

# 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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## A Brief Summary of the Koreshan System.

FIRST. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first; Elijah, the type of the second.

SECOND. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus, the type of the Jehovah (Lord) in man.

"The seven spirits of God" are seven outpourings, which, in the successive order, occur at regular and definite intervals, ordained by law, and reach over a period of twenty-four thousand years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrases* (translations), one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the Divine law, and, by virtue of such observance and overcoming, passes through a *theocrasis* which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized. Enoch was thus *theocrasised*, and absorbed into God. Moses, Elias and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

THIRD. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize, by the conflagration of males and females, into the united manifestations that embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

FOURTH. Those who come into the highest state of perfection comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, thus fulfilling the first law: "Thou shalt have no other Gods before me." Sexual purity is one of the first steps towards the attainment of the higher life.

FIFTH. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God and sing the new song that no man can sing but the one hundred and forty-four thousand. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of the Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "firstfruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

SIXTH. The Lord comes to establish his *kingdom* in the earth in fulfilment of the promise, and in conformity to the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the personal God, and, outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

SEVENTH. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv: 5, 6.

EIGHTH. The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the



Lord Christ the standard of our religious, moral, and economic bond. From this standpoint we advocate the destruction of *fictitious* money and the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

NINTH. God the Father, as the masculine and impregnative unity, vitalizes through seven degrees of personal manifestation and outpourings of the Spirit. These are the seven spirits of God, shed forth from personal form and theocrasis, each overshadowing and transmission of spiritual power being the product of personal dissolution ordinarily called translation, but denominated theocrasis by Koreshanity, and, in the Hindu philosophy, absorption into Nirvana. These seven baptisms, which comprise seven impregnative, and therefore masculine energies, culminate in that modulation of the eternal voice or Logos which brings into manifestation and form the materialized Motherhood of Deity, not as another personality, but the same Godhood and Godhead. Not one of a *dual* pair, masculine and feminine, but the biune Mother in whom the Father is hidden, being clothed upon with his visible and tangible womanhood, fertilized for the materialization of her offspring, the sons of the eternal God.

### JOSEPH'S BONES.

We read in Ephesians that "We are members of his body, of his flesh, and of his bones. \* \* \* This is a great mystery: but I speak concerning Christ and the church." In Genesis, we read that "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." In Exodus it is recorded that "Moses took the bones of Joseph with him," and Joshua states that "the bones of Joseph, \* \* \* buried they in Shechem."

I saw a thigh bone—more than half a dozen times as large as that of the largest elephant—with a rib, and other bones to match, including a tooth, (which, if I remember right, weighed sixteen pounds,) all of which were taken, in a state of perfect preservation, from a swamp on the farm of Horace Jayne, near the village of Wheaton, Illinois, where I, at that time, resided. The historic record contains no account of a living animal of the species to which they belonged, yet those bones are unmistakable evidence that such a race of monsters once existed on the earth. As the bones, although possessing in themselves the least life of any part of the animal, constitute the strength of its frame-work while life lasts, and, after death, resist decay the longest, so, in the language of correspondences—in which the Bible is written—they naturally, as symbols, represent the strength and persistence or durability of the being, whether in its physical, material, or spiritual state.

Those bones of the mastodon, referred to above, were not only proof that the race to which they belong once existed in the earth, but they are prophecy, as well, that, at some time, at the end of some lengthy cycle of which they are the ripened fruit, they will again appear as the fully developed and matured product of the life forces, the bones, that have been for ages carried up (by Moses, the law of their development) through various stages of progress, which correspond to the transformations of the insect larva. Their coming again will be like the coming again of the wheat, at the time of harvest, after the strength (bones) of the wheat has passed

through the various metamorphoses incident to its migration from the seed state to that of the ripened grain. The incident that makes the great difference in the two cases, rendering the former well-nigh incredible, is the fact that all the transformations of the one are confined to a few months, and the changes may be readily observed, while those of the other require, perhaps, hundreds or thousands of ages, and the changes are so obscure, or far apart, as to escape all human record.

We learn, in the forty-ninth chapter of Genesis, that the Shepherd, the stone of Israel, is to come of the posterity (the strength, or bones) of Joseph. The coming again of a mighty man, or race of men, could not be foreshadowed by the discovery of any colossal, literal bones, since the bones of the man of giant intellectual, spiritual, and moral power would not be greater than those of the mindless, powerless slave, but any precursors, or prophetic indications of their approach must be purely intellectual, preserved in the records of the thoughts of men. The literature of every ancient people is filled with the records of the lives and deeds of such a race of beings, but they so far transcend the powers of any man of the present that they are all now classed as myths and fictions of the imagination. Take, as a single example of such records, the case of the three men, in the seventeenth and eighteenth chapters of Genesis, who appeared to Abraham, one of whom was the Lord, and two were angels.

The carrying up, to the literal land of Canaan, of Joseph's bones by Moses—the giver of the law of life contained in the ten commandments—was a type of the carrying up of his strength (bones), life force, in the line of his posterity to "the branch" (Jesus was the vine) "that thou madest strong for thyself," "the shepherd, the stone of Israel" that was to come of his posterity, by Moses—the law of the development and perfection of that life—to the body of the resurrection, the antitypical Canaan, the land promised to Abraham and his seed. Joseph's bones were buried in Shechem, the Hebrew of which means shoulder—in this case God's shoulder—"the son of man whom thou madest strong for thyself." One like Jesus, of whom Isaiah says: "the government" (of the universe) "shall be upon his shoulder," "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open." This is one of the keys of knowledge, which Jesus affirmed that the lawyers (the clergy and lawyers of this time) had taken away, the knowledge of how to build the house of David, the living temple of God, the divine-human, such as Jesus himself was. The Hebrew verb on this same root means, to rise up early, to put on the shoulder. As the shoulder of the patient camel, early in the morning, rose up to receive its weighty burden for the day's march, so this mighty shoulder, in whom Joseph's bones (strength) were buried, will rise up early in the morning of a new day—grand cycle—to receive its helpless, hopeless, and mangled burden of a sin-cursed and humanity-crushed race, to lift it up—out of the slough of despair and suffering into which, by its own sins and vices, it has fallen—on to the plane of a higher life, of whose delights the apostle has declared in glowing rhetoric: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." Nor can he



fail of his beneficent purpose even though—as Jesus faltered and sunk under the cruel wooden cross—he be crushed beneath the mighty load. His strength is the strength of seed, the God seed, and the process of growth, like all divine processes, is practically irresistible.

As one of Rome's great writers represents, such was Roman dread of that mightiest of warriors, Hannibal, that when, at last, after being deserted and betrayed by his own countrymen, she had his body, dead by his own hand, through superstitious fear lest she might not yet be secure against his corpse, she built a sepulcher for it as strong as human ingenuity could devise, or art construct, which the "mischievous" strength once confined in a single tiny seed, in its process of evolution and growth into a tree, burst open, and, as the writer declares, "drank out great Hannibal." Such, and so irresistible, is the process of generation, or re-generation, by which the sons of God are produced, and the old heavens and old earth, the old church and the old state, destroyed, and the new heavens and new earth, in which dwelleth righteousness, created.

As Joseph in his personality ruled over all the land of Egypt, so now in his strength (bones) he becomes (as his name means) added, that is, humanity added to divinity, the kingdom of heaven come in earth, according to the prayer which Jesus taught. Thus indeed the dream of his youth has become a reality, and the sun and moon, his Father and his Mother, and his eleven brethren, now, at harvest time, have bowed down to him.—O. F. L.

### THE FAMILY TIE.

"The sanctity of the home" is one of the familiar phrases of the day. The clergy, in particular, love to dwell on this department of sanctity. Anything that disturbs "the sanctity of the home" must be condemned, and yet it is as difficult to precisely determine where this "sanctity" comes in, as it is to designate any course of action that does not shake the alleged holy domestic altar. Cupid sends his darts into the family camp, and estranges its members. The young men and women become attracted towards each other by what their priests have led them to believe is "love," and elopements naturally ensue which are not disposed to turn the hearts of the fathers unto the children. We must therefore conclude that there is not so much in this blood-relationship business as we have been taught to believe. When a wife or a husband can absorb the affections of a son or daughter to the exclusion of the papas and mammas, we must logically conclude that in such instances, which are quite common, the true relation of sons and daughters to fathers and mothers is not sustained, and that there is not so much in "the sanctity of the home" after all. Indeed, many married persons find themselves happier in that state than when they were at the paternal fireside.

We also find that religion, politics, and other matters have from time immemorial broken up families. Let a member of a Protestant family join the Catholic church, and see how, as an electric shock, such a procedure makes the sacred family bond quiver. Or let a member of a strong republican family vote the democratic ticket, or support, for instance, the aspiration of Belva Lockwood for president, and

then note how the sacred family cord wriggles like a snake. To cap the climax, let a family favorite embrace Koreshanity, and the sacred rope will be found to be made only of sand. It is with the occurrence of the latter event that the mealy-mouthed preacher screws up his courage, and in voice and gesture—calculated to inspire none but the idiotic with fear—denounces the institution and the man at its head who would "sneak into the family circle and captivate silly women," which language we not long since heard in a sermon in connection with the founder of Koreshanity, and his relations with those persons who—perceiving the sublime truths of this system—have determined to advocate and live them. Upon the same occasion the pulpit fiddler referred to declared that the head of the Koreshan System, by sagacious and cunning subterfuge, was "grabbing the filthy lucre." When we reflected on the fact that the person using the language was receiving this same "filthy lucre" from his congregation to the amount of \$10,000 a year, we vividly recalled the language of John the Revelator, "He that is filthy let him be filthy still." As a matter of fact, KORESH does not hold one cent's worth of property. The treasury of the Koreshan Unity is held in common. Do the ministers of to-day, and their flocks, practice the same Christian virtue as taught and lived by the primitive church? Hardly. They have too great a love for the "filthy lucre," which love has made them as filthy. But we are digressing.

The law of re-embodiment—which cannot be denied, whereby personalities are born into this world, live a certain period of time, and then die, their spirits passing into the spiritual world only to be there disintegrated after a certain period, and re-born into this world, with loss of memory and previous consciousness—deals the family tie argument a blow from which it never can recover. Humanity has but one true Father and Mother. The Father was manifest nineteen hundred years ago in Jesus Christ the Lord, who, when informed on one occasion that his mother and his brethren were without and desired to speak to him, said: "Who is my mother? and who are my brethren?" Stretching forth his hands towards his disciples he said: "Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The Father was then in Christ's interior to be amplified in his theocrasis, in proof of which he declared at another time: "I and my Father are one." The Mother will be manifest subsequent to the theocrasis of the Messenger of the Covenant. She will materialize as an immaculate being like unto Jesus Christ, the Father and impregnator, and "she shall be called," as Isaiah declared, "the Lord, our righteousness."

Quality of thought must soon or later—if not in the natural, then in the spiritual domain—group each one with those of like quality. Few members of a family possess the same inclinations. The existence of this fact produces divergences into different channels of effort which are necessarily incompatible with a preservation of the family tie. Such a tendency in human activities is more marked to-day than ever before. We are living in an age of great progression and retrogression, and each member of the human family must join either the forward or the backward ranks. Thus the evolution and involution of thought set at variance all man-made efforts to build up and consolidate blood relationship.



Human parentage is but the instrument of a dark age to carry forward the eternal scheme of Being. Men and women are bound together by a marital bond which not unfrequently becomes irksome, and is oftentimes only continued merely to gratify the behests of social pride and reputation. The marriage ceremony is a false and hypocritical formula which will be dismissed with the other artificialities of modern society when that inadequate and destructive formulation of human beings is swept away and replaced by a genuine organic structure. If men and women wish to live together on the sensual plane, their conduct is not palliated one particle by the holding of a marriage certificate. The immaculate birth of Jesus was a prototype of God's method of propagating the race when women are fully redeemed from their present condition of sexual vassalage. In the Golden Age—after the corruption of the existing marriage relation has been exposed and annihilated by aspiring womanhood—immaculate births will be general, much as that idea may be ridiculed at present. The present sensual method of propagation belongs to the devil rather than to God. The family tie, when properly analyzed, is practically a myth. It is dissipated by human proclivities whenever it happens to come in conflict with the same. My brethren and sisters are those who believe as I do. My Father and my Mother are the unspotted and sublime manifestations of Deity as expressed in Jesus Christ, and to be realized in the coming Goddess Minerva, by grace of KORESH. All other family relations are false and fickle, and are but the product of the fallen, sinful state from which Jesus Christ came to redeem mankind by the implantation of himself in the race. The consummation of which implantation will ultimate through the Motherhood who will give birth to the immaculate Sons of God—male and female in one form—the offspring of Deity.

## SOCIOLOGY.

### THE QUESTION OF TAXATION.

Mankind has such a propensity for taxation that—not being satisfied with loading down with duty every conceivable article of use—it would corner the world's air supply, and lay an embargo on human thought, were it not for the fact that these two forces are beyond the grasping hand of the tax collector. This circumstance probably accounts for the fact that brains and genius usually come from the poor. Being trodden underfoot by oppression, they can concentrate their pleasures on breathing the free air and reveling in their own fancies. It appears, however, that humanity, notwithstanding its poverty, does not grow tired of the cause of its misery, but in order to effect relief from its burdens is constantly advocating more taxation. Some espouse the cause of high tariff, while others insist upon the efficacy of low tariff as an economic balm; but, when you drive the low tariff advocates into a corner, you will usually find that they would not desire such a low tariff after all, but would merely urge "discrimination." Many would place a high tax on distilled liquors, while others would make tobacco so dear by taxation that the slaves to the weed could not afford to use it. Another large and enthusiastic class of reformers would tax themselves still further by negotiating government loans at two per cent, when the *government belongs to them*.

Then the hard money band thinks it is necessary to tax the national currency by holding a gold reserve in the treasury for its "redemption." Think of a farmer with good, unincumbered land requiring a "gold reserve" to redeem a promissory note! The parallel here is identical, and yet the national bank power has, so far, succeeded in impressing the average mind with the fallacy that a piece of paper, bearing the government's stamp as money, is not able, independently, to redeem the government's obligations, and the whole train of so-called financiers and writers on political economy have been seduced by gold to adhere to the same nonsensical notion. This is the sort of political economy that is taught in our colleges and universities. The money oligarchy supports these institutions, and designs to have its own financial views taught therein, that the philosophy of the new dynasty in society may be handed down from father to son.

The worst form of taxation that we have yet heard of, and indeed the most refreshing instance of the imbecility of many social reformers, comes by the grace of Henry George, who, with his single tax vagaries, is as bad as Keeley with his mysterious motor. The doctrine of single tax is the best illustration extant of the fallacies into which the mind may be led by reasoning from a false premise. Henry George starts with the idea that competition is essential to commercial life, and then seeks to regulate competitive methods by a system which would create a gigantic plutocracy (which at best must be the natural outgrowth of competition). No system, however, could be devised that would assure the dominancy of this growing power like the supremacy of the single tax doctrine. The title to property under single tax could never be seized by the government for the reason that by the time the system had done its work, and the mischief it is capable of creating was made manifest, the money kings would be in control of the government even more effectually than they are at present, although, heaven knows, their tentacles are drawn tight enough now around the body politic. With all land taxed according to its value, farm lands, because of their area and remoteness from large cities, would be taxed much lighter than city property, which would offer the millionaires an excellent opportunity to buy in all valuable farm property, and then—controlling as they do the railroads of the country—they could at last seize, without traversing indirect channels, the very wealth of the country, which admittedly lies in its soil.

You could then remove all tariffs, and manufacturers would laugh at you, for they would have transformed themselves into feudal lords, and instead of desiring a glut of population in large cities—which at present is to their advantage—they would decentralize the masses and by thus producing the most desirable and healthful societal condition for amassing great wealth, *they* instead of the people would gobble the proceeds. Confusion worse confounded! Does Henry George use opium, or is he inspired of the devil? Under the competitive system, labor must always go where capital bids it. Many thousands slaved and died amid the fever-infested regions of Panama at the behests of capital, which offered them a meager remuneration for their toil. Millions spend the hours of sunshine in the bowels of the earth because monopoly is willing to pay them a few dollars a week to dig coal.

Mr. George should take down his Bible and read where



it says: "The earth is the Lord's and the fulness thereof." Herein lies the difference between single tax and Koreshanity. The former takes as its text books the musings of sociological dreamers, while the latter finds its science corroborated in the Bible. The land being justly the common property of all, should not be taxed any more than anything else. When the social convulsion comes, the land question, like the money question, will solve itself. The system capable of laying a sure foundation in society, by an application of the principle of love to God and the neighbor, will attract to it the best qualities of human thought and purpose, and aggregate into an organic unity the thousands willing to keep God's law, one principle of which, is, living under a common treasury, the only economical principle that is worth considering as a solution to the financial question. Society will be reorganized, and, under the direction of a nationalistic effort inspired of God, having God's anointed servants to adjudicate its interests, Christ's kingdom of righteousness in earth will be an assured fact.

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### CAVEAT EMPTOR.

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#### HEADS, I WIN; TAILS, YOU LOSE.

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If a poor man loses his main dependence for a living, his horse, and has to buy another, his eyes must be his master; *caveat emptor* is the word. He goes into the market and, selecting one that he thinks will answer his purpose, parts with the money that, perhaps, he procured at great sacrifice of other property, or by assuming heavy responsibilities with the merciless usurer, only to find that he has bought merely a thief's title to the horse, and must lose both the horse and the money. A poor man has a farm which he—desiring to better his condition—trades for a manufacturing business, but after the papers are made out in due legal form, he finds that the whole thing is a fraud; when he seeks to recover the title to the property of which he has been robbed, he finds that the swindlers have transferred the title to the same, to what claims to be an innocent third party; that such transfer is duly recorded, and that he can do nothing but pocket his loss, for this innocent third party must be protected—just as though that party's rights were any more sacred than those of the first party.

But let us see if our honorable courts always act upon the same principles, or if it makes a difference whose ox is gored, whether it is that of the poor man, or of the rich monopolist or soulless corporation robber. In early times, poor farmers purchased of the government itself, titles to farms on the Des Moines river, and expended much labor and large amounts of money in fine improvements on the same. Many years afterwards, after families had been born on these farms and grown to manhood and womanhood, these poor swindled people were—in a manner more brutal than ever disgraced England's government of Ireland—evicted from these possessions, (after adding to their loss large sums of money, sunk in the vain effort to defend their government titles to the same,) by soulless corporations which had managed to buy, from the representatives of the people, franchises that, in many cases, in addition to being obtained in a fraudulent manner at first, had been repeatedly forfeited by

non fulfilment of their conditions. Certainly, if there ever were innocent purchasers, these were such, yet in these and many similar cases, where poor homesteaders and honest purchasers of government lands that were afterwards feloniously given to such railroad companies, or declared to belong to fraudulent land grants of one kind or another, our courts have had little regard for the rights of innocent purchasers, provided always that they were the poor and helpless. What was sauce for the goose has not always, if generally, proved to be sauce for the gander. Whether vested rights have been held sacred has often depended upon whether they were the rights of the rich, who were able to defend them, or the helpless poor.

The county court of Cass county, Missouri, consists of three judges, who are now in jail in Kansas City. The case is as follows:—A fraudulent railroad company agreed with the people of several counties in Missouri to build a railroad through their territory. One of the provisions of the agreement was, that these counties should donate from \$200,000 to \$300,000 each in bonds, said bonds to be delivered as fast as the road was graded, or an installment on the completion of every six miles of track. When the bonds were all secured the company disbanded leaving the people without any road, which they had never intended to build, the sole object being to get possession of the bonds. Thus swindled out of the consideration for which they contracted to give them, the people refused to pay the bonds. The result has been a twenty year's conflict in the courts; one judge and one attorney and one other person lynched; the suicide of another man for fear of lynching, besides endless court expenses and a claim, tripled in amount by costs and interest, having no nearer prospect of settlement (in at least two of the counties) than at first, with the county court of one county in jail, and the same prospect for the other county, at an early day, for contempt of a United States court. The pretext for all this effort on the part of our misnamed courts of justice, in behalf of a gang of swindlers, is that of protecting innocent bond purchasers, while, probably, if the present holders are not, as often happens, the same thieves who originally procured them, in some new company or combination, they are in secret partnership with them. In this wonderful Christian civilization, boasting so-called, in the end of the nineteenth century of the Christian era, the poor man's chance for justice against the rich is little better than that of the poor little street gamin in the game with the hoodlum whose motto, mercilessly enforced, is, "Heads, I win; tails, you lose."

—O. F. L.

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#### "It's Simply an Exchange of Votes."

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R. H. Austen, a prominent oil broker of Philadelphia, in speaking of the proposed dissolution of the Standard Oil Trust, says: "It's simply an exchange of votes. The whole amount of the business will be that the oil companies controlled by the Standard Oil Trust will be purchased by Mr. Rockefeller, who will promptly incorporate a company and have it chartered under the laws of New Jersey. This will circumvent the decision of the Ohio supreme court declaring the trust illegal."—*The New Nation*.



## CHILD-LIKE TRUST.

The concentration of the business control of the country in the hands of a few goes merrily on. Last week quite the biggest railroad consolidation yet, wholly eclipsing the Reading and Lehigh affair of a fortnight previous, took place. The Southern Railway company is the name of the new combine. It is made up by the consolidation of the various companies composing the Richmond and West Point Terminal Railway and Warehouse system, namely, the Terminal company, the Richmond and Danville railroad and the East Tennessee and Virginia and Georgia railroad. The new combination will control eight thousand, eight hundred and sixteen miles of road and is represented by \$394,000,000 of securities. This is the largest railroad consolidation thus far on record.—*The New Nation*.

While this system of consolidation goes "merrily on," as our contemporary puts it, its outcome will probably be different from what nationalists anticipate. With a child-like innocence, these altogether harmless and goodly people imagine that, when all the great business enterprises of the country are consolidated into gigantic trusts, the people will rise through the ballot-box, (which is hopelessly corrupt,) and vote them into national control; that their owners will submissively and "for the sake of the common weal," or something of that sort, hand them over to the government, like good little boys in an always-go-to-school-and-never-play-truant sort of fashion. We like the nationalists. They are the most picturesque class of thinkers with which we are acquainted. They remind us much of hot-house plants that have never been exposed to the blasts and tempests; they are child-like and trustful, but do not understand human nature.

While working out the scheme of nationalism—which is only in their heads—they ought to take up the study of phrenology with a view to its practical application. Phrenology is not by any means a finished science, but it is nevertheless quite useful to novices in the study of the human family. They can thereby learn that human selfishness never gives up anything without a struggle, which is not only mental, but also physical in its character, when culminating. Capital will never yield anything; neither will labor. They will collide, and both will collapse. Existing or prospective trusts, under the competitive system, will never be handed over to the government, for the simple reason that the trusts are the government, under that system. When the government falls, on account of revolution, they will fall, but not sooner. Nationalism will then spring up on the debris of the old structure, but no such system of nationalism as is generally conceived of.

Humanity can never work in harmony under a common brotherhood without a spiritual regeneration, comprehending more than an orthodox interpretation of that term. It appears to us that ordinary reason and observation ought to suggest this fact. It requires no argument. Nationalists deem God a secondary consideration in this problem of the reconstruction of society. From all that we can gather from their views, they conceive him to be a handy thing to have around, but not necessarily essential to the establishment of an enduring co-operative commonwealth. The world to-day has no true concept of what God is, and where he is; hence it knows nothing of the true import of his laws, which must be the foundation stones of any true societal structure. The

science of Deity must first be understood and applied, before any social harmony can obtain. It is the mission of Koreshanity to give this science to the world, to which end it demands, and will ultimately and speedily get, a universal hearing.

There is no hope for the present degenerate race except through a divine baptismal revivification. This can only come from God, who is intrinsically, and not extrinsically, related to mankind. The theocrasis of Jesus Christ gave to humanity such a baptism nineteen hundred years ago, but a final baptism marking the close of the Mazzarothic cycle must yet occur to consummate and fulfil the promises made at the beginning of the age. Such a finality requires a messiah, messenger, or prophet as in the days of Noah, Moses, and Elijah. Let those persons desirous of seeing the world regenerated and a brotherhood established among men lay aside their prejudices concerning the claims of the founder of the Koreshan System—which are inseparably associated with the work he has been called upon to do; let them by all means pay no heed to the reports, emanating from a lying and subsidized press, concerning this vilified man, but impartially examine the merits of Koreshanity as a social purifier and reorganizer. We have much respect for nationalists, and particularly for *The New Nation*. It and its adherents are peace-lovers and justice-seekers, but we are pained to find such an intelligent body of people so deluded as to suppose that they can bring a new and orderly societal system out of a humanity which, without regeneration, is fettered by sensualism, selfishness, and Godlessness—three sins that have brought society into its present critical and disintegrated condition.

## IN REVIEW.

## "A Strange Voyage."

"A Strange Voyage" is a unique little volume, by "Pruning Knife," Monitor Publishing Co., St. Louis, the principle aim of which is to show the fallacy and wickedness of the competitive system. In pursuance of his object, "Pruning Knife" visits the planet Venus where he finds national boundary lines wiped out, the competitive system long since abolished, and money destroyed, with the results of universal happiness in the midst of peace and plenty for the inhabitants of a world; all of which is quite possible, and indeed is promised by the prophets of the Bible to the oppressed and weary citizens of this world, and sure, in the fulness of times, to come to them, despite the doubts and despair of the present. However, they can never come in the way intimated in this book, but in the orderly way of the maturity and harvesting of the seed sown at the seven harvest times of the zodiacal or Mazzarothic cycle, especially the last great one in which will be gathered the accumulated results of its own, now at hand, added to the six preceding harvests of the cycle.

This interesting little book answers many of the fallacious arguments against a co-operative commonwealth, and despite its false science, particularly astronomy and theology, the evident desire of its author to better the deplorable condition of humanity, entitles it to a respectful hearing.—O. F. L.



## SWORD-THRUSTS.

Now that Claus Spreckels has at last sold out to the sugar trust, we may look for an advance in the price of sugar. This monopoly of one of the greatest and most important industries is indicative of the coming great aggregations in all the lines of trade.

\* \* \*

Professor L. T. Townsend, of Wesleyan University, avers that Methodist preachers have turned into pot-house politicians, and that political methods are running riot in their conferences. His Boston brethren are indignant over such a charge but the plucky professor proposes to substantiate all that he asserts. We do not know of any reason why the modern preacher should not be a politician for the securing of a desirable church. It is all a matter of money in the church, at present, and with such an issue, psalm-singing diplomates must naturally compose the commonality among preachers.

\* \* \*

The beginning of the end is already noted in Paris, where anarchists have begun a systematic use of the dynamite bomb. Guns and military will stand little show by the side of this terrific engine of revolutionary warfare.

\* \* \*

Rev. H. A. Delano, of Evanston, in preaching a sermon entitled "Is Socialism Christian?" said: "Jesus Christ did not teach socialism nor politics in the common acceptance of the term. He taught the principles of justice, equity, and truth, underlying all these." This juggling with words is quite characteristic of ministers, when they come to a point where a plain, bold declaration of truth will compromise them with their congregations, and impair their chances of receiving their full salaries. What does this slippery ministerial eel mean when he says that Jesus Christ did not teach socialism, as that term is commonly understood? The Lord unhesitatingly and unequivocally taught the doctrine of a common purse, and required that his apostles should observe that doctrine. "Justice, equity, truth" are abstract terms unless illustrated by practical application, but the modern church and clergy have not, as yet, gotten beyond an abstract conception of these eternal principles. Abstractions are well adapted to cowards and hypocrites but not to true followers of the Lord Jesus Christ.

\* \* \*

The Behring Sea controversy with England, which may possibly terminate in a costly war, is solely for the benefit of a seal monopoly. As we observed in connection with the Chilian trouble, "national honor" cuts no figure in this matter. We have no national honor. In order to benefit a greedy band of capitalists, who control the American seal industry in Behring Sea and who have made millions of dollars out of it, President Harrison is willing, if necessary, to plunge the United States into a war that might cost \$1,000,000,000 in order that "our rights" may be maintained. As in every other matter involving dollars and "sense" the American people have no rights in this case. Such, however, is the commonly accepted idea of administrative justice.

NOTE.—In No. 14, under "Gog and Magog" the millennium was stated to have been the first thousand years of the Christian church. The period called the millennium was the thousand years succeeding the development of primitive Christianity into Romanism.

"*Light of Ages*" is a new sixteen page, neatly printed, well conducted monthly magazine, issued from Lookout Mountain, Tennessee. It is published in the interest of mental healing and the science of life, and indorses "altruism, universal brotherhood and the eternal fatherhood of God toward all the race."

## "UNABLE TO USE IT."

The decree has gone forth into all lands: "O woman! be from henceforth sole mistress and keeper of the Creative Potencies and never again the victim or the instrument of mere sensual indulgence. That which is born of the flesh is flesh, and that which is born of spirit is spirit. \* \* \* As Jesus, in the end of the Jewish age, swept the temple clean of the mercenaries who had defiled it, so now, in the ending of the Christian age, must the holy spirit of purity and chastity cleanse to the uttermost the lives of those who would be counted worthy of the resurrection from the carnally minded state of death to the spiritually minded state which is life and peace. That way immortality lies. The salvation of the race from impending perdition demands that woman's creative work be done in love, freedom, and mental serenity, none of which are so much as possible without the absolute ownership and control of her own person, as against all the world beside. O my brothers! cast not the pearl of your souls under the hoofs of passion to be trodden underfoot in the mire of sensuality." —A. P. B.

The above was sent, by its author, to *The Christian Union*, which is reputed to be the most liberal and widely read orthodox paper published in this country. Of course, as might have been expected, the article was returned as rejected, with the following comments: "The Editors of *The Christian Union* are glad to have had the opportunity of examining the enclosed manuscript, and regret that they are unable to use it." It was then sent to THE FLAMING SWORD. It is needless to say that we willingly give it the light. Will the masses ever become discriminating enough to learn that the so-called religious papers of our day are not printing that kind of material? They are in the newspaper business for the money there is in it. If *The Christian Union* were to print the above article it might cost its owners one hundred dollar's worth of advertising. Such sheets, like the daily press, are not run to tell the truth, nor to teach the religion of Jesus Christ. If they were, they would not be financially successful, but like THE FLAMING SWORD which cannot get, and does not expect, a general advertising patronage—until the masses are brought to its way of thinking—they would have to be run at a financial loss.

If our friend, who kindly forwarded us the above, ever hopes to see the modern church and its newspaper organs divorced from the present money system, he is doomed to disappointment. They are both part and parcel of the same system, and when that system—which is competism, or the oppression of labor—falls, they will both fall with it. *The Christian Union* and its religious contemporaries are not interested in the momentous question of woman's personal freedom. "It does not pay" to advocate it. Such, however, is the character of the institution that to-day professes to teach the doctrines of Christ.



## 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.

### How Should Woman Exert Her Influence Against the Rum Curse?

It is impossible to scientifically correct an evil, or to apply a remedy to a disease, without a knowledge of the cause of the malady. The *rum curse* has its origin in a deep-seated human love, and it will require not only a critical analysis of the causes lying at the foundation of the curse, but something more potential than the effort to control it through legislation depending upon the morals and sobriety of the common congresses and legislatures of our country. Behind the rum traffic is the legislation of the country, under the control of the unscrupulous powers whose love of money would consign countless numbers of their fellow men to drunkard's graves, and their families to pauperism. All this, however, has been rehashed till it should have become an obsolete story.

There exists an abnormal appetite in mankind, engendered by violations of the laws of physiology, and the supply of this abnormality provides an easy road to the accumulation of wealth, though it sinks into perdition the victims of the degradation. The men, whose god is money, will supply rum to the rum drinkers so long as the inebriate demands it; and so long as the interests of politicians and office seekers depend upon the whiskey influence, legislation will be regulated to meet the demands of the manufacturers and sellers of the vile poison. The demand for unhealthful stimulus comes from a want of balance between the muscle and brain of the common humanity, and this has its source in the exhaustion of either, through overwrought exercise.

There is nothing more simple than the application of the law of balance, and consequent rest afforded through such application, and the conservation and distribution of the energy of recuperation consequent upon legitimate rest. There must come a day of rest for humanity. The equitable distribution of mental and muscular energy which must eventually accrue from commercial equation, is its only hope. If the energies of the Woman's Temperance Union were displayed in a wise instead of an unwise application of effort, there is potency enough in the body to bring about a revolution in human affairs, touching this great national curse. But so long as the effect instead of the cause of the evil is made the objective point, and point of attack, so long may we expect to see the traffic prosper.

Womankind has before her a grand opportunity, but it resides in an independent and aggressive exercise of her impulses in a direction where the results of her effort will be commensurate with the force of her determination. Let her cease to supplicate where she has the right to *demand*! The great centres and nuclei of activity and the sources of life in every domain are those of commercial exchange. These cen-

tres regulated through the legitimate use of each, all else will rapidly follow, and in the wake of a normal restoration of the commercial principle there will succeed an equilibration of all things, and the inauguration of the day of rest. The great principle of celibacy, the application of law not only within the jurisdiction of woman but also within her power, must comprise the lever with which the imminent revolution is precipitated, and through which man must be brought to the terms of obedience to the divine law.

Woman possesses great power for good, and the center of that power, and the strong point of her warfare of offense and defence, resides in the normal performance of her uses, but until she regulates her own life at this vital point of her being, at the very source of her power for good or evil, she cannot expect to enforce the principles of truth and justice in domains where her jurisdiction does not reach. Woman has her remedy; will she apply it?

### "THE SPIRIT OF CHICAGO."

Inter Ocean Prize Cartoon. By Chas. Holloway.

Mr. Holloway must have had an inspiration when he drew the picture that won the prize, offered by the *Inter Ocean*, for the best cartoon representative of "The Spirit of Chicago." That it was considered in a higher and fuller sense as more representative of its subject than any of the other drawings, is evidenced by its cheerful and unanimous choice by the critics and the other competitors.

The female figure, which the artist has drawn as typical of the spirit of this great city, stands alone, strong, firm, and erect, bearing on the head a simple coronet surmounted by a phoenix rising with outspread wings; the right hand rests carelessly upon the hip, while the left poises a carpenter's square against the left side. The drapery is modest and simple—a short, sleeveless robe with a corselet resembling armor, bearing on the breast the legend, "I will." Despite the unmodern attire and the statuesque attitude, the whole figure is strikingly modern—it belongs unmistakably to the present age—and that is why it so ably represents its subject. It is not suggestive of the old Greek and Roman figures; it expresses too much present, active force to resemble the calm and lofty ideals of Greek and Roman art. This indeed represents calmness and loftiness, but of an entirely different character, the calmness of the fully prepared leader, pausing—simply pausing—that the world may not be left too far behind her progress; and the loftiness of high purpose carried in living, progressive activity, instead of lofty repose in ready-won honors. The expression of living, breathing force, directed into grand execution, is impressive and inspiring.

The whole figure says, "I know, I dare, I do;" all represented in its legend, "I will." The strong, expressive face shows high intelligence and commanding ability—yet the far-seeing eyes are slightly uplifted as though looking to the guidance of higher wisdom, yet sure, perfectly sure, of response. The face, as well as the free and erect bearing, denotes the courage and daring to attempt whatever the wisdom directs; and the strong, well-balanced figure shows the power to execute. The spirit of intelligence, courage, and executive power which animates this great city, and which is rapidly making her the



head city of the most progressive nation of the globe, is well portrayed by this simple figure. The phenix crest is especially typical of the mighty spirit that raised a great city from its ashes into renewed strength and vigor; the builder's tool in her hand bespeaks the peaceful constructor, who ever builds on the ashes of past disintegration; the boundless activity of the figure suggests no limit to the great centers of industry, learning and art that Chicago may rear in the future.

But typical as this ideal figure is of the progressive spirit of this great city, yet—to those who regard this age as the one in which woman is to come into her rightful position and power as the natural director and constructor in every domain of life—it is even more significant and typical of the womanhood of the new age. In its highest sense it typifies the one woman who will stand at the head of the new order, risen from the ashes of the past ages; her body the temple of the Most High wherein will dwell the wisdom and power to build the *great city* and to establish among men the Kingdom of the Lord.—A. M. M.

### KORESHANITY.

#### A RELIGION OF FACTS.

Koreshanity is a religion little understood, though its central idea can be found in him of whom prophets did testify, evangelists write, and apostles preach; whose life was the crowning glory of humanity, as his death is its redemption. As Christ Jesus the Redeemer is the center of the Christian system of religion, the doctrines of the Christ life are the heart of the Koreshan System of religion. A theology which finds its source in the Incarnate God cannot be a vague and barren speculation, or an abstract theory, for it gives a direct and personal object for our faith and love. Koreshanity is a religion of sobriety and reason. The facts are in themselves of boundless range and incalculable moment. Blended with its scientific principles, there is that which touches the affections and binds the conscience of man, on the very plea of the indelible stamp of divine truth that is impressed upon it, which the intellect grasps that it may digest and assimilate, making the doctrine subservient to the purification of the moral nature. It is a noticeable fact that the moral faculties are never profoundly impressed but when they are moved tranquilly, and this must be a result of intellectual decision that resolves itself into a love of the truth.

The characteristic of true affection is depth, *not* visible agitation. It is on this ground that Koreshanity will triumph over all other systems of religion, for, in the past, all religions have had the marked characteristics of zealous fervor amounting to enthusiasm, or religious agitation that had its foundation in the imaginations that could only conceive of an awful Judge, an unknown, incomprehensible God.

There is a power in earth to-day that calls forth every latent energy of our being, causing a cry to go out for knowledge, and for proof of all that so nearly concerns man. Tell us our origin! Tell us our destiny! is heard on every side; for, in the recognition of law that proclaims that man will ultimately find his destiny in his origin, the evolutionist who declares that *man descended* from the baboon begins to tremble, lest he again *ascend* to that sublime height. The

world is weary of ascetic frenzy, palpable in the wide circuit of delusive fallacies, that have their end in base superstition, made tranquil alone by apathy. It seeks for a knowledge of the great source of being that will free the world from superstition, and bring a rest founded on the eternal rock of truth.

Koreshanity is not founded on creeds or dogmas, but is a system of theology founded on demonstrable, scientific facts, that antedate all dogmas or human creeds that have been framed as partial or fragmentary expressions of a shadow, thereby confessing their ignorance of the substance, the great universe with the grandest evolution known, the development of the human race, of which God himself is the great and perfect pattern after which he made man, even like unto himself—a likeness man lost through retrogression, but which God has now come in humanity to restore. Koreshanity stands alone in earth to-day, a development of the grandest, most unique system of theology the world has ever known; a religion which was founded by Jesus, and which is as sacred as that sacred Person, the Head, who was none other than the fulness of the Godhead, the Life of the universe. The sacred germ of this life stands ever central, though descending through apostles, church, creeds, dogmas, conflicts, martyrdom, death; and so on down through the ages it has remained a spiritual living power, comparable only through the law of development in nature, "That which thou soweth is not quickened except it die."

Vast material forces control the development of the natural products of earth, equally vast spiritual forces guide and guard the destiny of the Sacred Seed of God, when implanted in the human race for reproduction. As a development of that vital germ of truth, KORESH stands forth a substantial, incarnated reality, establishing the principles of the true Christ life in earth. The history of his religion is not a role enacted as a mysterious spectacle, made attractive and enforced in order to satisfy human curiosity. Koreshanity is a system of scientific truths given to man to enlarge human knowledge and develop human faculties; it teaches man the source of his life, and unfolds the, heretofore, inconceivable mystery of his destiny, teaching him to look forward to a higher life, here in earth, into which he can, by the application of the laws of life, awaken and become perfect in every human relationship.

The doctrines of Koresh are given to mould the character, and to serve the end of the old life of sensuality as a Refiner's fire, that man may merge into the new life of purity. The ideal of a perfect human life and a perfect human being as here proposed, is more comprehensive, more elevated, more symmetrical than has ever before been conceived of by man. Every truth of this glorious doctrine declares a motive to the performance of duty, and not only does it give wise and ample direction of what we are to do, but it furnishes the motive power. Koreshanity forbids evil by commanding obedience to God's laws; and, as if to aid man in the performance of duty, it kindles an inspiration that bends every faculty of the soul to a glad subservience of all natural powers to God's will—hence it is that Koreshanity is *LIFE*, not only to the individual but to human society; it perfects civilization, renders laws more just, and their administration more perfect. Its teachings are broad enough to meet every



exigency; searching enough to discover every minute offense, so that none escape justice. Its comprehensive final aim is the perfection of the race through the reformation of society, and the refining influence of a perfect moral culture. This will equalize wealth by destroying competition and establishing a communism that will result in the establishment of God's kingdom in earth.

Here is Science; here is Doctrine; here is LIFE. Each one of these great factors substantiates the claims of CYRUS, the Messenger of the Covenant, and the union of these three in him as an organic unity—each thereby giving and receiving strength from the other—makes the argument invincible and complete.

Koreshanity is a religion of *self-control*, a religion of Love, intense and deep, bringing heaven down to earth, and God into humanity; through obedience to its eternal laws of rectitude—which are the laws of life—man may be elevated to the throne of Deity, and in the manifest, Divine Humanity, God is revealed in all his power and glory.—*Mizpah*.

### SELF-PRESERVATION.

(PAPER NO. 1.)

There is probably no instinct of the mind more strongly developed than that of self-preservation. From our earliest knowledge of the relation of things, we are constantly balancing good and evil in the choice of what will add to, or take from, our personal continuity. This feeling, so innate in man and animals, has always been held to be a proof of a continued existence; the fact of so strong and all-pervading a desire being thought to be abundant evidence of the logical necessity of an adequate response. We have so far thought that this affection of the mind could only receive a satisfactory answer by removal from this sphere of action to another—which would be more spiritual, and less defined in every way—where our existence might be continued under happier auspices than we are enduring here in earth; where, whatever may have been our previous conditions, there would be such radical changes as would insure our abounding happiness. But this idea of self-preservation has its deeper analogy and reason of being in the higher laws governing the perpetuation of species in whatever domain, for we find this effort of self-preservation as clearly manifested in the vegetable as in the animal kingdom. In the law of perpetuity lies the only logical explanation of what seems at first glance to be one of the most sordidly selfish of all the protective instincts. "He that would save his life, must lose it," involves in its simplicity a world of philosophy, both natural and spiritual, from which we may learn how in the divine order and under divine law we may, by the application of that law, achieve for ourselves the intense desire of our hearts, and reach that standard of life whereby—losing all the animal nature—we may become truly human, and hence prepared to receive such heavenly light and life as will enable us to stand forth as a never dying race.

When we wish to continue a species in the vegetable kingdom, the plant is grown under the most favorable conditions for producing the most perfect seed; from this seed, selected with great care and with due regard to all the qualities of weight, fulness, etc., are grown the specimen plants.

In just such a simple, yet scientific, manner the human race is perpetuated from one cycle to another. The divine seed is under the law of environment as well as the humbler wheat. The ground (our common humanity) has to be prepared; it has to be ploughed and furrowed by the experiences of repeated embodiments, through which it becomes soft and mellow and ready for the reception of the seed prepared through the ages. But what is this seed to be planted in humanity, and whence comes it? The seed which perpetuates humanity, like the carefully selected wheat, must be of a higher type and a nobler kind. This can only come from the Source of Being itself. In the orderly evolution of humanity, we find that at certain times in the evolution of the race a man appears who so conjoins himself to all that we know and recognize as divine, that he is enabled to completely fulfil, in himself, the function of a perfect seed, and, by the transmutation of his body into spirit, plant himself in the humanity long waiting to receive him. This wonderful transformation of matter to spirit has its best illustration in the theocrasis of the Lord Jesus Christ. His body, converted to Holy Spirit, entered the minds of his apostles; from them it was poured out upon the seventy and continued on in an ever widening circle—with proportionately decreasing purity—till we find, at last, a time when it seems lost to the world, and the Christ is buried in the hells of humanity. These hells form the ground from which the divine seed begins again to thrust its way up to the sunlight. In other words, there is a process of regeneration, or rebirth, by which those personalities in whom the divine germs were implanted in the beginning of the Christian dispensation are enabled, by this interior spirit, to change the direction of their thoughts, to repent of their evil deeds, and turn towards a nobler and more exalted ideal of life. Jesus held within himself the aggregation of all the spirits of the preceding dispensation. All those who died in the Jewish church looking to the Messiah who was to come constituted his body and spirit; as it is said of Him, "He carried the lambs in his bosom." This divine planting is according to eternal law and order. The perfect seed in vegetable life is the aggregation of myriads of cells which contain all the qualities necessary to the perpetuity of the life of the plant; at the completion of the cycle of the life of that seed, these cells are aggregated and developed in their multiple form. So the evolution of the one and the involution of the many are eternal factors of life. As that one perfect seed is the focal point of all the life forces of the plant, so Jesus, the one perfect seed-man, was the focal point of the finest, the highest types of all the humanity preceding him. He held within himself all the good of the universe, all that was capable of transmission in the line of perfection. The completion of this growth or development has consumed about two thousand years, and, at last, we stand before the near approach of the harvest time when the single seed of this Divine planting will appear in its fulness and multiplication as the sons of God.—*Mary E. Mills*.

The five women health inspectors, of Chicago, receive the same salary as the men inspectors—\$1,000. They were appointed at the request of the Women's Alliance, and it is said they possess police powers. Their work is chiefly done in places where women and children are employed, and consists in enforcing sanitary regulations and discovering abuses.—*Woman's Standard*.



## WOMAN TO THE FRONT.

Orzonla, Kan., is officered and run entirely by women.  
—*Chicago Woman's News*.

Mrs. Amanda Moss, of Lincoln, Kan., has just received a commission as notary public.—*Woman's Tribune*.

The working women of Copenhagen, Denmark, have an organization of over fifteen thousand members. Their principal object to be attained is "equal rights for those whose duties are equal."—*Alabama Sentinel*.

Mrs. Marie Higgins, of Washington, D. C., has been selected as superintendent of the schools for girls, in Ceylon, under the woman's educational society, founded by two thousand native women of the island.—*Ex*.

In Genoa the wives and daughters of the fishermen get from the factor, patterns and thread, hand spun flax or silk, and return the same weight in lace, receiving therefor such a price as pays them wages of five to ten cents a day.

Maria Moran, of Newark, N. J., is an eighteen-year old girl, whose name is one of praise in that city. When courage failed the regular nurses, she volunteered for service at the small-pox hospital. The Health Officer of Newark says he thinks she has in her the stuff of which Florence Nightingales are made.—*Woman's Tribune*.

Dr. Lotta Ruth Irwin, who was assistant to the professor of ophthalmology in the female wards of the hospital in Ann Arbor, during his senior year at the medical department of the university of Michigan, is now associated with her father at Columbus, Ind., making a specialty of diseases of the eye.—*Ex*.

Mrs. Mary White Martinot, the mother of the actress, Sadie Martinot, has patented in seven countries a steam washing machine, a gas stove, a foot bath, an ice cream freezer, and a clothes dryer, and she makes her models with her own hands. She has taken a dozen first prizes, and her inventions altogether have proved a great success.—*Ex*.

Mrs. Varina H. Morton, a graduate of the Woman's College, of Pennsylvania, recently passed an examination before the New York State Medical Board, and registered at the county clerk's office. She is said to be the first colored woman physician in New York. She is a native of Cleveland, Ohio. She is married to a doctor, and will attend his woman patients.—*Ex*.

## Increase in Women Workers.

It is remarkable that nearly thirty per cent of the total female population is employed in remunerative occupations. In the last decade the percentage was 21.33 of the whole. Out of the eleven classes of occupations women have increased comparatively in nine, viz., government service, professional and domestic service, trade, agriculture, fisheries, manufactures, and as apprentices, while they have decreased comparatively as laborers and in personal service. In 1880 there were nineteen branches of industry in which women were not employed; in 1885 the number was reduced to seven.—*Ex*.

## 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.*

## Sudden Changes Hard to Conceive.

It is so hard for mind to conceive that present conditions can suddenly cease, or be greatly changed. Why this is so, seems strange, when we believe that great changes—some sudden, some gradual—have come to the world, according to the Bible records, and also according to the teachings of science, during the past six thousand years, which is a very small part of eternity. If egotism were not always knocking down reason, the intellect might shed enough light to see the shadows of coming events a few minutes before they were upon us. But if anything disturbing, whether good or bad, is prophesied, people in general shut their eyes and say, "Oh, I guess it isn't likely, not in my day;" or "I don't believe it. Nothing ever happened like that before" (forgetting that his short knowledge of eternity might not include *all* that had happened before). Or, "I guess everything will work itself out pretty much as it has been doing right along," regardless of the fact that terrible crises come in human affairs every few decades. But the queerest of all is the way the average Christians talk when the coming of the Lord is prophesied. "No, oh no! I don't believe the Lord is coming soon. He may come in five hundred or a thousand years or so—but not now. The world isn't ready for him yet. Oh no, not in our day!" they say, and look as though it were an unpleasant subject, and drop it as soon as possible. Why, one would almost think that they didn't want the blessed Saviour to come, and wouldn't be glad to see him! Do they forget that the Lord said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh"?—A. M. M.

## The Loss of Gold.

"By friction, gold loses every year a fourteen-hundredth part of its bulk. This is what is called the 'wear.' Hence it follows that on the fourteen hundred millions of gold in circulation throughout the world, one million is lost annually. This million dissolves into dust, flies away, floats about, is reduced to atoms, charges drugs, weighs down consciences, amalgamates with the souls of the rich whom it renders proud, and with the souls of the poor whom it renders brutish."—*Victor Hugo*.



## MESSIAHS.

Nothing is more indicative of the culmination of the old and the ushering in of the new dispensation, that is about to unfold to the world higher spiritual revelations and possibilities of growth, than the messianic movement that has simultaneously affected sensitives in different parts of the country. Drawn from the orbit of normal conditions, the erratic movements of those impressible minds puzzle the exoteric understanding of the masses, and the too common conclusion arrived at, is, insanity. Preceding the expected Messiah in all ages, a period of intense unrest and disappointment pervaded the minds of mankind. Dissatisfaction with present social, religious, and political conditions was prevalent. The expected Messiah was to right those wrongs, and bring order out of chaotic conditions.

The present essay is to dwell more particularly upon the one that directly preceded the present expected messianic advent, viz., the mission and revelations of Ann Lee—Mother, as her followers are pleased to speak and think of her. All the revelations that have come to man in the order of the Messiah have heretofore been masculine. One very important object of her mission was to unfold the sublime and eternal truth of the Motherhood of God, and with what faithfulness she labored to give to the world evidence of the truth of her mission, the present awakened thought of the world can testify. Beginning to realize the truth of the divine Motherhood, the feminine principle is asserting itself in efforts for the emancipation of woman from the thralldom in which ages of one-sided teaching have bound her. Like a mathematical problem, easy after solution, so the truth of the Heavenly Parentage is dawning upon the race. Through intense suffering, of both body and soul, she travailed out of and above the environments that surround the ordinary mortal, and became one of the world's Messiahs, an adept in the esoteric science of spiritual things. She asserted her right to enter the temple, the holy of holies, and there commune with the divine, and woe to any man that dare to deny her that right, as the career of her former husband, after his rejection of the revelation of God through her, can testify.

The question will be propounded, who was Ann Lee? She was the founder of the order of Shaker Communities that have flourished for the last century in the United States. But the founding of a sect is a small matter when compared with the far reaching results of her complete mission. At the time of the great tidal wave of spiritual baptism that visited our Societies prior to the advent of modern spiritualism, she said, through one of the inspired media, that her mission would directly be closed and cease with her people, and that she would go where she was not known or wanted. In all ages the higher revelations have first come to illuminated souls that, far in advance of the body, stand as an advance guard, and many times a forlorn hope, "who take into their breasts the sheaf of hostile spears and break a path for the oppressed." Such constitute the Messiahs of their time and race, and such was Ann Lee. Her testimony, so little understood one hundred years ago by only a chosen few of her direct followers, now, through the evolution of soul, is being accepted in its fulness, or in part, (according to development,) by more than the organized body of her immediate followers.

As the on-rolling ages unfold to human perception higher and more exalted thought, enrolled among the illustrious and illuminated saviours of the race, Ann Lee will hold the position of Mother in the new dispensation already dawning for the redemption of the race.—*Hamilton DeGraw, in Manifesto.*

## English Domination In Egypt.

Of the Egyptian under the present English domination, Simon Wolff, the consul general of the United States at Cairo, says, in words that might almost apply to Ireland: "Oh, the Egyptian pays for everything. The fellah, in spite of the fact that he lives in the richest country under heaven, with four harvests a year, is kept always in poverty by the loads of taxation he carries. He even pays a tax of 50 cents a year on the palm-tree, which gives him food and shelter. His money does not come back to him in another shape, like the American taxpayer's, but it goes to the high-salaried foreign financiers, who collect and disburse it; to the foreign speculator who makes a foot-ball of his country's misfortunes; to the small army of red-coats who stand guard over everything and everybody English, and are billeted on the populace; to the foreign court which dispenses what he is often compelled to consider injustice. It is tax, tax, tax, with every mouthful he eats and every breath he draws. Is it to be wondered at that he is spiritless, or that he would rather lie all day in the sun than work for his living, when he knows that every penny he earns—beyond the mere needs of his body for the moment—will no sooner come into one hand as wages, than it will go out of the other as taxes?"—*Ex.*

## RICHERS OF THE VATICAN.

The vatican, the ancient palace of the popes of Rome, is the most magnificent building of the kind in the world. It stands on the right bank of the Tiber, on a hill called the Vaticanus, because the Latins formerly worshiped Vatinium, an ancient oracular deity, at that place. Exactly when the building was commenced, no one knows. Charlemagne is known to have inhabited it over a thousand years ago. The present extent of the building is enormous, the number of rooms, at the lowest computation, being 4,422. Its treasures of marble statues, ancient gems, paintings, books, manuscripts, etc., are to be compared only with those in the British Museum. The length of the Statue Museum alone is a fraction over a mile. Conservative writers say that the gold contained in the medals, vessels, chains and other objects preserved in the vatican would make more gold coins than the whole of the present European circulation.

The popes live in splendor unimaginable, surrounded by useless toys of gold and silver that might be melted up and sent about doing good. Millions of Catholics live in hovels, yet must give of their scanty earnings to support this magnificence, or else be consigned to purgatory.—*Primitive Catholic.*

## Difference between Quakers and Shakers.

While the Quakers believe in the old Adamic relation of "marrying and giving in marriage," the Shakers believe in the testimony of the Christian resurrection, in which Jesus said, "they neither marry nor are given in marriage." The Quakers are believers in the Trinity, the Father, Son, and Holy Ghost,—three male persons in the Deity. The Shakers teach that God is our Father and our Mother.

The Quakers believe in the plenary inspiration of the Scriptures, while the Shakers believe that the Scriptures are a record of God's work among a specially favored class of people. The Quakers amass to themselves all the private, selfish property that time and ability will afford. The Shakers live in a Christian Community and have no private property, but hold, as said the apostles,—*"all things in common."*—*The Manifesto.*



## A WIND FROM THE EAST SEA.

A wind blew out of the sea by night,  
 A wind blew over the town,  
 Where the lamplight shuddered and shook  
 in fright  
 And the stars looked coldly down—  
 While the wind blew in from the sea.

It struck the traveler to the bone;  
 It sent to his heart a thrill,  
 As he thought of sailors drifting lone  
 On the dark sea wide and chill—  
 Where the wind-wings sweep the night.

He drew the cloak to his aching breast  
 And muttered a hasty prayer  
 For the city's poor, though the city's best  
 Had little love and care,  
 When the wind moaned out of the sea.

'Round garret eaves, in the city's heart,  
 The wind swept with a moan  
 That wakened mothers with sudden start  
 To pray in the dark, alone  
 With the sea-wind's awful voice.

"O God, that send'st rain and cold,  
 Can'st thou not send us heat?  
 Can'st thou not send my children gold  
 Or fire or food to eat—  
 O thou who walkest the sea?"

"Must we die here in the city's deep,  
 In the sound of the city's glee?  
 O thou who bloweth the winter, keep  
 My innocent babes and me  
 Safe from the bitter sea."

The wolf's coat thickens in winter time,  
 The wild deer findeth food,  
 But children starve where the holy chime  
 Of church-bells ringeth good—  
 Oh, the keen wind from the sea!

And houseless maidens hark at the gate  
 To the revels of laughing sin;  
 They shiver in cold, they cannot wait;  
 There is death without, there is life within—  
 O wind from the deadly sea.

Oh, the wind blows out of the sea by night,  
 The wind blows over the town,  
 Where the lamplight shudders and shakes with  
 fright,  
 And the stars look coldly down—  
 While the wind blows in from the sea.

And ever the mothers pray alone,  
 And ever the maidens sin,  
 In dread of the cold, and the wild wind's moan  
 Is lost in the revels within.  
 And ever the winds of want are blown  
 from death's insatiate sea.

—Hamlin Garland.

## A Mere Handful have the Power.

SUPPOSE the initiative and referendum, as it obtains in Switzerland, were in force in the United States to-day, Senator Peffer's bill putting a graded tax on large estates would pass by an overwhelming majority. But, under our system of checks and restrictions on the expression of the will of the people, a mere handful of inordinately wealthy men have the power to use the machinery, popularly supposed to represent the citizens, as a means of defending popular measures.—  
*J. of K. of L.*

## PUBLISHER'S NOTES.

\* \* \* I do not know that THE FLAMING SWORD is taken by any other person in this vicinity. I cannot do without it, but then I am a "crank." I have shown it to many parties but cannot get them to take any stock in its "false doctrines," as they choose to call them. I find the clergy will not embrace celibacy on any grounds. Their favorite quotation is: "Be fruitful, and multiply and replenish the earth," and they fulfil the passage, in their way of thinking, to the very letter. I get good ideas from the SWORD, and am interested in Koreshanity.—*J. E. F.*

\* \* \* THE FLAMING SWORD is one of the few papers that will bear repeated readings. Keen and unsparing, the oncoming age has need of many such. We who feel the old foundations slipping away from us need, above all things, to hear and heed the present living inspiration that calls us to come up higher. O man! leave your carnal lusts, your greed of gain and land and gold, behind in the thick, mephitic air of the age that is passing, and taste freedom, life, and immortality.

Long wave and brightly flame THE SWORD, to the dividing of truth and falsity!—*A. P. B.*

\* \* \* It is only a few months since I first heard of your doctrine, and I am deeply interested in it. I am afraid I cannot fathom to any extent the—to me—wonderful wisdom, yet I try to understand, and am not satisfied because I cannot go deeper. I have had the privilege of reading THE FLAMING SWORD, and the doctrine is so wonderful, and it so completely changes everything, and turns aside all that has been taught us heretofore, that I feel like one who is wading through mists and can only discern that there is clearness beyond if I can only reach it—I hope I may.—*N. M. B.*

## JEWS IN JERUSALEM.

According to the last report from Selah Merrill, the United States consul in Jerusalem, he has sent to the Department of State, at Washington, a carefully prepared paper on the "Jews and Jewish Colonies in Palestine," which put upon the stories of their repossession of the land, an entirely different coloring from that which readers of newspapers have been accustomed to view during the last three or four years. According to Mr. Merrill, the effort to colonize the country with Jews has been a signal failure. There are two very serious obstacles in the way of the plan which has been generously encouraged by such competent capitalists as the Rothschilds; first, the vigorous opposition of the government of that country, and, second, the lack of disposition of the Jews themselves to go there.

Palestine is an impoverished land. For many centuries the inhabitants of the country, that once blossomed as the rose, have been taking from the soil and giving nothing back. The inevitable results are recorded to-day. To pour into such a country tens of thousands of Jews, as has been urged and is still being urged by enthusiasts both in America and in Europe, would be an unspeakable calamity. "The large number of Jews that are returning to the land of their fathers," Mr. Merrill finds after careful investigation, have only increased the Jewish population in all Palestine sufficiently to make them number at Jaffa, 2,700;



Ramleh, 166; Jerusalem, 25,322; Hebron, 1,200; Nabloos, 99; Tabareeyeh, 2,900; Safed, 6,126; Acre, 200, and Haita, 1,640, or a total of 40,253. It is claimed that enough agricultural families must be added to this number to swell it to not less than 42,000, not half the number that now live in New York City alone. The smallness of this number will greatly surprise the majority of people who have given the subject any attention, and who, by the rosy reports made, had been given to understand that Jerusalem alone was becoming as thickly settled with the lineal descendants of Israel as it was in the time of Herod the Tetrarch. One way in which this impression of the rapid growth of the Jews in Palestine has been magnified has been the manner of reporting new arrivals. Of this Mr. Merrill says: "I was greatly puzzled by the reports which reached Jerusalem every fortnight, if not every week, of the surprisingly large number of Jews that were landed at Jaffa. At last I discovered that the boatmen were in the habit of counting every individual as a "family," so that if thirty Jews arrived on a given steamer it was announced that "thirty families" had arrived; if fifty souls came, "fifty families" had come, and so on."

The consul says that it is only necessary for four or six or ten houses, each containing two or three rooms, to be erected near each other, to start the story that another new and flourishing colony is started. Through these reports of colonies the size of the Jewish population has been also greatly magnified. Last year and the year before, a regular real estate boom was worked up in and about Palestine with not half so much to base it on as the over-boomed Wichita, Findlay, or San Diego of this country had, and barren lots were marked up from the hundreds column to the thousands. No new manufacturing interests had been established, no mines opened, the soil produced no more abundantly than in former years, there had been no special production of wealth in any form, nor had the taxes or the hardships of military service been reduced, but there had been circulated the report that a railroad was to be built from Jaffa to Jerusalem and that the Jews from the whole world were coming in to repossess the land, and on that the boomers worked up prices, grabbed their profits and skipped. Mr. Merrill finds that 255 families are actually paid by the Rothschilds so much a month to remain in Palestine, a sum which in a family of five persons amounts to about \$240 per annum. The tendency of this gratuity, the consul maintains, is bad, in that it encourages the so-called colonists to continue to be dependents. The effort to make agriculturists of them has also been a failure. For them the Promised Land is no longer in the East. If an earthly kingdom is again to be set up for them, the stoutest-hearted among them look for it rather toward the setting than toward the rising sun.—*Cincinnati Times-Star*.

### BEGINNING OF THE END.

In his testimony before the Senate Committee appointed to investigate the anthracite combination, President McLeod declared that it was the intention of the consolidated companies to freeze out the middlemen and divide with the consumers the profits which are now made by coal dealers. He did not say when the intention would be carried out, nor in what proportion the profits would be divided; but the scheme is sufficiently alluring and practicable to justify the belief that it is actually contemplated. Middlemen, however, are skeptical, or at least affect to treat Mr. McLeod's utterance as a first-class practical joke, obviously calculated to side track the Senate Committee,

and to facilitate the whitewashing and legalizing of the consolidation, on the very ground of public policy and public benefit which is usually taken against trusts, syndicates, and all sorts of capitalistic combines. When interviewed upon the subject one of the most prominent dealers said: "We will all lease our offices for another year, without giving the freeze-out business any particular thought. We have all heard the talk of selling direct so often, and it has been tried so unsuccessfully before, that we have little fear on that score." Likewise, an organ of that class, while admitting that the combine could dispense with middlemen in its dealings with the largest consumers, assumes that it will still have to depend upon them as distributors among the masses of the people, who are now consuming the largest portion of the anthracite product, bituminous coal being more and more used in industry and transportation.

If the feeling of absolute security which thus seems to prevail among the coal dealers has actually no better foundation than the unsuccessful experiments that may have previously been made by some weak concerns, at war with each other, their tenure of trade is rather shaky. The assumption that a great monopoly, in full control of the production and transportation of coal, employing one hundred thousand men in the mining, handling, and carrying of that product, and representing a capital of six hundred million dollars, cannot, whenever it may be pleased to do so, establish its own yards in great cities like New York, Philadelphia, and Boston, or for that matter in any city or village, run its own carts and deliver fuel by the ton or even by the half ton at the door of every house, while express companies find it possible and profitable to thus distribute the smallest parcels—such an assumption, we say, is absolutely ridiculous. It is only surpassed in absurdity by the general assumption that the people, who, through their government, carry on the business of delivering letters, newspapers, circulars, visiting cards, and even parcels—a business more gigantic in bulk, more intricate in its details, and more extensive in the national and international area covered than any other—could not likewise, and much better than any individual, any corporation, or any combine, carry on the coal industry or any other industry.

As for us we believe that the question, in the minds of President McLeod and his fellow combiners, is already reduced to this: "Shall the anthracite combine wipe out this greedy, cheating and useless mob of coal dealers, who get a profit of at least two dollars for every net dollar that the combine itself gets, or shall they be lowered to the condition of mere agents, working for a paltry commission?" And we have no doubt that, even if the latter method of dealing with them is for some reason temporarily adopted, they will in the end be wiped out as they ought to be. No sooner shall these middlemen have disappeared from the coal trade, than other industries, prepared by concentration for a similar step in economic evolution, will seek likewise a direct market for their product. Foodstuffs, in particular, afford an excellent field for such an organization of distribution, and the time may not be distant when every retail grocer and baker will either be thrown out of his independent occupation and find himself without work, or be turned into a wage-working employe of some great corporation, with a few large warehouses and stores in each city, receiving orders and delivering goods through its own expressage system.

This will be the beginning of the end. The great middle class, from which and by which the plutocracy has sprung into existence, and which now vainly opposes industrial consolidation, is doomed to perish. Then will the laboring army and the plutocratic handful meet alone, face to face. The conflict may be sharp; can its result be doubtful?—*The People*.



## The Censorship of Mail Matter.

A bill has been introduced in Congress, the provisions of which are that any "advertisement contained in any newspaper, pamphlet, or circular giving information where medicines, drugs, nostrums, or apparatus for the cure of private or venereal diseases, whether sealed as first-class matter or not, are hereby declared to be unmailable matter." Such a bill, if passed, would constitute the Postmaster General a censor of the press, with full authority to decide whether advertisements of well-known and standard remedies for eczema, scrofula, catarrh, or kidney diseases are advertisements for "private diseases" or not, and to declare publications containing such advertisements non-mailable, and from the Postmaster General's decision there would be no appeal. It will not be surprising if the bill in question becomes a law, for the present tendency is to increase the inquisitorial powers of the post office department. Already it is a crime to mail matter which the Postmaster General considers obscene, or calculated to work fraud, and lottery advertisements. Already, it is said, postmasters are instructed to open private letters which they may happen to regard as suspicious. And these encroachments on the liberty of the people are popularly approved. It is probable, therefore, that a still further restriction of mail privileges will be made. The mass of the people appear to be growing more servile to the politicians in power, which should be a great encouragement to the Socialistic Labor party.

The post office department is a gigantic monopoly from an industrial point of view, interfering with the right to carry stamped letters and parcels—a right which it would be well for private persons to enjoy—and it is becoming more and more an engine of restriction, interfering with the privilege of advertising what it would be wise to regard as legitimate business. Where the power of the post office department is to end it is difficult to see, but it looks as if it may become an institution which will be the ideal of the State Socialists.—*Twentieth Century*.

## To Rule Or Ruin.

Mrs. Elkins, wife of the Secretary of War, giving a banquet with Cardinal Gibbons as guest of honor, and the house decorated with the color of the Scarlet Woman, was a spectacle that delighted the church which means to rule or ruin this republic.—*Primitive Catholic*.

## BORROWED POWDER.

The so-called "honest money" system advocated by the old parties is nothing more than a piece of financial machinery for creating debt and producing interest.—*The Truth*.

The interest system has been working to such an extent that all the metallic money in the country will not even pay the interest due on debts owed by the people.—*The Truth*.

Chairman Taubeneck puts the matter in a very clear and humorous light, in regard to the futility of reforming the old parties. He says: "It is easier for a hen to lay a fresh egg than to purify a bad one." See?—*Great West*.

It is the most transparent prattle of the demagogue to cry over-production in corn and cotton, when men go to work hungry, and children are kept out of school for want of clothing.—*Sparta (Tenn.) Democrat*.

"The chief question in the labor problem of to-day is: How shall the worker receive his just and equitable share of production? That we are nearing the point of a fairer distribution, I firmly believe."—*Carroll D. Wright*.

The fiat on a silver dollar is what makes it pass. The silver in it does not enter into the question. If that is not true why does the Mexican dollar with its one hundred and three cents worth of silver only command eighty cents?—*Alliance Herald*.

British gold owns our breweries, our stock yards, our interest-bearing obligations, our flouring mills, millions of acres of our best land, and each year brings the day of settlement nearer. It is estimated that our yearly tribute to foreign nations is not less than eight hundred million dollars. Is it time to act?—*Iowa Tribune*.

Word seems to have been sent down the line for every professor in the various agricultural colleges and all the plutocratic agricultural newspapers to advise the farmers to work more, economize more closely, and all will be well. Such advice is an insult to every farmer in the country, as it is a fact beyond contradiction, and patent to all, that the farmer works more hours in the year and economizes more closely than any other class of people.—*National Economist*.

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