

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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THEOLOGY.

"Behold, I Make All Things New!"

The above caption may be taken as a sure basis and guide for all the processes and efforts at reform that may be instituted by sincere men and women in this the transitional period of the world's progress. "Behold, I make all things new," implies that no vestige of the Pagan fabric shall remain even as a mausoleum of Christian declension. As sure as the prediction was made in the beginning, that the end of the age with the recurrent resurrection and establishment of the new government should not come, "Except there be a falling away first," so sure has that "falling away" accomplished the prostitution of truth and good in the church till nothing remains but fallacy and evil. The so-called Christian church entered into adultery with Paganism, and in all its forms, methods, impulses and aspirations is actuated by Pagan instead of Christian laws. The garment of primitive Christianity has waxen old; is moth-eaten and corrupted, hence the declaration: "Behold, I make all things new," as applicable to the changes to be wrought in the perfection of human government, is an emphatic protest against the endorsement, by the anointed ones of the Lord, of any system that hopes to reform the age by patch-work.

The coming government is unmistakably the normal evolution of Christianity. Its archetype and germinal beginning—the seed vessel—in which the coming kingdom has its root, was Christ the Lord. The doctrine expressed by that august

and glorious personality is the truth that shall mark the ecclesiastical, social, and secular relations of man, and the moral integrity of those who comprise the potencies of government shall be patterned after the integral characteristics of him who was declared to be the fulness of the Godhead bodily. There will be no room in the new kingdom for the corrupt congresses and legislatures of the present general and state governments. Our entire legislative system is a mass of corruption, and the boodle system is the only one that has any force, and that is always operated in the interests of thieves and against the interests and rights of the masses.

The coming of the Lord is the inauguration of another regime, and the creation of the perfect human government is a radical revolution in which the competitive system shall have been relegated to its father's house in hades.—K.

IS GOD UNKNOWABLE?

Modern Christianity says: "Yes, he is a great spirit, an all-seeing providence," etc. Paul said to the Athenians: "For as I passed by, and beheld your devotions, I found an altar with this inscription: 'TO THE UNKNOWN GOD.' Whom therefore ye ignorantly worship, him declare I unto you." Notwithstanding that this clear statement is found in the New Testament, the church insists that Jesus Christ was not the fulness of the Godhead bodily, but that he was the Son, while the Father was invisible—a great spirit pervading the universe. The church to-day is worshiping an unknown God just as were the Athenians. That can only be known which is made tangible and visible. The mind can conceive of an abstract personality only as, through the imagination, such an abstraction is founded on that which has existed; therefore any concept of spirit which is pictured in the minds of modern Christians as that of God, must be founded in the personality of Jesus Christ.

The great harbinger of this great fallacy of an impersonalized Deity is the Copernican system of astronomy. It allows the mind to roam in limitless space and thus gives rise to the conception of an omnipresent God, a great, hovering spirit that is here, there, and everywhere. Let the Copernican fallacy with its centerless and limitless universe once be dissipated, and the idea entertained that the universe in order to possess function must also have form—which presupposes *limit*—and it will then be possible for mankind to discern how preposterous it is to suppose that God is a great, hovering spirit around a convex sphere. God cannot exist outside of humanity. The universe is but the projection of thought, the physical expression of spiritual life; everything in the physical has its correspondence in and emanates from the spiritual or thought world. Where is the spiritual world?

It is in the brain of humanity. It could not be anywhere else. If its residence were in some planet or star, it would be a material, not a spiritual, world which the soul could never reach through the dissolution of the body. The church talks about the spiritual world and yet tenaciously clings to the idea that it is material, not spiritual. How absurd and unreasonable.

Jesus Christ was, as declared: "The fulness of the Godhead, bodily." "He that seeth me," said he to Philip, "seeth the Father." He was the personified Lord, THE WORD "made flesh" which dwelt among us, and when he ascended into heaven he did not go up into the physical clouds; if so, where did he go? Here again is the fallacious idea of a material heaven. Jesus was theocrasised. He did ascend, that is, he receded into the very interior of the thought world—which is heaven—and at the same time descended into the race by the dissolution of his body to spirit which was absorbed by the twelve apostles. The spirit of Christ—called by orthodoxy the "Holy Ghost"—is not in the church to-day. That spirit was appropriated by the primitive church and through its declension has been vitiated, so far as the church as a body is concerned. Those who comprise the "very elect," whether in or out of the church, will come up in the harvest or end of the age—through re-embodiment—as the manifest sons of God, redeemed from the corruptible flesh. It is of them that Obadiah spake when he said: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

SOCIOLOGY.

THE TRUE FOUNDATION.

Commerce is piratical when deviating from its only legitimate use; equitable interchange. The fundamental law of the competitive system of impulse is inequitable exchange. It is the world's system; it is Pagan and antichristian; it was condemned by the Lord Jesus, and when judgment sets and righteousness is instituted every vestige of it will be eradicated from the transactions of men with men. The radical difficulty attending human efforts at reform is in the attempts to patch up and perpetuate the old system. There must come a revolution. This need not be violent, but it must be complete and thorough. The theoretical and practical must march hand in hand. A theory that cannot be made practical is useless. If a theory is good, it can be applied when the laws of its application are discovered.

The law of polarization is one of the first applicabilities of organic unity. There must be some central bond of obligation by which the cohesion of the particles entering into unity are attracted and held to the body. There is no bond of unity but the religious, with sufficient organic power to hold in association bodies of men on the social and communistic basis. There is but one love stronger than the love of God, and that is love of money. The love of money may induce men to enter into co-partnership, and to form corporations for the processes of legalized swindling, but there can be no true socialistic or nationalistic unity that is not pivoted in the central impulse of human life—the religious sentiment and love. The scientific, and therefore genuine religious

formula must comprise the constitutional bond of unity in a true consociation of men and women. For the foundation of such a compact, the Koreshan Unity embraces the law of God as thundered from Sinai, confirmed by Jesus the Christ, and ratified in the testimony of the Holy Spirit bearing witness with those who received it, that the Mosaic law is the basis of organic force.

The stone which the builders reject is the head of the corner of the successful inauguration of the kingdom of righteousness. All other systems may leave the Lord of Glory out. Koreshanity builds upon the foundation of the Patriarchs and apostles. The Lord (the God-man) being the chief corner-stone.—K.

USURY; A SCRAP OF ITS HISTORY.

Remarkable Evidence Of An Aged Volume.

Sir Archibald Alison said he was sharply criticised for giving in his histories the financial history of the nations about which he wrote, yet, for the general usefulness of history, that is far the most important of all information. The influential and the rich know well the immense advantage that a knowledge of financial operations gives them over the ignorance of the masses, and they do not scruple to use all the advantage that that superior knowledge gives them, to oppress and enslave others. The vast accumulations of money gained by these unobserved and unchronicled acts of extortion, constitute an ample treasury from which to draw the means of bribing both tongue and pen. No ambitious writer of books, or for the newspaper press—who is uninfluenced by this persuasive power of gold—can hope to win fame, or even bread. Unless he receives the mark of this beast he can neither buy nor sell. When the reformer seeks to open the eyes of those who have been systematically and persistently blinded in order that they might be robbed, he is challenged to produce the history to justify his statements, and is confronted with what was written, not to chronicle actual facts, but to bring fame and cash to the writers.

If this seems to any one to be a rash and improbable statement, let a single shining example, out of many that might be given, determine the truthfulness of the averment. In the first edition of the history of the United States, by Geo. Bancroft, our most famous historian, appeared two pages of a fair description of American slavery. The writer well remembers the wrath of the slave-holder and of his northern apologist, and, as the sway of these was as supreme in one section of the country as in the other, the historian's slim prospect for either reputation or cash. Nothing daunted, the author put forth a new edition in which the offending two pages that had been devoted to a description of the slavery of the black man were replaced by two pages of abuse of his friends, the abolitionists, and the fame and fortune of the false historian were assured. But if the power of money can bribe the pen of history, there are some things which it can not do. It can not alter records already made and printed and preserved in ancient volumes, in by-places, in nooks and corners unaccessible to the vandals of the money power.

Such is the following definition of usury which I have

copied, *verbatim et literatim punctuatimque* (except the long S's that greeted my child's eyes in my first spelling-book,) from a large ancient volume, bearing the date 1647, being the fifth edition (the first having appeared in 1611) of a work entitled, "A Christian Dictionary." It belonged to the library of the celebrated Dr. James B. Walker, and is now preserved in the library of Wheaton College. The author was Thomas Wilson, minister of St. Georges, Canterbury, England. "Usury, Biting (in the Hebrew tongue) because the gain which is taken for Money or Wares, in respect of lending, doth gnaw, bite, wring him that giveth it; if hee be a poore man, and bringeth home a bit or morsell from the rich man. Psalms 15: 5. *Hee that lendeth not his money upon usury.* The word [usury] is never used in a good sense or part by the Scriptures; which is never practised without hurt, either to rich or poore; to private person or public weal.

WHAT IS USURY?

Usury, is any increase or vantage, for loane of money, or other things, imposed or laid by the lender upon the borrower, only in consideration of the lending. Or more briefly thus: Usury, is a certain gaine above the principall, exacted upon covenant for the use of money, or other things lent. Exodus 22: 25. *Thou shalt not impose usury upon him.* Thus it is in the Hebrew text. Five things belong to usury. Unto usury these five things are necessarily required. First, A principall, as wares, or summe of money. Secondly, Lending. Thirdly, Gaine. Fourthly, a chief purpose by lending to increase our stocke. Fifthly, a covenant for that end. As the very desire and expectation of gaine, for lending only, is mentall and intentionall usury: so the imposing, or by covenant before-hand agreeing for increase above the principall, is of the nature of actuall usury. *In all these three cases, there is no imposition of increase, that is, no fore-Covenant, binding absolutely the borrower to pay a gaine with the stocke.* There are three cases wherein encrease may be taken by a lender without danger of Usury. First, when the borrower having by lawful meanes made some great gaine by money freely lent, doth by way of thankfulesse, out of the voluntary motion of his owne heart, returne something above the principall unto the lender, by whose means hee had such a blessing. Second, when it may be duely and apparently proved, without pretence and collusion, that the borrower by holding back the money lent him, after the day agreed upon for payment, without the leave of the lender, doth become hereby a direct and effectuall cause of hindrance to the Lender, either by damage arising to him, or by foregoing some commoditie which he might have made with his money, had it come home at the appointed time. Third, when the lender is content to hazzard the principall, and to beare part of the losse, if any fall to the borrower, without his owne default. Here hee lawfully may take part of the gaine which cometh by good meanes, yea, he may justly make a Covenant and an agreement for his share of such a gaine."

No one would know from the writings of the reputable historians of the present that, down to the sixteenth century, professedly Christian England did not, by law, tolerate usury, and that her first monarch to issue an edict permitting to Englishmen the practice of that which the ancient historian Rollin says has been the destruction of every nation which has tolerated it, was that beastly tyrant and wife murderer,

the eighth Henry. When confronted with the actual facts of this time, the minions of the money power are wont to launch out into sublime disquisition upon the immense knowledge of the present, and our immeasurable superiority over the peoples of past ages in material resources, but they fail to tell us that those resources, owing to the stealthy robbery of the masses by the cunning few, by means of law, are fast becoming gathered into the hands of the greedy few, till already one half of the country's wealth is owned by two and one half per cent of our people, and millions, stripped of property and all opportunity to employ themselves, or earn wages from others, are turned out to beg or tramp, either of which, in many places, is, by cruel laws, made a crime worthy of imprisonment. If indeed our country and the world are really prosperous and happy, as is claimed by these hireling scribblers, whence comes this "fearful looking for of judgment and fiery indignation" that now disquiets all men. In "Notes and Announcements" in the last *Arena* it is, alas, truthfully said: "Thousands of our fellow-beings are slowly starving every year in this republic; thousands of noble girls and young women are forced, by grim necessity, to starve or sin: thousands of noble mothers, fathers, and children are dying of wasting diseases that would disappear if they had proper treatment and food." With the inevitable relation to the foregoing of cause to effect, a few other thousands are rolling in nameless and disgusting luxury and vice, and the principle means of all this—cloaked and covered up in a hundred devious ways—is the sin and crime of usury.

Corrupt and fallen as were our fathers of two or three centuries back in the world's history, as we see, by the extract given, they had not fallen to the bottomless-pit level of the "bloated spider," as Sir Walter Scott calls him, the Christian (?) usurer and bond holder of to-day, who is the main pillar of our apostate so-called Christian church. In our boundless conceit we imagine that we are, in this, vastly wiser than those old heathen of past ages, and that but for it the great enterprises of the present could not be carried on. There is abundant evidence in history to show that this is a fallacious view of the case; but, if it were true, the world can well afford to forego the supercilious glitter and display of the few, if with their absence it can enjoy exemption from the anguish and distress and squalor and starvation of the masses. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," says the wise man. A hotel waiter recently served at table nine millionaires who had obtained the means of ordering and gormandizing upon whatever luxuries Chicago's metropolitan market could furnish, by exploiting the labor of such "mudsills" of society as he. Does anybody wonder that the thought suggested itself to him, how easily he could square accounts—for all his suffering kind—with the whole nine of them at once, simply by dropping an apparently harmless little bomb? Of course such a thought was very wicked, but what just judge will dare decide that it is more so than the habitual greedy and covetous thought and desire that had prompted those men to put forth every exertion to grasp all the property within their reach, regardless of how much misery, how many suicides and murders, how much hell in earth might result from it. Although they will never be called to account for them before any earthly tribunal, few millionaires in God's high court of assizes will escape the

mark of Cain, many times repeated, upon their persons; so neither will all they whose lives have for their propellent motive the desire of gain of earthly things, be they rich or poor.

In bewailing his unpopularity and the hatred of men that pursued him, the prophet Jeremiah, as covering the sin of sins, the principal cause of hatreds among men, declared: "I have neither lent on usury" (always remember that usury means, in the language of the present, interest, "nor have men lent to me upon usury; yet every one of them doth curse me." The English historian, Hume, tells us that the term interest was invented to escape the odium attached to the word usury, and relieve men of the fear and dread of open defiance to God's law.

Do these millionaires, these rich men, say, as did Boss Tweed: "Suppose these things are so, what are you going to do about it?" When they take time to reflect upon what befell Boss Tweed, and his allies, the corrupt politicians and judges, to whom his stolen gains had given position and power: upon what judgments overtook the haughty enslaver of the African of the last generation, who was equally confident of his power perpetually to enslave and rob his victims: last of all, and most notably, upon the dreadful judgments that wiped from the face of the earth the whole race of chief priests and Pharisees and lawyers and money-changers who, in their cruel and merciless rage against the meek and merciful judge of the whole earth, cried: "Away with him! Crucify him!" they may be able to answer their own question.—*O. F. L.*

THE LAW OF USE.

Everything in life has its legitimate use, whether it be in the God, human, animal, vegetable, or mineral kingdom. It is a fact worth noting that in none of these kingdoms is the law of use perverted but in the human; except, when in the animal kingdom, it is trampled on by man. When not interfered with by the human propensity to disobedience, the animal kingdom performs its uses as ordained by eternal law, and grades its genera and species according to the quality of their uses. Thus the lion is the king of beasts because of his strength, his power to control that strength through a supreme mastery of all the muscles of his body, and because of the generosity of his disposition. All of which attributes have made him the emblem of majesty and might. Representing the principle of economy or of non-waste—which is the acme in the domain of uses—he is recognized in his own kingdom as peerless; hence when the lion roars, all the beasts of the field quake with fear in acknowledgment of his power.

Every member of the human kingdom represents some member of the animal kingdom, hence the Lord Jesus Christ, the King of men, was called "the Lion of the tribe of Judah." His sacrificial life furnished a splendid illustration of the violated and unrecognized law of use as obtaining in mortals. Christ came to establish the kingdom of uses in earth as it is in heaven—not the orthodox heaven but the eternal kingdom without "beginning of days or end of life" where the Sons of God dwell, and perpetually illustrate the law of use, which makes them eternal. This divine Lion was alone able to plant the seed of such a kingdom in the race because he *demonstrated in his own person* the law of use or the principle of economy. He was the immaculate, immortal flesh, the word made flesh which dwelt among us. In him there was no death because

no waste. He only could give utterance to the fundamental social law: Thou shalt love God with all thy heart, might, mind and strength, and thy neighbor as thyself. This sublime injunction was the roar of the Lion which has reverberated down the centuries and will yet make devils fear and fly. Note the volumes contained in that command. It evinced a perfect mastery and condensation of all law; and, when hurled at Jews and Gentiles, excited their wonder and aroused their hate.

If the law of use had been obeyed in the human as it is in the animal kingdom, this Lion of Judah, instead of being condemned to death, would have been recognized as embodying the highest quality of life, and been proclaimed "the mighty God, the everlasting Father, the Prince of Peace." But mankind, nineteen hundred years ago, did not obey the law of use although they disobey that law much more to-day. Those who crucified the Lion of Judah at the beginning of the Christian dispensation were better people than those who will effect the martyrdom of him who holds the spirit of that Lion at the end of the dispensation. In those days the law of use was violated in the sex relation, in the practice of usury, in the employment of Cæsar's stamp, in the oppression "of the hireling in his wages," and in the worshiping of graven images. There were dead beats then just as there are now, but the beet industry had not at that time been developed to its present state of perfection, for they are now manufacturing beet sugar, which in the human is none other than the codfish aristocracy whose eyes stand out with fatness from living on other people's labor.

Jesus, "the bright and morning star," the Lion of lions, descended into the race, and has never yet been properly worshiped by the church. Neither can he be so worshiped until that law of use which he came to establish is applied in the lives of men and women. Then they will not see as in a glass darkly, but face to face, for "whosoever drinketh" (appropriateth) "of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The world does not want to comply with the law of use, whether in its church, sexual, or secular application, but the time is not far distant when a common humanity—by coming into a recognition and application of this law in all domains—will form into a great and enduring co-operative body, and proclaim the Lion of the tribe of Judah the Prince of economists, KING OF KINGS AND LORD OF LORDS.

The law of use in its secular aspect implies the legitimate performance of use by every member of the commonwealth. When there is health in the body all its organs perform their functions easily and without friction, but when the law of use is violated by any of the physical organs, disease ensues.

Appetite and food correspond to demand and supply. If the law of use here is violated, and the supply is greater than the demand or the demand exceeds the supply, an inharmony of conditions ensues: the liver, kidneys, bowels, lungs, and heart are all affected and there is no proper circulation. Let the law of use be observed, however, and the body is like a magnificent engine that throbs and pulsates as an instrument of good and power. The human body is society in miniature. Every member of society has his proper use to perform, and if there is any shirking or cheating in the per-

"The doctrine of use is the music of the spheres"

Wm. July 1894

formance of use, confusion and disorder must obtain. When men and women are true to themselves—through a recognition and appropriation of divine law—they will intuitively perceive their own quality and observe the law of use as relating to it.

THE LAW OF COMMERCE.

The law of commerce is the governing principle of life. It is a part of the key of knowledge which Christ came to restore to mankind. The principle of which it is a part comprises all law because everything revolves about, and is focalized in, it. He, therefore, who has discovered the commercial principle is necessarily the focal point in humanity toward whom the whole race must be drawn. Jesus Christ was the supreme exemplification of that law, and he constantly illustrated it. He broke the bread at the last supper and told his disciples to eat it, that is, transubstantiate it by taking it into the stomach and through digestive processes transform it into blood and brain. It was *his body*, he said, and although the church to-day is continually celebrating this last supper and repeating these words, they do not know that when Jesus was translated or dissolved by flame that HIS BODY entered the twelve and from thence was communicated to the multitude.

The law of commerce involves an equitable exchange; otherwise there can be no adequate product. By the union of two equivalents of hydrogen with one of oxygen we have water. If there had not been an equitable exchange in this physical illustration of commercial law there could have been no water as a result. The water obtained here satisfies all the expectations of mental desire. The result longed for has been attained. There has been *no waste* in this transforming process; if there were, there could exist no such law because in the physical operation of the universe such a contingency as waste could not obtain with very existence itself. The universe is self-existent. If there were any leakage in its economy it could not be.

Some all-wise fellow says that everybody understands this; that there is nothing new involved here. We say that mankind *does not* understand this law of commerce and equitable exchange for if it did we would note the results of such comprehension in every day life. Is a human understanding and application of the law of commerce demonstrated in the present condition of the race? Is the principle of equitable exchange involved in a civilization where seventy-five per cent of the people are in want? We drive these questions home for the consideration of every thinking person, and most emphatically and without fear of contradiction assert that existing social conditions conclusively demonstrate that the race does not comprehend the law of commerce. Human happiness *in earth* will be the result of human comprehension of this law.

Christ the Lord and Lion, the commercial power of the world, taught his disciples to pray: "Thy kingdom come; thy WILL be done *in earth* as it is in heaven." God's will can never be done in earth as it is in heaven until men understand and apply that will. What was it? Christ *was* that will, hence he was called the Lion of the tribe of Judah, because the lion represents the will or affectional principle, and the power of truth in ultimates was illustrated in him when he

laid down, and in himself applied, the great law of love to God and the neighbor. It theocrasised Christ, giving to him the eternal throne, and to humanity the law of life which was planted in them as seed, to die and come up again in the harvest at the end of the age as the 144,000 sons of God. God loved the world, and his little church loved him; this, together with the hate of the world, comprised the principal factors of his theocrasis.

The divine law of commerce, no matter in what domain it is applied, whether in the theological, the sexual, or secular, admits only of equitable exchange and *no waste*. Secular commercial life, as we find it, is half waste and yields no equitable exchange. Yet this is man's comprehension of commercial law—a pitiable confession of ignorance. With the richest soil in the world and millions of acres, thousands are starving to death in this land of "equal rights and privileges." With immense elevators packed full of bread-stuffs, the masses are hungering. With plenty of shirt and cloth factories, the countless poor are shivering. With fruit in superabundance and rotting on the trees, the poor wistfully but fruitlessly long for it. Such is the state of society, and still our dry goods merchants, produce-men, and board of trade scoundrels, to say nothing of our statesmen, (?) fancy that they know all about the law of commerce. They are a pack of idiots! They and their system will be swept away in the coming monsoon. The best comprehension that the modern merchant and the statesman have of commercial law is illustrated in their sensual lives, wherein they exchange and waste their life forces for pleasurable gratification, without either desiring or producing an equivalent.

Will Not Let Go of the Competitive System.

Men pretending to desire reform will make all kinds of suggestions for the betterment of social conditions, but they will not let go of one of the leading factors which prevent the consummation of social peace-competism. Some go so far as to hope that co-operation can be finally attained by tinkering away at this old system, but they will find themselves very much mistaken. There must be made a clean breast of everything belonging to the old order before any material change will be noted in public affairs. Land tax, money reform methods, prohibition, etc., all hinge on competitism. It is fancied that human kind with its present dog-eat-dog policy will abolish the legislative enactments whereby it is enabled to pursue that policy. They say: "If we only could abolish national banks; if we could only get this sub-treasury scheme in operation; if we could only wipe out all taxes for the running of the government except that on land, then we could make a material change in the present system."

If we could only turn the moon into green cheese and slice off what we wanted at pleasure, we could lessen the labor of creameries; but we cannot. The comparison used here is identical with the foolish endeavors of professed reformers to alter a system, the operations of which are entirely beyond their grasp. Where would the moneyed interests of the country be while the national banks were being abolished, a sub-treasury plan established, or a single tax doctrine instituted? How can you get the power of government out of the hands of a set of men who *are* the government? How can you

pack congress with reform statesmen when the millions are in poverty, and are ready to sell their votes to the money power? How can you get the money power out of the hands of men who control all the avenues by which it is made? When reformers answer these questions it will be time enough to consider their two per cent loan schemes, their railroad nationalization proposals, their income tax bills, and their single tax dreams; but do not talk about the kind of cake you will buy until you get your penny.

There can be no reformation of the old system. Let the old hulk sink, but meanwhile build the frame for a new one before the collapse of the former; you can finish it afterwards.

Attitude of the Political Parties Toward the African Race.

The recent protest made in this city by one thousand colored people, assembled at the Bethel African Methodist Church, against the outrages committed against their race, is a significant sign of the times, whether the politicians care to believe it or not. The colored people are at last awakening to the fact that they have simply been used as tools by the republican party and—in times gone by—as targets by the democratic party, when it was to the interest of that party to keep alive sectional hate in the South in order that its solidarity in that region might be assured. We have never read more eloquent words than are reported to have come from the lips of P. L. Barnett on the occasion referred to. This colored orator pointedly and fearlessly set before his people the exact status of the colored race in this country, and his words had the true heroic ring to them. Such speeches from colored men are portents of the coming revolution that the blacks will effect against the arrogance and tyranny of their white brethren. Republican protection and adherence to the African people is a cheat and a sham, and always has been. It was within the power of the republican party to enforce a proper consideration for the blacks after their redemption from slavery, but this sacred duty devolving upon that party was ruthlessly thrust aside, and the blacks were left to shift for themselves.

We quote a portion of the remarkable speech of the gentleman referred to, in order to show the righteous force of indignation which is heaping up in these people against the dishonesty, trickery, and injustice of a governmental system that pretends to call them citizens.

"We have stood this long enough. God helps those who help themselves. The crisis is approaching and we must be prepared. What the negro needs most is:

Not forbearance, for he has shown that until patience has become a burden.

Not prayer, for he has worried heaven with his pleading.

Not sorrow, for, like the psalmist, "rivers of tears" have run down his cheeks.

Not pity, for pity and commiseration are too close akin.

Not legislation, for the law-books are tombs of statutory bones.

Not friends, for ten thousand times ten thousand friends have espoused his cause in vain.

Not sacrifice, for three hundred battles and three hundred thousand graves tell the story of vicarious sacrifice of which history knows no parallel.

What he needs is the spirit of martyrdom, that heroic consecration of life which has been the price of every onward step in the history of human liberty."

The burning of a negro at Texarkana, recently, was a public outrage that should have passed all bounds of toleration. For persons calling themselves white and civilized to saturate a human being with kerosene, then apply a match, and watch their victim writhe in pain as he is consumed by the flames, evinces a state of cruelty and prejudice existing in the human mind that is appalling. Chinese cruelty and cannibal barbarity could scarcely exceed such an atrocity, and yet we looked in vain for the daily press to denounce in decided terms the inhumanity of such a deed. It matters not how brutal the offence committed by this negro might have been, no company of persons professing to live under the light of reason and civilization can secure immunity from the final consequence of such an act. No white man would have been so handled, and as whites and blacks are both citizens under the law, the government of the United States should have taken this matter in hand and summarily punished the wretches who participated in the outrage.

The African race is of a common origin with the white, and the final solution of the colored question will be through infiltration. The colored people are a progressive people, and have always evinced a thirst for knowledge. When absorbed by the whites, they will carry a potency with them that will improve the blood of the people with whom they are blended. This is the inevitable destiny of the colored race, and while such infiltration will not be effected at present, yet it is insidiously progressing and will be consummated much sooner than the majority of people may suppose. The pivotal desire of the black race is to become white; the ever increasing intensity of that desire will yield its longed for result.

The colored people should let the two political parties alone. No existing white faction in politics has any other use for the negro, at the present time, than that of a tool; he should, therefore, break entirely away from all influences and blandishments. There is coming a brighter day for this persecuted race, but it will not accrue from man-made governments and measures. Only through the power of God Almighty will the African be redeemed from his thralldom. This power will soon be made manifest to the world through a baptism that will quicken human understanding, and bring the sons of Ham into their legitimate place and function under an orderly communism.

The Condition of Egypt.

Simon Wolf, ex-Consul-General of the United States, at Cairo, tells a story—related to him by Arabi Pasha—of a Moslem priest who once asked all those of his congregation who loved God and feared their wives to stand up. "Instantly," says the narrator, "the whole gathering arose save one. When the priest observed this he approached the solitary exception and said: 'I see that you remain seated. Is it because you do not love God?' 'No,' answered the man; 'I love God.' 'Then is it because you do not fear your wife?' 'On the contrary,' was the reply, 'I was unable to rise because my wife gave me such a beating this morning that I am almost helpless.' 'Now, there,' concluded Arabi, 'was a man in the position of Egypt to-day, with her back still sore from the stripes laid upon her by the nations which are bidding her rejoice.'"—*New York Tribune*.

SWORD-THRUSTS.

Koreshanity will feed the masses when the masses awake and seek the Lord, their God.

* * *

"Give us this day our daily bread," is the cry going up from a million hungry stomachs. The church weekly repeats this prayer, and at the same time fosters men and methods constantly calculated to prevent its consummation. How long will the church chant this hollow mockery, or how long will the hungry masses permit the church to spurn them with impunity?

* * *

The representatives of the American Sabbath Union—who appeared before the congressional house committee the other day—declared that bombs may come and human life may go if Sunday is not observed, and if the World's Fair is not closed on that day. It may be well to observe that bombs, from all indications, will come as a result of the legislation of men adhering to a religious belief that insists, among other absurdities, on the observance of Sunday as the Sabbath, a day that originally was not even typically recognized as the Sabbath.

* * *

Dr. Barnes, of the Tiffin, O. *Plow and Hammer*, is being persecuted by the political authorities of that state for using forcible language in connection with an opponent of the reform movement. His enemies intend, if possible, to break up his business and are using the post-office as a means to that end. We have no doubt that plutocracy will yet make a strong effort to break up the independent press of this country through this agency. A post-office censorship of newspapers would smack much of Czarism. Beware!

* * *

Do you know of any reformatory system that is making any progress? Is nationalism? Is socialism? Is the single tax doctrine really accomplishing anything? Has the third party succeeded in passing the silver bill, or is it likely to effect government two per cent loans? Is the prohibition party triumphing? What is the matter with all these movements, and why do they not really effect something? They do not possess the *science of life*, which is at the root of all reform. Society will know no happiness until it understands this Science of sciences.

Fifty Years Ago is not Now.

Fifty years ago Switzerland passed through much the same ordeal that the farmers of the United States are now enduring. Bank issues of money, at usurious rates of interest, had impoverished the people. They were mortgaged heavily, and there was a prospect that the usurers would soon take the lands in settlement of the mortgages. Then the patriotism of Stampfli suggested a remedy. A government bank was established. The public credit was printed on notes, and these notes were loaned to the farmers on mortgages running thirty years at three and a half per cent interest, the borrower to pay one-thirteenth of the principal back annually. The old mortgages were taken up. Shylock kicked, but to no avail.—*Chicago Sentinel*.

The Wasted Genius of Underpaid Reporters.

Did you ever think about the vast quantity of genius annually wasted on the newspapers by merely local reporters who are not paid for originality or style, but merely to "write it up?" Probably not, but I have, and tell you there is enough of it if saved in book form to make literary fame for a hundred men. And let me tell you another thing, there *are* men of literary fame who steal a good deal of it and sell it for money as their own. When a friend shows me a bit of good work, either in prose or in poetry, and tells me that he just "threw it off" last night, I praise him openly to his face, while secretly I doubt his word; and if the composition is extremely good, I suspect that it is due to the oil and the toil of many nights, and the thought of many days. But when there is only one evening between the deed and the printed story of it, then I know that the writer of the story "threw it off last night," and I give him credit accordingly; as, for instance, the account of yesterday's election which I find in this morning's paper; and which I thank the reporter for presenting to me in a well-fitting dress, with flowers of humor and fancy in the button-hole, and embroidery of rhetoric where such adornment ought to be. Like a dash of Worcestershire sauce on a tender steak, is the sarcasm, pungent and refined, which excites my appetite when I read that the voters of a certain ward, "objected to Cooper because he wore a silk hat and went into good society." What further description of that ward is necessary? I see its alleys and courts, and beer saloons as in a photograph, and I know without looking at the returns what became of Cooper. So, there is equal pictorial strength, and saving of words too, mind you, for which economy I am told the reporter gets no pay, in the description of a winning candidate, who, "proud and victorious, tramped down Ashland avenue, with his big red face divided by a triumphant smile." There is high art in that, for I know without looking that the victorious candidate is a saloon keeper, and I see him laughing clear across his face from ear to ear. "His face divided by a smile" is humorous poetry, worthy of Butler, and I maintain there is no more expressive line in *Hudibras*.—*M. M. Trumbull, in Open Court*.

A Senator's April Fool.

The Senate pages played an April fool joke on John Sherman, the great—so-called—financier. The Senator, when passing through the lobby on Friday of last week, did not see the string tied to a pocketbook which was lying on the carpet. When "Honest John" reached out for the pocketbook, it disappeared. The boys, it is said, still have the pocketbook. The race is not always to the swift nor the battle to the strong.—*National View*.

In the Fight.

The landlords' association of Boston has issued a book containing a list of the names of undesirable tenants. Names to the number of one thousand two hundred are given, together with the per cent of different nationalities. It seems it is becoming not only inconvenient, but disgraceful to be poor when landlords take the trouble to collect a rogues' gallery of poverty.—*The New Nation*.

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.

What is the True Standard?

Truth is unchanging. It is the same to-day that it was thousands of years ago, and will be through the ages. *Right* and *wrong* are relative terms; what is right at one time may be absolutely wrong at another; the decision becomes a very serious question with mankind at critical periods, so much so that the unaided judgment finds it impossible to satisfactorily decide. As we look back over sacred history—the only writing that scientifically weighs the motives of man, and consequently the only one of value in such research—we find certain lines of conduct meeting with the divine approval at one time, which later on are condemned. We will consider the relation of the sexes, the most vital and far reaching of all. We find, first, polygamy prevailing for a long period of years, succeeded by monogamy—both recognized and sanctioned by God, in a people called peculiarly his own. Afterward, during the time of His personal manifestation—the time when we would naturally look for the expression of the purest form of truth—we find Him speaking of a time when men shall forsake all (husband, wife, lands, etc.,) for His sake; a time when—if words have any meaning—these relations shall no longer exist, in His chosen ones at least, for does He not say that in the resurrection (end of the age) they will not marry, but will be as the angels in heaven? How can we reconcile these?

Is it possible that God is unjust or inconsistent? We are met in the very outset by a serious difficulty, namely, as to the standard or authority by which to be guided. If we ask the church, it will meet us with the old statement that on account of the stiff-necked and rebellious character of the Jews, God was unable to enforce his law in its purity, but was compelled to accommodate it to their condition. The monogamous state needs no argument, it is *theirs*, and *par consequence* the only right relation. As to the last, or what we might call the prophetic state, they will have none of it—refusing to accept the only possible or intelligible interpretation. If we go outside the church, we shall probably be told that all conditions are governed by the general state of advancement of the world, and ours being the latest it is necessarily the best. This is, as far as it goes, a much better answer than the first, recognizing, as it does, the fact of evolution; the only mistake is in the failure to carry the working of the law to its extreme limit. If we accept this theory as fact or truth, we must follow it to the end, which will be found to be that indicated by our Lord in the prophetic statement alluded to. Under the same impulse, the Apostle Paul also refers to a time "When those who have wives shall be as those who have none."

What, then, is the true solution of these discrepancies and apparent contradictions? Guided by the light of Koreshan

Science, we find all time divided into cycles, ages and dispensations, in which involution and evolution succeed each other as night follows day; darkness, light; and harvest the seed time. We follow the Adamic race through its declension and fall and find all these changes, so incomprehensible to the human reason, explained by a law of progression as simple as it is beautiful. Having advanced thus far upon our journey, let us not wilfully close our eyes, but rather—to the best of our ability—solve the problem of the present, and decide upon our own future action. The present is, beyond question, the time indicated by our Lord. It is the time and age appointed for the conservation of sex potency. All who have made any study of this, from a scientific standpoint, know that in the husbanding of this most vital of all forces is held dormant some mighty power. But how and for what purpose to be used? Let Koresh answer: "God's garden is where he plants his own seed. For its protection, and to keep the way of the tree of life, he has placed the FLAMING SWORD at the east of the garden. Virginal life (chastity) is the only principle of such protection. This may be demonstrated by the fact that the firstfruits of the tree of life was the product of woman's chastity, namely, the person of the Lord Christ."

The purpose of chastity, now, is the continuation of the same product, (the harvest of which our Lord Christ was the firstfruits), the sons of God. To woman it is given to inaugurate this grand work—the battle is hers—let her see to it that she fail not. In that day, not far distant, when she sees consummated that glorious destiny, will she regret the suffering through which she has brought it to pass? Oh, no! No price can be too great to pay for the future which is to bless the whole human race.

She will not fail!—N. C. C.

KORESHAN COMMUNISM.

(PAPER NO. 2.)

The church is spoken of as a body. It is in the time of inexperience and feeble faith that Satan will attempt to undermine its power, disintegrate and scatter its members, and destroy the life of the body. Every human heart is under the influence of the Holy Spirit, or of Satan; but compelled by neither. What the Holy Spirit has done to save the world it still seeks to do. What Satan has done to destroy, what he succeeded in doing with Judas Iscariot, Ananias and Sapphira, he still seeks as earnestly to do with us all. In the declension of the Christian church, he has reaped a rich harvest; but now, in the establishment of the church of Koresh, he trembles on his throne, for he sees as its foundation the sure corner-stone of the primitive church—Jesus Christ—and he will now work with increasing zeal that, if possible, it may not rightly claim the name of the CHURCH TRIUMPHANT.

The watchful eye can detect the footprints of the wily foe in our midst, for in spite of all that Jesus taught during his life-time, and with the advantage of this, his second ministry, when he speaks to us of things pertaining to his kingdom, is it possible for us to fully comprehend the great redemptive work? After following the finger of our Master from scroll to scroll, from page to page, hanging upon every word as he unfolds the mystery of the law and the prophets concerning himself, or the science of life, do we retain the

meaning of the wonderful exposition? Or do we understand for a time, and then suddenly finding the door of our understanding closed by unseen hands—so that instead of arising at once to the sublime heights of the argument, and becoming able to teach the glorious gospel of life to a perishing world—do we sink down into mere expectancy of a glory for ourselves, with no thought of a charity that, beginning at home, reaches out to the uttermost parts of the earth and enfolds all of God's children in the arms of love and true Christ-like fellowship saying: "What is mine is thine, for we are the Lord's family?" This is but the putting in practice of the theory of human relationship, and thereby establishing a natural hope that poverty and its attendant ills are not the necessary concomitants of life. It is the divine principle of communism; *it is Koreshan communism*, actuated by the energy of Divine love that will compel humanity to destroy in the self the root of selfishness, and embrace with all the soul and heart the universality of the brotherhood in Jesus Christ.

True discipleship in this age, as in the time of Jesus, demands every energy of our being. What the heart, conscience, and judgment dictate, we must do, ever giving according to the gospel's principle of stewardship and trust. It is for Koreshans to be filled with united, abounding helpfulness, to be alike in worship, in active ministry for Christ; in the service of humanity, receiving that which is daily given us with a gladness and singleness of heart that will prompt us to blend all with praises to God, rejoicing that we belong to the blessed family of which Christ is the head. When faith works actively by love, the marked favor of God will be manifest in our midst. There will be oneness of spirit, true sympathy one for another, evinced by acts of self-sacrifice, by sharing *all* our possessions in common. These principles will surely characterize the true church when the fulness of the Spirit is poured upon us. Then there will be no factions, no divisions of Christ's people, no jealousy or desire for distinctions, to disturb the harmony; there will be no *schism* in the body of Christ, but the first law of our divine Master will be fulfilled, therefore mutual and holy love will be the bond of union, the ruling action of life. This is the perfection of unity necessary for the establishment of the kingdom of righteousness for which Jesus prayed, and then laid down his life for its foundation; the kingdom which Cyrus has now come to establish.

The hour has come when we must work—the hour when we must sacrifice. Let there be—in this new-born church of Koresh—no impious deception or falsehood, under the guise of piety and worship, but at this critical time of inexperience and weakness—the very time when Satan will strive for the mastery—may the clear manifestation of God's authority and might counteract the temptation of the evil powers, that it shall not this day be said of any of us: "Thou hast not lied unto man but unto God." As on the first Pentecost the law was written on the tables of stone, so now may the Spirit of Truth inscribe the divine law of love on the living tablets of our hearts, that we may be able to consecrate *all* to God's service, making everything we possess—whether wealth, talent, or influence—subservient to the interests of the divine kingdom.—*Mizpah*.

Woman was first to meet the Lord in the resurrection.

WOMAN'S PART IN EVOLUTION.

The race has not yet reached its acme of development, its highest state of unfoldment. It is surely climbing upward, but it has now reached a point whence it can climb no higher until it makes more moral progress; until it throws off its burdens of oppression of man against man, and man against woman. There can be no further advancement until the demons of greed and ambition, dishonesty and treachery, intemperance and lust, whose temptations not even the ministers, who stand as moral leaders of the people, nor the judges, who decree the highest justice of the age, can withstand, shall be overthrown and cast out. And, lastly, must the masculine dominance of the mind and person of woman be removed, and woman take her rightful place in the world as man's recognized equal; a place that her development is rapidly preparing her to occupy with honor. These are the stumbling blocks in the way of the higher evolution of the race. These are the obstacles, in himself, that man must overcome before he can mount upon the far-seeing, fully scientific heights of elevated human nature, and unfold into the perfection and ripeness of being. All the turmoil and upheaval agitating the social world to-day hinge on these very questions, and are but the efforts of the race to cast off these degrading influences that hold the world in bondage and impede its further progress.

Do we believe in man's evolution? Has man reached his limit, his perfection? If not, he must from the very force of inherent law, throw off these shackles and rise higher; he must push forward in this great struggle to ultimate success, even though the combat be carried to the extremity of mental, possibly physical, endurance. One of the most potent factors in the present phase of human evolution is the part which woman is beginning to take in the movement, and which she is daily recognizing as her part, her duty in the great work.

Woman has ever been dominated by man, under the curse, but the irresistible spirit of evolution now whispers within her: "If you would help to lift the burden of sin and suffering from humanity and lead them up into the heights of peace and joy, destroy man's dominance of your mind and person. Keep your thoughts and body pure for the use of the sacred functions of motherhood, for which use alone these functions were given, and devote your surplus strength to the elevation of womanhood to this standard. Follow man no longer as his slave; step forward as his peer; advance, and if he does not keep pace, be his leader in progress." Woman is beginning to respond to this law within her, and to demand freedom wherein to exercise her love of purity and virtue. This is her evolution; her highest duty to herself and humanity. Day by day she sees it more clearly set forth, and soon no man, nor set of men, will have power to discourage her in the exercise of her duty, or stay her progress. And, further, man will be forced to advance also to keep pace with her, for in morality woman will lead the world, even as she now maintains a higher standard of virtue for herself than man does for himself. But when woman frees herself from man's dictum and stands his equal before the world, his superior in moral force, she must necessarily accelerate his moral evolution until he rises to her standard. The helpmeet nature of

woman could never rest otherwise than by that accomplishment.

A few more turns in the great wheel of evolution and woman will more universally recognize her great inherent power to uplift; the power of purity and uprightness, developing more perfectly first within her own person, and thence extending into her every relation to society; and she will be willing to sacrifice even more than she ever has before, to unite and organize all the efforts of noble women in developing the highest possibilities of the race. This is the grand work that the inner power imposes on the outer womanhood, and we believe that from such high incentive her success must compensate all her sacrifices.—*Alice Fox Miller, in The Athena.*

Women as Ticket Sellers on New York Elevated Roads.

When the idea was advanced, months ago, of placing women in the stations of the King's County elevated road as ticket-sellers, it was considered to be a doubtful experiment. To-day it is an assured success.

The experiment started by placing one woman at the Bocrum Place station. Now there are sixteen women occupying such positions, with hundreds of applicants awaiting vacancies. At Bocrum Place there are two women. At Elm Place there is one. When the Flatbush station is reached, there will be seen in the office of the ticket-seller a neat, business-like woman at every stopping-place on the down town side between that and Rockaway avenue.

Woman's Work.

Women in all ages have excelled in literature, science, and all the arts; the "daughters of Israel" lent their skillful hands in the erection of the temple, to aid where "man's clumsy fingers could not compass," and we read, "She considereth a field and buyeth it with the fruits of her hands;" "She planteth a vineyard;" "She maketh fine linen and delivereth girdles to the merchants." The women of this day only claim the privileges of the past ages. Under the *regime* of the last century, girls usually grew up with the idea that there was somebody somewhere waiting for them with full pockets. Now it seems to be generally conceded that a woman has the right to do whatever she is mentally and physically capable of doing, providing it is not at the sacrifice of home duties and home virtues.—*Household Monthly.*

Good Manners at Home.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere so rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company, are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure harmony and peace of the family circle than the habit of making small sacrifices one for another. Children learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or charm, while all spurious imitations of them are to be despised.—*Selected.*

WOMAN TO THE FRONT.

Mrs. Carrica Le Favre is trying to establish societies of vegetarians in New York, Chicago and Boston. She believes that a diet of fruit and cereals promotes health and longevity, and condemns meat intemperance as worse than whisky intemperance.—*Ex.*

There are two young women students in the law department of the National university of Chili at Santiago. But as such independence and progressiveness in women are looked upon with disfavor there, the position of the *senoritas* is not entirely enviable.—*Ex.*

Your American woman is a woman *par excellence*, and the reason that the American girl and the American woman queen it over the rest of you is because she is respected. If I were an American, it is this fact that I should be proud of—this respect that woman inspires in men. Even the most vulgar Jonathan could give lessons in true courtesy to women, to any set of men in the old world.—*Max O'Rell.*

Miss Ida Hewitt, described in a special from Clarksburg, W. Va., as "a beautiful and accomplished young woman under twenty years of age," is the only woman locomotive engineer in the United States. She makes a daily run on an engine of the Cairo & Kanawha Valley railroad. Miss Hewitt has a strong natural taste for machinery, and since her father owns a good part of this narrow-gauge road, she has had an opportunity for practical study and work in the shops of the company, and is now regularly employed.—*Woman's Column.*

A new department was lately made at Cincinnati, O. One of the court stenographers, Miss Laura V. Jones, was appointed by the Superior Court as referee in the matter of investigating the consent of property-holders as to the extension of the Mt. Auburn Cable Railroad. Mrs. Lida Bacon, also a court stenographer, was appointed master and referee in the case of George D. King and others against the Mutual Fire Insurance Company of Cincinnati. She was directed by Judge Rufus B. Smith, of the Superior Court, to take testimony upon judicial issues of consequence involved, and to report her findings to the court as the basis for the court's further orders and final decree.—*Woman's Column.*

Practical Philanthropy.

—Miss Octavia Hill, a wealthy lady, has done for London what some American heiresses might emulate in New York City with profit and distinction. Miss Hill's plan is to buy up a lot of shanties every year, renovate, repair and improve them and rent them through an agent to poor but industrious families. It is understood that no man or woman addicted to drink can become a tenant to Miss Hill. In other words, she picks her tenants, and this being understood there is much rivalry on the part of certain families, to be invited to move into a Hill house. The walls are neatly papered, the floors are painted, ranges and stationary tubs are built in the kitchen, every room is light, and in many instances can be found furnace heat, window-seats, and a bit of garden at one end of the house. The civilized influence of this interest in the home life of the masses has no comparison in religious teaching, or political or moral reform. It is philanthropy, practically applied, such as a Peabody might have originated.—*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.

Unjust Distributions: Our Remedy.

The two great underlying problems of the ages have been production and distribution. As we look around us we see that the producers work long hours heaping up wealth in many forms all over our fair land. But there seems to be a great and mighty army of judges, lawyers, preachers, professors, real estate and insurance agents, politicians, "bulls and bears," usurers, and many other classes of non-producers who are, just at the present time, being made the subject of much consideration.

Bulletin 104, of the 11th U. S. Census, makes some marvelous revelations in reference to the question of the unjust distribution of wealth, especially as between our several states, and as between what are known as the North Atlantic States (including the New England States) and the balance of the Union. These nine North Atlantic States, when compared with four great northern and five great southern states—having about the same population in 1880, but with only about one-third the number of square miles—show an increase of wealth over five times as great. Again, the state of New York, the great money center of the United States, with only forty-nine thousand one hundred and seventy square miles of territory, when compared with fifteen western and southern states having an area of seven hundred and seventy-six thousand, four hundred eighty square miles—sixteen to one in favor of the fifteen states—having a population nearly four times greater in 1880, shows that New York has gained more than six millions more in wealth in the last ten years than have these fifteen great western and southern states. Many other equally appalling comparisons might be compiled from this Census Bulletin. But if we go to the great money center of the United States, New York City, we will find, according to undoubted authority, that "there are wards in which the population is so dense that there are less square feet of the earth's surface to an individual than is allowed therefor in the most crowded graveyard. "When in a space of thirty acres—and this is what the Fourth Ward contains—seven thousand persons are housed, vice is the first product, and death the second." It is currently reported that in one room, in one of these nests of crime and misery, fourteen persons live regardless of every

form of decency. The great state of New York, with all its immense increase of wealth, has a record, in the 95th Bulletin of the 11th Census, of one thousand seven hundred and thirteen paupers to every million of population.

But why stop to recount the many evidences of moral decay, injustice and ruin. *What is the remedy?* All co-operative endeavors of the ages past have been striving to solve this question. We answer, there is only one way, only one solution to the problem. The law and remedy have been before us for ages, but there has been one thing lacking, and that is a condition of mind essential to the reception of this law and remedy. On the day of Pentecost, the followers of Jesus were of "one mind." This, dear readers, is the great and vitally essential condition necessary for the solution of the problem, *providing that mind is the God-mind.*

When He the Spirit of Truth is come, then will the earnest, honest, and sincere seekers after truth be of "one mind," and we shall then have peace. The vitalizing power and potency of the Word—Jesus, the Father—indwelling in the central personality of this age will yet transmute and transubstantiate all things to this era of peace. The oneness of mind of the Shakers and Harmonites as regards a just distribution of the products of labor, together with the doctrine of celibacy, has made them quite successful, but there is yet to be a greater oneness of mind that will "burn" out (with pure love) all the elements of evil and unjust distributions that now hold sway under the Devil's dominion. We ever pray (desire): "Let this kingdom of oneness come!"—A. S. L.

The Plutocrats' Guard and Army.

The New York millionaires, since the late explosive incident in Russell Sage's office, have kept sixty-five watchmen on guard over their precious lives and property. They are organized into a "special patrol," with a chosen leader to act as roundsman, and remain on duty in Fifth avenue and the neighboring streets from 9 o'clock at night until 6 o'clock in the morning. John D. Rockefeller, the Standard Oil king, has had, since early in January, three watchmen to watch his residence during the entire twenty-four hours in turns of eight hours each. Col. Elliott F. Shepard, son-in-law of the the elder Vanderbilt, John Jacob Astor, Cornelius Vanderbilt and twenty-five others, including Sage, follow his example.

This special patrol has adopted a regulation uniform differing from that of the public officer and the pay of these rich men's defenders is fifty dollars a month. They are armed with night sticks and revolvers, and are expected to use their guns to shoot down suspected "cranks" at their discretion. They constitute, with the Pinkerton hirelings, the regular army of the rich, to whom is given power to kill the starving dependent employes who are made desperate by hunger, and all persons who are so unfortunate as to arouse their suspicions in the vicinity of the palaces of the millionaire robber kings. While the New York ministers and a half a score of laymen "with money enough to buy a kingdom" were banqueting recently at Jay Gould's, three special policemen guarded the house. At weddings, banquets, soirees, on holidays, and whenever an unusual number of people are likely to be on Fifth Avenue, an extra number of privately

hired policemen in the pay of the rich are put on the watch.

All this goes to show that this government cannot protect its citizens, and it is the robbed, enslaved, unprotected poor, made desperate or crazy, who endanger the lives of their oppressors. The government, instead of protecting the weak, allows them to be enslaved and slaughtered at the pleasure of the rich, then allows an army, not its own, to intrench itself in the land and shoot down its citizens! Sons of America! defenders of freedom and of deathless right! Awake! Awake!! Awake!!!—*Farmers' Alliance, Lincoln, Neb.*

SHARED.

I SAID it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within—
Life, with its unlocked treasures,
God's riches—are for us to win.

The grass is softer to my tread
For rest it yields unnumbered feet;
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcomed me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say:
"Heaven is not heaven for me alone."

Rich through my brethren's poverty—
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—*Lucy Larcom, in The New Earth.*

TO MUZZLE THE PRESS.

In the name of morality, Congress is about to amend the Comstock law so as to make the Postmaster General *absolute* dictator of what newspapers, books, or periodicals shall be carried through the mails. It says: "The Postmaster General shall have full authority to declare what matter is non-mailable," and "That upon the continued mailing of newspapers or periodicals containing advertisements or other articles or items forbidden by this act, the Postmaster General is hereby authorized to declare said publications, *including future issues thereof*, non-mailable, and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything decided to be non-mailable matter, and any person who shall knowingly take the same, or cause the same to be taken from the mails shall, for each offence, be fined not more than five thousand dollars or imprisonment at hard labor not more than five years, or both, at the discretion of the court."

The newspapers, periodicals and books that may thus be pounced upon at the pleasure or whim of the Postmaster General, and by all postmasters under his authority, are described in the following words:—

"Any paper, pamphlet, book, print, letter, or picture or other publication, containing police reports, criminal news, accounts of criminal deeds, or advertisements of medicines or apparatus for the cure of private diseases, whether sealed as first-

class matter or not, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails nor delivered by any post-office or letter carrier."

The above important provisions are ingeniously interwoven into a long enactment that blinds the reader by saying in these words, viz: "Every obscene, lewd, filthy, indecent or lascivious book, pamphlet, picture, paper," and so on, giving the impression to the unsuspecting that the act is only intended to stop the obscene and lewd, then cunningly interweaves all the rest down in the middle of the act. The act is so worded that the Postmaster General can stop the circulation of any newspaper that is to-day published in this country, for every one is guilty of violating one or more features in this act.

The Postmaster General is not only authorized to stop them at discretion, but also to forbid their publication in the future, under penalty, both to the publishers and to the readers, of \$5,000 fine and five years' imprisonment.

This is probably the most rascally and unprincipled law ever attempted by any body of men on earth, yet the republican president and senate and the democratic house of representatives will come before the people next fall and ask to be re-elected, setting up their watchfulness over the constitutional rights and privileges of the people as the proof of their worthiness; yet the constitution says that congress shall have no power to restrict the freedom of the press. It is a curious question as to whether or not our government has outlived its usefulness.—*Living Issues.*

THE OUTLOOK IN RUSSIA.

A few weeks ago a Russian residing in St. Petersburg—a well-connected man of wide information, and *not* a revolutionist—wrote to a friend of mine:

There is a real panic here among my well-to-do friends and acquaintances. They expect by the spring a universal breaking up—chaotic risings, arson, robberies, horrors of every description—and they do not believe the government will be able to preserve order and protect property.

"Shall we have a revolution soon?" I asked a Russian scientist, who is an authority upon Russian economic questions. He answered quite seriously: "I do not expect any revolution in Russia, but I fully expect that six months hence the government will be compelled to make an appeal to the country, and a *zemsky sobor* (National Parliament) will be summoned by the Czar." He added that he thought Alexander III. quite capable of such a step, if he were convinced of its necessity. I mention this, not because I consider the Czar a very persuadable person, but to show the impartiality of my scientific friend. Count Tolstoi, reviewing the situation in his now famous letter upon the famine, says that, unless adequate measures are taken at once, he foresees "death to the starving millions, and for the whole nation the worst of all misfortunes, rage and bitterness among men," which, in plain English, means rioting, civil war, revolution. As the measures taken were neither timely nor adequate, Count Tolstoi's conditional prognostication becomes a positive one. Reading the Russian papers—published with all the caution due to fear of the Censorship; observing the unmistakable revival of all forms of opposition, beginning with that of the revolutionists and ending with that of the discreet and wary liberals; and noticing the changed tone of the government organs—one is impressed with the fact that all Russians view the present famine as something more important than passing material sufferings. All point to the universal conviction that

this year's famine means the breaking down of the whole political system. The same feeling prevails among all foreigners who are interested in Russian affairs—politicians, journalists and general readers. All expect a revolution in Russia.

I will not reproduce the harrowing pictures of the famine, which are familiar to all newspaper readers. The point of interest here is: What are the possible political consequences of the disaster? Is it likely to bring about revolution in Russia?

A popular revolution is looming in the background. It may come any day if the present crisis is protracted. But is it imminent just now? No, I frankly admit, it is not. This year, and probably next year, too, are not likely to bring popular disturbances of a serious nature. There has been no exaggeration of the famine. The sufferings of the people are terrible. Englishmen, Frenchmen, or Germans would have begun rioting long ago; but in Russia a considerable portion of the agricultural population is accustomed to live upon starvation diet during certain months of every year. Still there is a limit even to the patience of Russian peasants. Many of our great famines, which took place in the Muscovite period, were accompanied with rioting and disturbances, which in the present political instability would be sufficient to sweep away the dynasty. But those famines were far more severe than this. Then there was no bread to be had at any price.

Philanthropy and the State are vigilant. Russia has enough telegraphs and railways to render it possible to foresee in time to prevent wholesale starvation. And it will be prevented as long as the resources and the credit of the State are not exhausted. When love would fail, fear will not. Bread will be imported, if for no other reason than to make things "go smoothly," and this will prevent the famine from assuming its most terrible aspect and will stave off revolution. But though warded off in this way to some degree, the blow given to the frame-work of the State by this year's famine is not rendered less effective. The government is compelled to pay a ransom which will crush it. Bankruptcy is substituted for revolution—that is the long and short of it. This year's famine will cost the government in round figures no less than 500,000,000 roubles (£50,000,000), the sum which was spent during the Balkan War. But in 1877 the government borrowed this sum and was not crushed by it. At that time it was an added burden on the shoulders of a population still able to make both ends meet. It is quite different now; the country is exhausted. This famine is due only in a small degree to climatic conditions. The real cause lay in a total ruin and disablement of the peasantry. This fact is recognized in Russia by the press, by men of science, and even by the government.

The Imperial Commission of 1871 established by its extensive investigations the astounding fact that the Russian peasants pay to the State in taxes about 45 per cent of their total income. This was more than any tax payer could stand. As a matter of fact, the crisis began at least eleven years ago, because the year 1880 marks the epoch in which the exhaustion of both land and people began to appear quite clearly, in the way of arrears of taxes. The arrears have steadily increased, and correspond with the gradual falling off of the crops. A destitute peasantry means poor husbandry, and with bad husbandry good returns are impossible. The average productivity of Russian agriculture is very low; seed excluded, it is 2.9 upon one grain sown, which is about the limit beyond which agriculture is impossible. Ours has now sunk below that limit. The harvests below that average have been frequent during the last decade. The present

famine is but the last link in a long series. Russian agriculturalists began to slide downhill long ago. The general famine of 1880 gave them a blow which accelerated their fall; that of 1891 administered the *coup de grace*. The millions spent for relief can do nothing more than keep the destitute peasantry alive until next harvest. What will that harvest bring? We can foresee it, for it depends not upon atmospheric conditions alone. The winter sowing of this year was most unsatisfactory. Only about one-third of the needed seed was furnished, and part of that was eaten by the starving population. An enormous area of land was left unsown. More seed is promised for the spring sowing; but millions of horses have perished of starvation or been sold in haste for a mere trifle, and how will the ground be ploughed? If next year's climatic conditions be unfavorable the result will be appalling; if most favorable, the harvest must be far below the normal. A falling off of only one-sixth to one-eighth of the normal harvest will perpetuate and intensify the present famine.

Only the re-moulding of our political system can put an end to the present disgraceful condition of Russia. All Russians understand this and clamor for the change. Under the treble pressure of public opinion, of the financial difficulties, and of the fear of revolution, the small clique, which stands for a government in Russia, must yield, and is sure to yield. There may be difficulties to overcome and struggles to endure, but the end cannot be doubtful.—*S. Stepniak, in London Fortnightly Review.*

Rather Singular.

It is singular that men who have so much faith in God will not lend a fellow-man \$10 without good security.—*Boston Investigator.*

A Dark Cloud From Rome.

I do not pretend to be a prophet; but though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome. It is filled with tears of blood.—*Abraham Lincoln.*

Missionaries not Wanted.

The Hong Kong telegraph (October 29th, 1891,) declares emphatically that missionaries should stay in the back slums at home. It says:—"The Chinese don't want missionaries, and the vast majority of Europeans and all the Americans regard them as an unmitigated nuisance and ever-recurring source of trouble. We shall have to place a poll-tax on missionaries landing in Hong Kong very soon."

Equitable Distribution Needed.

Edward Atkinson estimates the average annual product of each one thousand producers at \$600,000. For every producer in the population there are two non-producers. The average for each one who earns is \$600; for the whole number, \$200. But each one does not get his \$200. Some get a great deal more; a multitude get less. A dollar shaved off from the shares of a million people would make some one a millionaire. When we consider that all leases, taxes, tariffs, must be paid out of the annual product, and remember how unequally our scheme of profit-sharing and taxation operates, it is not difficult to understand that there must be a good deal of hardship and want, even if all were well, industrious, and frugal.—*The Christian Leader.*

"IN THE FIGHT."

The Russian Jews are forbidden to cross Germany in the latter-day exodus. But the Red Sea of Socialism may repeat history for the modern Pharaohs.—*Philadelphia Justice*.

"If the poor grind out their lives in squalid misery, the government is unjust, and the people are contemptible."—*Locomotive Fireman's Magazine*.

"By the sweat of thy face shalt thou earn thy bread." Receipting for rent and clipping coupons are the perspiring conditions of those exempt from the so-called curse.—*Philadelphia Justice*.

WHEN preachers are advising poor people to be content with their lot and "lay up treasures for themselves in heaven," they should remember that the average person is not anxious to go to heaven in search of comfort.—*Cincinnati Herald*.

The old party orators will not find the farmer and laborer, this year, gulping down their sophistry with open mouthed wonder as usual. The kid gloved statesmen will discover that soft soap doesn't go as it once did.—*Cincinnati Herald*.

THERE never was any more excuse for the government of the United States borrowing a dollar than there is for a fish in Lake Michigan going into a Chicago sewer for a drink of water.—*Iowa Farmers' Tribune*.

Farming pays three per cent on money invested; and we are paying ten per cent to British money loaners to the amount of \$15,000,000 annually. How long will it take for the seven per cent we pay more than we receive to consume the balance of our lands?—*Tulare Valley Citizen*.

Although there are social distinctions in England which do not exist in this country, yet there is a democracy concerning color, to which we have not yet attained in this free land. Indeed, all over Europe the colored man has more freedom from slights and insults in regard to his color than in the United States.—*Christian Register*.

POLITICAL parties do not reform themselves—never did, never will. Neither the republican nor the democratic parties will be exceptions, but the reform demanded by the people, in the interest of the people, must be inaugurated by the people themselves under their own banner.—*American Non-conformist*.

HELL yawns for the statesmen (?) of this country who betray the toilers and legislate for the spoilers, and the devil and his imps may well hold high carnival over their puny souls; but the wealth producers who will continue to vote such Benedict Arnolds into office are too green to burn.—*Iowa Farmers' Tribune*.

The metallic money of the world is about fourteen billions, divided almost equally between gold and silver. The commerce of the United States is one hundred and thirty billions; and of the world, over ten times that sum, which would make the actual use of metal money in transacting the business of the world an absolute impossibility, but for exchange, bills of credit and other forms of bank paper, by which ninety per cent of the business between nations is transacted.—*Alliance Herald*.

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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 Koresh. 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.

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