himself. Had he been less quick-witted to discover a way of escape by taking advantage of that altar to the UNKNOWN GOD, he might have experienced other treatment than courteous Athenian hospitality. Any religious system that includes only a part, as all those of the present must be less than the whole and cannot contain it, and so, when the whole presents itself, not being able to contain it, all fractional systems will reject, if they do not—as the Jews did—persecute it, yet, "When that which is perfect is come, then that which is in part shall be done away." Much of the exemption from evil which the Bible describes as the result of the gift of freedom by the Son, which gift will soon be realized in the harvest—the resurrection of the dead—this book attributes to the government of theists who have, in its author's Utopia, united church and state. Judging by the utter want of unanimity and concert of action of the theists of to-day and all the past, such a consummation would be far more miraculous than all the so-called miracles of Jesus and all the prophets which this author sneeringly puts aside as not worthy even of the credulity of children; in fact, they are not miracles at all, being only examples of the working of a higher law perfectly understood by Jesus, and by those who in the beginning of the Christian age re-

ceived the Holy Ghost—the divine seed, which was the product of his own body, soul and spirit reduced to the form of spirit, force, breath—which, breathed into them, impregnated them with a new and higher spiritual life, and so constituted that a time of "refreshing" (Greek, souling up, or getting an addition of soul, or life power) "from the presence of the Lord."

As this was a spiritual begetting again for a birth of the body to come in the end of the age, after an age-long period of re-generation or re-production, we may soon look for a harvest of that seed sowing—a natural birth or birth of the body—when there will be some more persons of the higher, the Adamic race, who were created in the image and likeness of God, to whom none of those things now classed as miracles, will be at all miraculous or wonderful, because of the higher quality of life into which they will rise. They are not in themselves supernatural, but only a higher natural than the would-be wise men of to-day have any conception of as possible. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This wise man who assumes to sit in judgment on what claims to be a revelation of God and his relations to men, and, without any hesitation, relegates that part of it which he cannot understand to the keeping of the moles and the bats, finds no difficulty in swallowing, for gospel, the most puerile and absurd guesses of the professed scientists, who themselves, like Huxley, frankly acknowledge that they do not know what they teach to be true, but are themselves agnostics. "The theology of Trinities and Heavens," says our author, "is of less value to heal the soul than one page of Huxley's 'Lay Sermons' on science." Koreshans will agree that, so far as a knowledge of the real truth is concerned, the popular theologies of to-day, whether Trinitarian or Unitarian, and not only one page but all the pages of Huxley's "Lay Sermons," are all alike worthless.

LIFE, ITS EVOLUTION.

Under the tutelage of these agnostic scientists, our author has learned and confidentially asserts that "In hundreds of thousands of years nature has moved upward—has built at last a brain, has put it in charge of the world." "Evolution has unquestionably carried life marvelously forward from its first manifestation in an amœba or acidian, yet *the man* is not created." According to our author, it will take thousands of millions of years yet to complete him, but when he is completed he will be only man, and not God, since, "Man means an inspirational being; God means an inspirer." However progressed this man may be, the author "doubts whether immortality can ever be attained to; certainly not until there comes a perfect thinker and a perfect willer." "Nothing could have existed before life," not even God himself, of course. It seems from this that life must have lain around loose, somewhere, as the Romans would have said, in the *intermundiis locis*, (if anybody knows where that could have been before any worlds were created,) for countless ages, but finally concluded that it was best to try its hand—before it had any hand—at creating some things to dwell in, so as not longer to have to lie out in the cold, before there was any cold! After innumerable clumsy efforts blindly put forth without any patterns, or guides, or instruction, during num-

berless ages of persevering experiment, it succeeded in producing its *chef-d'œuvre*, that most marvelous of all instruments, a human brain, and concluded to make that highest of all its real or possible physical creations its palace whence it should, henceforth, issue its edicts to its subjects, which were its own creations. Nothing in the "Arabian Nights" is more marvelous than all that, and more unlike every process of growth, or development known among men.

Every real process of evolution in nature is preceded by an involution in which is involved just the elements, no more, no less, that were unfolded in that evolutionary process. Nowhere is it found that an effect contains more than was involved in its cause, yet in the absurd theory of evolution put forth by infidel and agnostic scientists, so-called, and readily adopted by equally infidel religionists, there have been countless millions of evolutions in each of which the results have been greater than was contained in the previous involution from which it sprung. The oak is evolved from the acorn because the acorn had involved the life of the tree which had been evolved from the acorn which was its progenitor. In the wheat creation, every time, just the wheat plant—nothing more, nothing less—is evolved from the seed sown, and just the wheat involved again in the ripened grain. All the cells, of what had once been the living plant, have given up that life, passing it over, according to the law of the survival of the fittest, to the more advanced cells, till finally all the life of the plant is gathered in the matured and perfected cells of the ripened grain, and every part of the plant dies. No part of the growing plant, if itself had been planted, would have grown and continued the life of the plant, or produced another plant, because no part of it had involved all that was in the seed.

Let us suppose now, that those cells were entities possessed of intelligence and speech, *ephemera*, whose little day of life bore as great a proportion to the cycle of the wheat life as the ordinary life of man does to the cycle of the full development of the animal life of God (which is also the perfected human life) or the zodiacal cycle—which, as the term signifies, is the cycle of the development of the God life in the humanity in which its seed is planted—in which time the higher or God life has fully transmuted the lower or sensual, human life to its own higher, divine life quality. Would-be learned philosophers or theologians among these *ephemera* might be supposed to reason thus:—"Our preachers tell us that there is a time coming when death, to which we are all now subject, and, so far as authentic history goes, always have been, will be finally overcome; that there was a time before the fall (into the ground) when our ancestors were not subject to death as we are, and that there is a time coming when this continuous dying, this living death, the perfection of which is to die quickly, as some of our learned theologians declare, will come to an end, and death, the great enemy of us all, will be finally overcome. But our agnostic scientists, whom our knowing theologians echo, tell us that every thing came into existence without any creation, or creator, by the process of evolution, not exactly out of nothing, for these wise ones ridicule the theologians who maintain that God created every thing out of nothing, but out of—out of—well, out of what?" ("Organized life springs out of the inorganic universe," says our author, that is, life,

as is commonly understood, sprung by its own energies out of death.) "They say that, as this process of evolution probably began millions of ages ago with the very lowest forms of living things—before which time life existed in some unaccountable way, in some unaccountable no place—and from that humble beginning has progressed to the high stage of development we now see it will, probably have no Sabbath, or rest, but will continue forever, and there will be no respite from this process of dying. Death, and not life, is eternal, age-long. True, we have an ancient book that tells of a time when our progenitors were possessed of life in themselves, and were capable of being transmuted to a higher quality of life, to wit, human life; it clearly prophesies that we, in our descendants, shall again reach that Sabbath of rest—that blissful condition in which death shall be swallowed up of life—but our wisest agnostic scientists and theologians deny the authority and reliability of the book, and scout its prophecies as idle vagaries, or crafty deceptions."

In what respect ought we to consider such reasonings of our supposed *ephemera*, the cells of the wheat plant, less wise than the precisely similar reasonings of men and women, the more or less developed, but dying, cells of the tree of lives of the zodiacal age, either of the seedling tree that results from the fall in quality that always follows the attempt to propagate the typical apple of highest quality by planting its seeds, or of the grafted tree produced by the inoculation, or grafting of that seedling tree with the higher, the divine life potency, as in the case of the Holy Ghost—the divine seed planted in the humanity that received it in the beginning of the Christian age.

Our author rightly condemns the pretensions of the modern apostate church to the possession and guidance of the Holy Ghost, for it is now true, as it was when John wrote eighteen hundred years ago, that "the Holy Ghost was not yet; because that Jesus was not yet glorified," nor will he be again "until there comes a perfect thinker and a perfect willer," as Jesus was, and that thinker and willer, (by a process of change to spirit similar to that by which coal goes away to its spirit, or energy—light and heat—form) goes away to the form of Holy Ghost, the comforter; is inbreathed, and, as the divine seed, impregnates humanity with a higher life quality; but he greatly errs in supposing that the Holy Ghost of the Bible is "a survival of the primitive worship of the dead." The writer's idea of God is even more mysterious and shadowy than that of the savage or the orthodox professed Christian, as will be seen from the following couplet which he quotes with approval:

"For gazing on the inconceivable
They feel God is; though inconceivable."

In view of the previously noticed declaration that man can never become God, perhaps the greatest absurdity of the whole book is the passage in which it speaks of "Our Heredity from God," which is also the title of a former volume by the same author. In the Century Dictionary's definitions of heredity, the principal authority quoted is Herbert Spencer's definition as given in his "Principles of Biology," which reads as follows: "That wheat produces wheat—that existing oxen have descended from ancestral oxen, that every unfolding organism eventually takes the form of the class, order, genus, and species from which it sprang—is a fact which, by force of repetition, has acquired in our minds almost the aspect of

a necessity. It is in this, however, that Heredity is principally displayed." The plant which gets its heredity from the wheat grain, ultimately, when the process of re-generation or re-production is completed, transmits all its life forces into other wheat grains; the being which gets its heredity from the ox matures into the ox; the being which receives its heredity from man becomes man, but the being that gets its heredity from God does not become God, such at least is the logic(?) of this book!

"Jesus was a son of God because he could give life to other men," says the writer, yet although he has the same quality of life as his Father—of whom he said to the Jews, ye call my Father your God—yet unlike all other sons he can never become the same kind of a being as his Father, that is, God! Koreshans affirm as stoutly as does the author of this book that Jesus was man—the only perfect man within the historic period—and at the same time they contend, with equal assurance and emphasis, that Isaiah truthfully called him "the Mighty God, the everlasting Father," and the apostle, "The fulness of the Godhead bodily." Having begotten them again in the beginning of the age by a spiritual birth, by the Holy Ghost, when in the end of the age they are born again—by a natural birth, or birth of the body, and so become the Sons of God, having a Holy spirit in a holy, or incorruptible body, as Jesus had—they will become indeed the Sons of God, and Jesus will become their Father, will have gone to the Father, as he said he would do.

On the principle that it takes a thief to catch a thief—that one error is often useful in destroying another, and thus preparing the way for the truth—this book has a certain considerable value for the present, even beyond the many good and useful things which it contains; but "when he the spirit of truth is come" again, according to promise (which can only be as he came before, first coming in a personality, and second, when that personality goes away by change to Holy Ghost, coming into, or breathing into the humanity prepared to receive it) this with all similar books, whether theological, sociological, or so-called scientific—and that includes substantially all the books of the present—will be simply rubbish.

Some of the topics touched upon in the above will be further considered in the next issue of the SWORD under the heading "Bones."—O. F. L.

Twenty years ago it was estimated that the producing classes owned three-fourths of the wealth of the nation; to-day only about one-fourth of the nation's wealth is in the hands of the producing classes, yet the wealth of the nation has been doubled in the same period. They have lost, in comparison to the increase of wealth, two-thirds of their wealth in the last twenty.—*The Citizen*.

Over one million children in mines and workshops; more than a million men tramping the country to find work; a million women keeping death at bay with their needles and other handiwork, or, worse still, compelled to find their bread upon the streets—and on the other side half a dozen men approaching the day when they will be billionaires! These are the conditions in which we find the United States to-day. In the face of all this, the plutocratic anarchists smilingly declare that this is a "free" country, not in need of political and social reform!—*Knights of Labor, Pa.*

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. The editor is not responsible for the views expressed under this head.

A. M. MILLER.

ELIZABETH C. ROBINSON.

C. W. L'AMOREAUX.

N. CORNELIA CRITCHER.

A. S. LANDON.

"HIRSCH."

Special Contributors.

Why is it Essential to Recognize a Divine Personal Human Centre?

In reply, it might be asked, why is it necessary that twice four equals eight? Self-evident truths require only recognition. Segregation implies destruction of the formation of the particular thing being segregated. In segregation the formation loses power, and is controlled by the law of detraction and depolarization. Aggregation of the same formation, referred to above, is attraction or polarization toward a given center in which is centralized the power of the formation; in unity it stands; it adheres; it is protected, conserved, perpetuated so long as the inherent and adherent powers favor the attraction, polarization, and aggregation. In this there is a constant flow of force and power from center to circumference, and *vice versa*.

The center may be termed the governor, and the circumference the governed, of the outflowing forces from the center; while the circumference may be termed the governor, and the center the governed of the inflowing forces toward the center; in other words, the center is the positive pole of the outflow from, and the negative of the inflow toward, the center; the circumference is the negative of the outflow from the center, and the positive of the inflow from the circumference. We find in a magnet the type of the reciprocal relations that should be established in an equitable government. Man should be satisfied to enjoy and be protected in none but inalienable rights, possessed by virtue of the law of growth which awards him simple natural justice. But the desire to possess more than what is right; the covetous principle of desiring that which belongs to another; the love of getting something for more than the value given, creates inequality and injustice which ultimate in segregation and death.

Life is dependent upon the equilibrium of the influx and efflux of being. Polarity toward life will engender and perpetuate life of its own quality. Humanity is never higher in life than its ideas permit. "The thought is father of the deed," is an irrefutable expression. Seldom does humanity execute the standard it sets up to follow, and never does it live higher than its own standard. Justice measures individuals by their own standard. Were it possible to be poised and polarized in genuine truth and life—the center and

source of being, the anthropotic sun, and the circumference, which is life in ultimates—humanity thus endowed would have that equilibrium that was sought by the ancients, and is now longed for by those who seek the greatest and highest good to all. Polarized attraction toward a personality is love for all that are conjoined in this unity. Polarized detraction against a personality is hate. Individualistic inertness is selfness, or self-worship. Hermits, who are among this class, are usually of no particular good to themselves or to humanity except to be the opposite balancing pole of that part of humanity which is extremely segregative. The hermit is usually an isolated being.

Love, it is said, is the fulfilling of the law of eternal life. It is also written that whosoever says he loves God, and hates his brother, is a murderer, and the truth is not in him. The personalities who recognize the divinely sent Messenger of conjunction, the anointer—he who draws his hand (power) over them—are the brethren who will receive the current of mental activity which permeates the divine centre, which is life itself, to which they become conjoined and into which they are ultimately absorbed. Christ Jesus was the Anointed Saviour of himself, and will be of those whom he, as the magnetic center, will conjoin unto himself. "He that hath seen me hath seen the Father." "That they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us;" "that they may be one, even as we are *One*; I in them, and thou in me, that they may be made *perfect in one*." "In my Father's house are many mansions. * * * I go to prepare a place for you." "And I, if I be lifted up"—resurrected—"from the earth, will draw all men unto me." It must be concluded that if Jesus Christ was the Son of God and he taught aggregation and grouping, that it is the divine command that a central, personal, human divinity should be recognized; against the atheistic idea of individualism. Individualism is the essence of selfishness, where "every one for himself and the devil take the hindmost," is the application of the competitive law.

A recognized, common head, a common purse, a common-wealth, a common brotherhood, a system that feeds and supplies all with the equitable requirements of a peaceful, lovable, and happy life, with equitable exchange and interchange, is the product of an ideal, originated in an organized human form, a personality, whom to know is life eternal; whom to reject is self-condemnation; whom to obey is joy everlasting.—*Hirsch*.

Anti-Judaism Un-American.

There is not a drop of Jewish blood in my veins; I am not connected with the Jews by the marriage of any near or distant kinsman; I owe no Jew a dollar, and no Jew owes me. I speak from the vantage ground of absolute independence.

They are a splendid race, splendid in their patience, in their love for one another, in their endurance, in their sagacity and temperate habits, and splendid in their inflexible adherence to their Mosaic ideas. Do you want an aristocracy of blood and birth? The Jews are the purest blooded people and have the best established descent in the world. Not Mirabeau in the French convention, nor Patrick Henry in the house of Burgesses, nor "Sam" Adams in old colonial days ever said a

more thrilling thing than Disraeli said in the English Commons in reply to a charge that he was a Jew: "Yes, I am a Jew! When the ancestors of the honorable gentlemen were brutal savages in an unknown island, mine were priests in the temple!" Do you seek aristocracy of talent? The great church historian, Neander, was a Jew; Napoleon's marshals, Soult and Messina, were Jews, the brilliant and cynical Heine was a Jew, and—but the world's roll of great soldiers, authors, musicians, painters, poets, philosophers and financiers contains more Hebrew names than I could recite in many hours. Are you looking for an aristocracy of wealth? The combined financial power of the Jews in Europe can prevent the floating of almost any national loan which may be put upon the markets of the world! It is spurious, false Christianity that hates Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew, and, therefore, in a sense we worship a Jew. We got our ten commandments—the foundation of our civilization—through the Jews. We sing Jewish psalms, are uplifted by the passion and poetry of the Jewish prophets, and rely on Jewish biographers for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our clearest glimpse of the next world through the apocalyptic visions of a Jew. Then, forsooth, we Christians turn about and sneer at Jews! I have conversed with teachers of philosophy who spoke slightly of the Jews, and yet were teaching with enthusiasm ideas which they had absorbed from Maimonides and Spinoza, the two greatest philosophers, omitting Kant, since Plato's day—both of them Jews. I have heard musicians denounce Jews and then spend days and nights trying to interpret the beauties of Rossini, Meyerbeer and Mendelssohn—all Jews. I talked the other day with a gifted actress and heard both her and her husband sweepingly condemn, confidentially, of course, the whole race of Jews, and yet that woman would give half her remaining life if she could reach the heights which the great queen of tragedy, Rachel, trod with such majesty and power—and Rachel was a Jewess.

Here in Washington I have heard aspiring politicians, when beyond the reach of a reporter's pencil, sneer at Jews, and yet it was a Jew who made England's queen, empress of India, and it was a Jew who was for years the adroit and sagacious chairman of the national committee of one of the great political parties. The brainiest man in the Southern Confederacy was Judah P. Benjamin, a Jew, and Chase, when managing our national finances, in a perilous time, owed much of his success to the constant advice of a New York Jew. That you never see a Jew tramp or a Jew drunkard is a proverb, that you never meet a Jew beggar is a commonplace, and it is a statistical fact that there are relatively fewer inmates of our hospitals, jails and work-houses furnished by the Jews than any other race contributes.

Convert the Jews! Let us first convert modern Christians to genuine Christianity. Suppress the Jews! A score of Russian czars cannot do it. Every people in earth has tried it and failed. They have outlived the Tudors and the Plantagenets, the Romanoffs, the tyranny of Spain, the dynasties of France, Charlemagne, Constantine, the Cæsars, the Babylonian kings and the Egyptian Pharaohs. It was God's own race for four thousand years, and the awful persecution it has survived for two thousand years more stamps it as a

race still bearing some mysterious relation to the plans of the Eternal. The beauty and fidelity of Jewish women command my homage, and the exquisite refinement of Jewesses, their culture and high breeding, blended with a sort of Oriental grace and dignity, put them among the most charming women in the world.

The belief that the Jew is more dishonest than the Gentile is one-half nonsense and the other half prejudice and falsehood. The anti-Jew feeling which now seems to be rising again is unchristian, unhuman, and un-American. No one can share it who believes in the universal fatherhood of God and the universal brotherhood of man. It is born of the devil and is detestable.—*George R. Mendling, in Lancaster (Wis.) Teller.*

ANTHROPOMORPHISM.

THE POSSIBLE DIVINITY OF MAN.

Our, so-called, Christian civilization has but a very meager conception of this very important subject. The shadowing influence of the churches has almost completely obliterated all knowledge of the ancient anthropomorphites or those who were believers in the Divinity of Man. This same shadowing influence, or spirit of anti-christ, has led the minds of humanity away from the science of parthenogenesis, or the law of virginal propagation.

In reading history we often find references to the doctrine of anthropomorphism; but, of course, antichristian writers, for ages, have regarded the doctrine a heresy, and the very thought or supposition of God having a human form too absurd for consideration. But we now come to a time when this same antichristian spirit will again be brought before the bar of "public sentiment" or judgment for the reconsideration of the question of God's fulness or manifestation in the flesh, as was the man Jesus. Did God create man in His own image? Koreshans have the law or science of this creation. The world demands a knowledge of how Jesus was conceived. Who is there that dare say that we cannot know! We believe in the Divinity of Man, or rather that man when given the "breath of God," or an inbreathing of the law so that he can keep it, will be made a son of God, just like the man Jesus.

The spirit of antichrist did not have its beginning with the Catholic church, but was the same spirit of iniquity referred to by Paul when writing to the Thessalonians A. D. 54; also by John, A. D. 90, when he said, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Of course this same spirit of antichrist is in the Catholic church, and has made her the mother of harlots, and her daughters (the Protestant churches) what they are to-day.

We believe that God is an indwelling spirit in the anthropotic or human domain, hence Jesus said, "The Kingdom of God is within you." Jesus came with this same Eternal Spirit of God indwelling in him to that extent and fulness that made him and the Father *One*. He in the Father and the Father in Him, the Word of God springing up in Him as a well of water unto everlasting life.

We desire, and ever pray for, such a knowledge of this great mystery of Godliness, or mystery regarding the "vital spark," or sacred flame of life, as will make us at-one with, or wholly of, God's Eternal Spirit.—*A. S. L.*

MODERN REFORMERS.

The world has had reformers, men who were sternly just,
Who smote the thrones of wickedness, and laid them in the dust;
Meek, tender men, made mighty by mankind's blood and tears,
Strong men, whose words were thunderbolts to smite the wrong of years.

Were all these stern reformers of a breed too weak to last?
Did all the great wrong-smiters wane and perish in the past?
Did they fight a losing battle? Were they conquered in the fray?
Why are there no reformers fighting in the world to-day?

Well, 'tis but a thing of labels; the reformers have not gone,
But they're mixing with the people with misleading placards on;
For we placard them "fanatics," "visionaries," "cranks," and "fools"—
Men denounced by clubs and churches, by the journals and the schools.

There are men who bear these placards daily in the market-place—
Heroes of the ancient lineage, kings, and saviours of the race—
But we never see their greatness through life's trivial events,
But our children's sons will read it on their granite monuments.

—*S. W. Foss, in Chicago Mail.*

Shipping Gratuities.

Concerning the ship subsidy contracts, the *Boston Commercial Bulletin* observes that there will be built six new steamers for new lines, and eight others for existing lines. "All this new construction will entail the expenditure of some ten million dollars in American ship-yards." Perhaps so. But if so the expenditure will be attended by a tax of a good many million dollars upon the American people. The assumption at the bottom of subsidy legislation is that ships cannot be built and run in the foreign trade and make a fair profit unless their owners receive a gratuity out of the public Treasury. The gratuity comes out of the pockets of tax payers, and it helps nobody but ship-owners. Upon the subsidy assumption the ten million dollars, more or less, expended in American ship-yards will be expended in carrying on a losing business, and the tax payers must stand the losses. There are opportunities enough to expend this money in paying lines of business. Sufficient proof of this is found in the fact that, in addition to our capital, millions of foreign capital are coming into the country every year and finding profitable investment without any help from our tax payers. The subsidy policy, therefore, is a policy of diverting capital from profitable employments into an unprofitable one. Is that good business?

The *Bulletin* has to say further: "The government can well afford these payments, as the profit to it on foreign postage under the old system was about one million four hundred thousand dollars annually." As well say that the government can afford to pay a subsidy to railroads because it makes a profit on letter postage. As well say that it can afford to pay the distillers a bounty of fifty million dollars a year because it collects taxes on spirits in excess of that sum. The government cannot "afford" to pay a gratuity to any class of people, because the principle of the thing is utterly wrong. There is neither wisdom nor justice in collecting money from the tax payers of the country, and using it to build up the private fortunes of ship-builders, or ship-owners, or any other class of people. This is substantially what the Supreme Court of the United States declared in the celebrated Topeka Bridge Company case. What Justice Miller said in the opinion of the court in that case is true in every case of bountying, whether by a municipality, a state, or the United States.—*Chicago Herald.*

There is no social law that can compare with that of love to God and the neighbor.

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