

The Flaming Sword.

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

Vol. III. No. 18.

CHICAGO, ILL., APRIL 30, 1892. A. K. 53.

Five Cents.

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

DO NOT send remittances or business communications to the editorial department of The Flaming Sword. Checks, money orders, express orders and postal notes, must invariably be addressed to The Guiding Star Publishing House.

MAKE ALL MONEY ORDERS PAYABLE AT THE "COTTAGE GROVE STATION," CHICAGO, ILL.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

KORESH,
Editor.

O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

C. J. MACLAUGHLIN, - - Managing Editor.

THEOLOGY.

Center And Circumference.

Why Must All Things In Koreshanity Be Under The Control Of One Mind--One Man?

Form is one of the necessary conditions of function. One of our principal objections to the Copernican system of astronomy is that, in reality, it has neither center nor circumference, hence is destitute of form and consequently of function.

In his account of the creation, Swedenborg, in "The True Christian Religion," No. 76, says: "But when I have been in enlightenment" (illumination,) "I have perceived that by means of the light and heat from the sun of your world" (the spiritual world), "spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels which are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but, because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this, likewise, by means of light and heat, three atmospheres encompassing the former, as the shell does the kernel, or as the bark

of a tree the wood, and at last by means of these, the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals."

Containing—and as the pediment of—the spiritual world, a natural world was made by the intelligence and love of the spiritual world, which in the natural becomes light and heat. That is, existing along-side of and in the natural world is a spiritual world, a biological world, (as the highest form of life is human—the divine, perfected human,) an anthropostic world. This physical universe has, not many central suns, as the false astronomy of the present teaches, but one central sun into which all the rays of influx, bearing all worn-out and decayed material from all the circumferences, are received, and, after all impurities have been burned out, purified by fire—just as in the human lungs all the effete material of the venous current is burned up, and the purified arterial current carries back sound material to build up, and supply the waste,—so these purified cosmic materials from the fires of the central sun constantly return to supply the decay and loss of the circumferences. Corresponding to this macrocosm, or great world of the physical universe, is an anthropostic macrocosm or the great universe of humanity. Like the physical world, it has a sun which rises and sets, but unlike the physical, its day is not measured by the rotation (according to Koreshan Science) of the physical sun, but by the rising and setting of the anthropostic or human sun, who is also the divine or God-sun, or Son of God as Jesus was. One day of this anthropostic world is as a thousand years and a thousand years as one day. Its sun rose, when Jesus came in earth in the beginning of the Christian age, but for the last thousand years or more the world has been stumbling and struggling through the pitch darkness until it is now come again to the rising of that humano-divine sun which, like the physical, "has healing in his beams."

We learn from the Hebrew Scriptures that there are seven spirits of God; as Koreshans, we know that these Spirits of God can only come of the going away, by change to Holy Spirit, of a holy (whole) person like Elijah or Jesus, and that during the zodiacal cycle of twenty-four thousand years there are seven of these persons called, from their great intelligence, the seven eyes of God. Jesus was the sixth of these eyes, and as the sixth, he contained in himself the other five—who had in the timic relation preceded him—of whom he was the re-embodiment; when he comes again as the divine sun of a new day, and has fully risen out of, and "overcome" the darkness, he will have God's new name—not one of the old ones, written upon him—as John testifies. Jesus, the sixth of these eyes of God, declared that he came not to do his own will but the will of his Father that sent him. He told the Jews that

his Father, from whom he came down or out, was the being whom they called their God. "Being in the form of God" (the perfected human form) "he thought it not robbery to be equal with God." He is all the God worshiped by New Testament Christians. Only as God, could he do the will of God, to do which he declares that he came in earth.

But the prophet Isaiah says of another (the one that in Revelation is declared to have "overcome," consequently the one who has God's new name written upon him, the one who becomes God's new personality): "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

This personage, when he comes and has overcome and has God's new name written upon him, will perform, not merely a part, but all of God's will—will be the central sun of the anthropostic cosmos, risen again—will be the Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." As Jesus, the Lamb of God, re-embodied the five personalities that constituted the five eyes of God that (in the timic relation) had gone before him, so this one, himself the seventh, will be the re-embodiment, in the simultaneous order, of the six who preceded him. As Jesus had the bright and morning star, so, it is declared, this one shall have the bright and morning star. He will be the central sun of the anthropostic cosmos.

But the objector does not want everything under the control of one man. He need not have it so with him. If a man wants to cover his eyes, and turn his back upon the sun, and seek some rush-light, or tallow dip, to guide him, in his darkness, there is no law to hinder him, except that of good, sound common sense.—*O. F. L.*

Has Koreshanity any Power to Cleanse Defiled Humanity, and Restore its Long-Lost Eden?

"The idea that I, sin-stained and tobacco-soaked as I am, could ever attain to the standard of purity promulgated by Koresh, seems as unreasonable to me as the promise of a son was to Sarah in her old age. That I might be improved greatly, I see no reason to doubt. I wish that I were all that a follower of Koresh should be. It is certainly an attainment above everything else, even considered in the abstract, and without reference to his claims as the restorer who precedes the 'Day of the Lord.'"

So writes a respected correspondent, who must, on reflection, see that the promise to Sarah was not unreasonable, at least not more so than the words of the Lord by Isaiah when he said: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," nor than those of John, when he said: "And every man that hath this hope in him purifieth himself, even as he is pure." The context shows that the hope referred to was the hope of becoming, in the harvest—which is the end of the age—a Son of God like Jesus. If Koreshan Science be, as we know it is, the truth, if we get that truth in us it must make us free from all the entanglements and defilement into which fallacy and error and ignorance and sin have

brought us. "Then Jesus said to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." That such is the power of this truth and that it is working such results in many cases is matter of observation and astonishment even to the unobservant outside world.

Take, as a single example out of many that might be given, the case of an intelligent, industrious laboring man and a leader among Chicago socialists. A year ago he was a beef-fed and beer-soaked Englishman, with the exacerbated passions which all that implies; to-day, although like Daniel and the Hebrew children he entirely refuses all meat, even fish, all stimulating drinks, even beer, and eschews all sensuality, like those Hebrew children under similar conditions, he has grown very notably fairer and fresher than before, inasmuch that when recently he met his former leader, and the recognized leader of the Waverly Hall socialists, his improved appearance, and his explanation of the cause of it, made his former leader and intimate associate exclaim: "You astonish me beyond measure!" There must be some power to heal in doctrines, the reception of which, under the most adverse circumstances of home life, and, as in this case, in the most perfect self-distrust, amounting often to abject despondency, produces such effects. Nor, as sometimes happens, was this fair exterior obtained at the expense of the general vigor of the system.

Each of the four hundred employes of a great store in which he works, is required to report the amount of work done by him each day; at stated periods this information is tabulated and posted up in the establishment for the inspection of whoever desires to see it. There, distinctly above all the rest, stands the record of this man, the number of whose years indicates that he has already passed quite a number of mile-stones on the downhill journey of life. No other cause can be assigned for this man's evidently improved condition in body, soul and spirit, than the hearty reception and living of the truth as taught by Jesus first, in parables, and then—in the fulness of times, when, from the seed sown by Jesus, which seed was himself as Holy Spirit, there had, in the time of the harvest, developed a humanity that could understand and live it—by Cyrus, God's shepherd who, he declared, "Shall perform all my pleasure"

We conclude then that there is "Balm in Gilead," that there is a "physician there," and consequently the "health of the daughter of my people," the bride, the Lamb's wife, the New Jerusalem—the doctrine of the new age—which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband," will be recovered, and humanity will be restored to its long lost Eden.—*O. F. L.*

NO BIBLICAL CONFIRMATION OF THE CONVEX THEORY.

There cannot be found a word in the Hebrew Scriptures that can rightly lead one to believe that we are living on the outside of the earth, and are whirling through space at the rate of a million miles a day. Neither can there be produced anything in biblical pages to warrant the opinion that the focal points of light we see in the heavens are the centers of other solar systems, located at incalculable distances from the

earth, which we are supposed to see with the naked eye, tho' it is limited in its vision to a distance of a few miles. In the first chapter of Genesis we read that the earth was "without form and void; and darkness was upon the face of the deep." This statement hardly sustains the belief of orthodoxy that the earth had its first existence at that time. The statement in Revelation that there will be a new heaven and a new earth, we believe to mean that there will be a new church and a new state; the Bible is a book of symbols so written that more might be expressed.

The science of correspondences was better understood several ages back than it is now. Every beast of the field, every fowl of the air, all vegetable life were then expressive of some quality of thought, or principle of life. But to-day the humanity has grown so wise (?) through the dissipation of its life forces that, when the simplest problem is to be demonstrated, it is necessary to resort to some similar device to insure common comprehension as that adopted by the boy artist who drew a picture of a human being and inscribed underneath:

THIS IS A MAN.

The earth referred to in Genesis was human society, which was, at the beginning of the present cycle, without form and void just as it is now at the end of the cycle; "the face of the deep" had the same significance as the waters that John the Revelator saw in a dream; he was told that the waters were "peoples, and multitudes, and nations, and tongues."

The heavens and the earth are re-created every 24,000 years, that is, revived by the regeneration of mankind through the birth of the sons of God from the race; and this re-creation of the anthropotic renews and perpetuates the physical because everything in the physical is but the expression of something existing in the anthropotic. The whole description in Genesis of the creation of the world was but the cyclic inbreathing of the God life into the race, which permeated its every fibre. "And God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Is there any intimation here of the hurling of great globes into space to go revolving about at a break-neck pace? The wise men from the east who were able by the movement of the sign on the ecliptic to foretell the birth of Christ knew something concerning these "lights in the firmament," and their relation to the occurrence of events in humanity.

These lights were placed "in the firmament of the heaven to give light upon the earth. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth." It appears that all this lighting apparatus was made for the earth's special benefit, but we defy any one to draw such an inference who believes in the Copernican astronomical assumption with its innumerable worlds. Perhaps God, however, did not know as much about this matter as our modern scientists. They should have lived at the time referred to, and have reminded him that the earth, for which he was creating lights in the heavens, was simply a small part of their great world.

In praying, Christ said: "Thy kingdom come; thy will

be done IN EARTH as it is in heaven." No other translation can be rendered from the Greek. It is very singular that the Lord Christ did not say "on earth," if we are living on the convex side of a globe, but here again the Jehovah may have needed a few lessons from our modern astronomers; or perhaps he did not understand grammar. His so-called representatives in the pulpit say "on earth" instead of "in earth." Of course they too have improved on the knowledge possessed by our Lord, of whom Paul declared: "Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist, and he is the head of the body, the church." If there were no other evidence at hand to evaporate the convex, outside theory of modern idiocy, the wording of this simple prayer by our Lord is sufficient, and every time a clergyman says "on earth" instead of "in earth" he is denying his Lord and Master, and falsifying the most sacred of prayers.

We are *inside*, instead of outside of this globe, and only a church that has lost the power of Christ and joined hands with the infidelic projectors of an astronomical system that cannot admit of the existence of a God, would hold to the contrary. The church has mortgaged itself to modern atheism not only as regards its astronomical system, but its theory of evolution, and the foreclosure of that mortgage, which is about to fall due, is destined to sweep into hell this ecclesiastical system which has deliberately torn away from its belief every divine prop that can sustain the Fatherhood of God and the brotherhood of man.

SOCIOLOGY.

The Great Sin In Society.

The sex question is the fundamental issue. Does any one doubt it? If so, we will lay aside for a moment the arguments of Koreshanity, and quote some of the cobwebbed moralisms of the old system, such as: "The virtue of woman is the hope of the race;" "Of all things great a pure woman is the greatest," etc. We have never yet met any but cynics or misanthropes who would question the truth of these statements, yet in what does their truth consist? The commercial principle, as frequently stated in these columns, is the vital and controlling principle of life, which no man can comprehend until he perceives and applies its use in the three domains of life—the church, the sexual, and the secular. The most vital of the three is the sexual, for by a clear comprehension of the principle involved in sexual commerce we are led up to an exhaustive and complete conception of commerce in all its domains. No such grasp of the commercial question is possible until its rightful application in sexual relations is perceived. To thinking persons this question should not need any debate.

What is equitable commerce as applied to the domain of sex? Manifestly a legitimate use of the procreative function, which implies at all times its limitation to propagative purposes. Any violation of this law is waste and sin. How

many persons adhere to this sacred and most essential interpretation of the sexual commercial principle? When one considers for a moment the lax and criminal violation of this law by humanity in general, one can arrive at some safe and definite conclusion as to the moral depravity, the mental and physical degeneracy of the race. Mankind does not, to-day, possess *the brains* to understand commercial law, because, like the prodigal son, it has wasted its substance in riotous living; that is, it has spent its money for that which is not bread, and which satisfieth not. It has wasted, for pleasurable use, the God seed which was planted in the race to consummate immortality in the body, and is therefore mentally impoverished in consequence.

Real mental power does not consist of parrot learning or volubility of speech, although the present claims to wisdom can be traced to these two attributes. True wisdom resides only where purity is found, whether in males or females. The economy of God, or of nature—if the former term is objectionable—gives value for value. If men choose to dissipate their life forces, they must expect mental imbecility in exchange. Since they have been doing this for ages, they should not be surprised at the prevailing idiocy of the times, or of the ever increasing number of uncontrollable idiots who have to be placed in asylums. Every violation of the legitimate function of sex is adultery or waste; and, as waste breeds poverty in any domain, mankind to-day has justly inherited a deplorable poverty of thought. That we are poor in the quality of our mental conceptions must be clear from the fact that our social condition is of such a wretched order. In other words, a gross violation of the law of sexual commerce has entailed utter confusion in secular commerce.

Superior wisdom is based on fine intuitions, which never affiliate with a gross and sensual mental organism. Husband the life force, appropriate the seed of life to mental uses, and true philosophy must unquestionably obtain. The race has degenerated below the order of brutes, for the germinal half of animal life controls the propagative function by periodic instinct. Let men and women face the undeniable fact that they are inferior in this particular to the brute creation, and they will arrive at the fundamental reason for the existing poverty and misery in society. They may attempt to ridicule this grave question as they please; they may evade it; they may abuse those who agitate it; but, like the handwriting on the wall of Belshazzar's palace, IT STARES THEM IN THE FACE, and their knees are beginning to smite each other in consequence. It is within the power of woman to control the commercial center of sex, and it is the clear duty of every man and woman to limit the sex function to its legitimate use. Here is where the commercial question begins, and not until men observe the behests of divine law in this matter will they have sufficient conserved mental force to understand commercial law in any of its other aspects.

This is *the* issue of the hour. No man or woman can shake the position of THE FLAMING SWORD on this question. It is impregnable; yet, while the truth of what we have herein expressed cannot be denied, there is absolutely no other paper, whether it be conducted in the interest of woman, or of general social reform, that *dares* to come out boldly and advocate the doctrine of sexual purity as the basis of true commercial law. The moral cowardice of human nature is

something appalling! A man or a woman who believes that a certain principle is true, yet is afraid to advocate it, had better go and bury himself or herself in the earth. THE FLAMING SWORD is in this sex fight to stay; it will cut unmercifully at every man-made institution—whether in or out of the church—that defends the prostitution of the sexual function by men and women, either in or out of the marriage relation. The issue is well drawn, and we give our enemies—and society in general—notice that we will fight this battle to a finish, let come what may!

How Can Equitable Commerce be Established?

Let us consider a practical and every way feasible method of settling the commercial problem. We have listened attentively to our alliance friend's schemes; also to other plans for relieving the world's misery; now, *we* wish to be heard, and would like to have our plans weighed carefully, and in an unbiased manner. Koreshanity was established with the ultimate object of effecting equitable distribution among the masses. We do not mean by this that the people shall sit down and be fed without earning their food, but that every man shall be equitably remunerated for his labor with the necessities and luxuries of this world, which were made for all, not for a few. If any suppose that Koreshanity is molding a plan to feed the idle and curious as Christ fed the five thousand with the multiplied loaves and fishes they are much mistaken. Christ's act, as above noted, was simply to illustrate the law of proliferation through which he should bring forth the sons of God at the end of the age.

Koreshanity has no use for the idle and vicious; but it does purpose to reduce labor to a system, and by introducing equity—which in the commercial methods of these days is an unknown quantity—to transform what is now known as labor into a performance of use, which will be regarded as a pleasure instead of a pain. Every man and woman is practically in a state of idleness who is not filling his or her legitimate function in society, and as each one has but one special office to fill in human economy, the non-fulfilment of that office leaves him in a state of lethargy that breeds mental and physical disease. This is what is the matter with our industrial system. There is no order or intelligence evinced in its management, for the reason that the earth (humanity) is at present "without form and void."

The greatest aim of most people nowadays is to shirk labor. Edward Everett Hale, when asked the other day how he managed to live to such an advanced age and still retain robust health, gave as his first reason that he never did anything himself that he could get any one else to do for him. This well-known divine herein expressed the spirit of the age that is carrying the humanity down to hell and destruction.

There can be no plan of equitable distribution arrived at under the old system. We shall not waste any space here in trying to substantiate this assertion. We think its truth should be self-evident to every observing person. To talk equitable commerce to either the politicians at present in power, or to those who are likely to succeed them, would be like casting pearls before swine. We will not waste any time with a class of men who advocate the competitive system. There is neither logic nor morality in that system, and Ko-

reshanity absolutely refuses to coalesce with it. Its days are numbered. It has been weighed in the balance and found wanting.

Let us have the ear of those who are tired of a robbing, cheating system, and are looking favorably toward co-operation. An untamed steed will do most anything except get into the traces, but in the traces he will have to get, soon or later. Love to the neighbor is the only fulfilment of the law. Let those who desire to obey this law band themselves together in an industrial system wherein all fare alike. Now, such an one, under such an economy, has a particular work to do. Some are adapted to one sphere of labor and some to another, and when they have instituted a common treasury, each one is ready to fill his legitimate sphere, that is, where a fundamental moral and religious principle actuates such a people; it is quite useless to co-operate on any other basis.

Two or three hundred such persons, working for the good of all, form a commonwealth; by the practice of virtue and industry, directed by the wisdom pervading Koreshanity, such a community must soon become a potential factor in society, and will draw others to it. Such a company of persons can establish and operate industries that will be better worked than those under the competitive system, for the reason that service is given voluntarily. They can deal with outsiders by selling their merchandise on their own money system, at prices with which the wage-ridden competitive world will be unable to compete. With such a nucleus properly established, it is only a question of a little while when it will attract the masses who are daily becoming more and more dissatisfied with the oppression of competition. When such a system is strong enough it will, amid the throes of social revolution, become the leading and stable factor of a disrupted social condition, and must therefore inevitably become the government, because the former government, so-called, will have crumbled to pieces. Then, what is known as money can be destroyed. Without gold or silver to speculate on, without a wage system to enslave the many and enrich the few, there can stand in the way no obstacle to hinder an equitable distribution of the products of the soil and muscle.

This is the purpose and intent of Koreshanity, and it invites all those in sympathy with such a movement to marshal under its banner.

Why Talk So Much And Do So Little?

This is a question we are sometimes asked by those who seem to be of the opinion that great reforms are launched in a day. The Koreshan System is the greatest movement the world has known since the days of Jesus Christ. Being great in its conception and masterful in its purpose, like any gigantic work it requires time to get it fully started; but, mark you! there will be no retarding its progress after it is fully under way. A temple that is to have a splendid superstructure requires a deep foundation, and much time is spent—and to outside appearances seemingly lost in its careful construction—but the work goes quietly and steadily on. Every stone is hewn to fit a certain place, and when these stones are all laid—though they be few—no power in the universe can displace them. A Spartan phalanx was the

most formidable array that Grecian military tactics was cognizant of. It consisted of a company of men so arranged that an army of 50,000 could not penetrate it. When in the line of battle, it moved straight ahead undaunted and unshaken by any attack. Such will be the character of the Koreshan battery when completed.

There is just one person in the universe to fill each office in that battery, for each office represents a principle of life, and when the focal points of these various principles are knit together by a common bond of unity, we have a true organism developed from a *natural* order. No enduring bond of fellowship can be formed on any other basis. This is a fact of which the world is ignorant. It supposes that society can be rendered a power for good through force, and as a result it finds mankind at present in a state of great confusion and contention. There is but one mind that can select out of the thousands the stones necessary for the building of the new temple in humanity, which gift is possessed through illuminated wisdom. The brain centers in such a personality are extremely sensitive to impressions, and keenly alive to the multifarious qualities of thought existing in different entities, with a sure discrimination as to their classification and utilization. The building of the divine kingdom in earth is a marvelous and yet simple undertaking; as declared, the kingdom of heaven cometh "not with observation," that is, it cometh in a few, and from thence spreads to the many.

When Koreshanity has completed its battery from the world's stock of human material, mankind may look for the projection of a great and practical commercial system that will effect equitable distribution and furnish all with the fruits of industry. That time is near at hand, because the flood of revolution is almost upon us. God Almighty will build an ark of safety to which the righteous may flee before its coming. In the meantime it behooves thoughtful, progressive people to examine carefully and patiently the claims and tenets of Koreshanity as a social builder. We hold the key to the development of the new structure in society, which declaration we will yet demonstrate to the complete satisfaction of the majority.

The Secret of Wage Slavery.

With the advance of civilization a discovery was made. It is not necessary to own a man to make him a slave; owning his opportunity to labor is more effective, because he can then be made to labor harder than under the old plan, and at less expense to the boss.—*Des Moines Tribune*.

Rum in the World's Biggest City.

London has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered habitual criminals. There are over 14,000 policemen, which cost the city over \$7,000,000 a year. London has also 14,000 grogshops. How much these cost, nobody can figure up. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grogshop curse is tolerated.—*Advance*.

SWORD-THRUSTS.

To ask a laboring man by what we are going to replace the rotten structure of society when it has been leveled to the ground, is as silly as if Jesus Christ had been asked by the Pharisees what was to become of the world if Hebrew priestcraft were abolished. If anything is rotten, it will be replaced by something sound.—*Journal of the Knights of Labor.*

Very true, but what can be termed "sound" among the various reform movements? Surely virtue must be the foundation stone of any enduring social system, and we fail to note that the *Journal* has given any preëminent place in its columns to this basic principle of life. All these people have many suggestions to make in the way of reforming the country. There is hardly a person who does not deem himself competent to reform society, just as there are few who are not convinced that they could make a boarding-house a success. Society can only be regenerated by a great and enduring SCIENCE. We have investigated all of the so-called social panaceas, but have never found in any of them, but Koreshanity, the vital principle that will enable men and women to lead better lives, and establish a firm *nucleus* for a new government.

* * *

Joseph Cook, the Boston oracle, declares that he wishes "there were fifty Parkhursts in every large city." If there were, and they all employed the same tactics that the New York clergyman adopted to ferret crime, they would add perceptibly to the revenue of brothels.

* * *

Several counterfeit religious institutions, the leaders of which have not succeeded in freeing themselves from the charge of immorality, are in great danger of being wiped out. If they should be destroyed, the public need not in any way anticipate that the demise of such concerns will in any wise affect the perpetuity of the Koreshan Unity or the ultimate recognized greatness of its Leader. Koreshanity is predicated on a great moral principle and an invincible science that will revolutionize the world despite all opposing efforts. The Koreshan Unity has come to stay, which fact will gradually dawn upon its enemies and an unbelieving world as the years roll on.

* * *

We learn that if New York society should oppose Mrs. William Astor's purpose of reinstating her daughter, Mrs. J. Coleman Drayton into the good graces of upper tendom, New York will witness "the most extraordinary social war it has ever known." What an appalling catastrophe that would be!

* * *

Dr. Talmage, who recently gave the people of Chicago another of his brilliant and original exhibitions of oratorical gymnastics at the Auditorium, has this to say concerning the opening of the World's Fair on Sunday:

"Stop the fight! If you open your Fair with a Waterloo you will raise so much antagonism that its success will be endangered. But we can't afford to shut the working people out of the exposition or make them depend on newspapers for what they learn of it. Neither can they quit work. A day's wages lost, to many of them would be a heavy burden. Nei-

ther can we afford to say that the preachers who are agitating these questions are fanatics. My idea of the solution is that employers should all give their employes a half holiday on Saturday and then let Sunday be the great moral day of the Fair."

These are certainly brave words of the Rev. Thomas De Witt's but is he prepared for a boycott, because of their utterance, from his ministerial brethren who are fearful lest by some mishap they may lose their Sunday jobs?

* * *

With 15,000,000 looms stopped in Lancashire, England, at the time of the present writing, the labor situation in that country is rendered most interesting. We are approaching the culmination of the third woe, after which man need no longer earn his bread by the sweat of his face as imposed by the third curse in Genesis.

* * *

A correspondent from Jersey City, N. J., sends us a revolting but authentic account of a woman's enslavement to masculine passion which reduced her to a pitiable condition of nervous prostration. There are more of these effects of the bondage in which man holds woman than is generally conceived possible. The medical profession, if it were fearless and actuated by an unselfish and humane motive—which it is not—could tell a fearful tale on this subject. As our correspondent asserts: "Many a man treats his wife as he would not dare to treat his mistress." How long must this fearful curse continue, how long will progressed moral people shut their eyes and mouths to its enormity! Courageous women and manly men—what few there be of the latter—arouse!

The Demand Good.

Owing, no doubt, to the increase of trampism, the demand for boots is said to be good throughout the country.—*The People.*

Peculiarities of the Public Conscience.

Public conscience is a very singular thing. It is extremely alive on some questions, and as extremely dead on others. For instance, if a poor fellow stole a brass collar button, public conscience would promptly have him punished; but a man might sell the brass button for gold, and the public conscience would not demand that he be forthwith punished. Again, a man gambling for a dollar must be punished, but gambling for thousands of dollars in Boards of Trade and Chambers of Commerce is permitted. Public conscience ostracises the small gambler, and courts the large one. Could anything be more cowardly? We are a race of ignorant cowards, while we refuse to understand that both men are alike guilty, and refuse to treat both alike. Public conscience has made the phrase "fallen woman;" public conscience refuses to have such a term applied to a fallen man. This is not the land of the free nor the home of the brave while such injustice reigns supreme. We had better stop bragging so much, even though our country stands first in many particulars, and address ourselves to the task of growing into a knowledge of justice as applied to all.—*Progressive Age.*

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.

Can Woman Adopt Chastity Without Bringing Disaster on the Race?

There is rapidly developing in the womanhood of the race a tendency or impulse towards chastity of mind which demands corresponding chastity of person in the sex relations. Those who feel this impulse strongest, and have the religious center deeply stirred, desire no longer the marital relations of the present natural life. They believe, as Jesus taught, that "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more for they are equal unto the angels; and are the children of God, being the children of the resurrection." Believing the time of the resurrection near at hand, they think it time to lay aside what the world calls marriage, that they may "serve the Lord without distraction;" and by exaltation of their life forces come up in the resurrection, "the children of God," made in his image and likeness: the biune being, male and female; the twain united in "one flesh" through the higher marriage; the Adamic man *before* the woman was taken out of him, which destroyed his integrity of being, and led to his fall.

Others, who are not so far developed in the religious idea, are moved by an impulse towards more chaste life in the common marriage relations, and the prayer of their souls, whether openly expressed or not, is for the right to devote the maternal functions to their only legitimate and righteous use in the plane of sensual life. This latter impulse of chastity, though of course much lower than the first, would place sex relations on a far higher plane than they exist in the present so-called chaste marriage relations.

Comparatively few of the billions of humanity can be responsive in the highest degree to the impulse of chastity in this age, and comparatively few will reach the perfect marriage in this cycle. But many women are awakening into desire for purer, higher life in the present marriage relations, and the day is not far distant when this demand will go up from women all over the land, and chastity will be added to the long list of woman's rights. As this is her central and fundamental right, the women who are working the cause of their sex from the circumference inward will reach this question last of all; but those who are working from the center outward, settle this question as of first importance, because they recognize chastity as the key-stone in which will center and rest the perfect societal structure; and when she elevates this to its proper position the establishment of all her rights will be secured.

Can woman resist the desecrative tendency of present social customs, and adopt a life in conformity to her impulse in defiance of man's determination to continue the desecration of the life forces of the race? Yes, through virtue of this

impulse—which now comes to her from the throne of the Most High, because she has reached the point of development when she can respond to such impulse—she is given the strength to resist every opposition, and overcome every obstacle in the way; and her reward will be freedom and equality. But the question at present under consideration is, Can woman reach this life without bringing disaster, discord, conflict to the race as between the sexes? No, that were impossible unless men were equally and simultaneously inclined and responsive to the impulse of chastity, which they are not.

Men and women come along the ages of development together, each reaching in due course of time similar growths, but each through different ways; divinely appointed ways. Woman in coming down the ages under man's dominance, a slave, is fitted to look for a deliverer from this bondage, and to recognize that deliverer when he comes, and to obey his commands to purify her life and rise above the slavery of sensuality. But man, who feels not himself the gall of the bonds he binds on woman, is not seeking deliverance on that line, so he is not inclined to adopt her stand, or to support her in it, but rather to oppose. So there must ensue inevitable conflict, for a time at least, and the state of society at present shows (if we will but see) that the conflict has already begun.

Yet there are two reasons for our hoping and believing that this struggle of the sexes will not be either long or dire. First. This impulse is divinely ordained for a purpose to the race, and this being its origin it compels woman to take her stand and hold firm against every other force, and show man that it is the inevitable; there is nothing like confronting man with the inevitable to make him willing, nay, even desirous to reform. Humanity under necessity is very like the child who said: "I don't want to be naughty when I know I daren't." Perhaps this is not taking a very high view of the future position of man in this contest, but it is as lofty as observation of men in general will warrant us in taking, with the present construction of society.

Our second and higher reason for believing that the disaster will not reach the proportions that seem to be indicated is, that the divine purpose of this impulse is the elevation of the race, not of woman alone, into higher life and happiness. Men and women possess the same inherent aspirations, though they may not reach fruition in both at the same time and in exactly the same manner. So we must believe that man's inherent aspiration towards purity will soon be aroused also, and this, if not directly from divine impulse, by woman's influence and desire.

We believe that the power that can elevate woman to her true womanhood, is able to elevate man to his true manhood, however man may now blindly oppose His appointed way. Perhaps the struggling and suffering which man must pass through in this sex conflict, and which must result in his inevitable defeat, (if he fights against law and God,) is his last purgatory to chasten and purify him that he may aspire to higher life.—A. M. M.

There's nothing so kingly as kindness,
And nothing so royal as truth.

—Woman's Column.

Woman's Opportunity.

(MRS. NETTIE S. NUTT.)

Few women realize the grandeur of the age in which we live. * * * At no period has woman's influence had a wider scope than at the present day. As the dispenser of Christian charity, the universal healer of the sores of the world, the field of opportunity is large, while new opportunities are constantly opening up as we near the approaching dawn. The world-wide industrial agitation which is testing human civilization, is daily crying out to woman for her aid and influence, and she who fails to see in it but a political struggle for party supremacy is short-sighted and misses the glories of the dawn of an era in which we have the promise of the "restitution of all things," when woman, purified and ennobled, shaking off the accursed garments of sin, shall be restored to her original position beside man, not as a necessary appendage to his happiness, but as his helpmeet and his equal. To woman it is given to aid in the ushering in of this new age. The crying need for the services of woman is in this industrial agitation—which is the great heart throb of the world climbing upward towards the plateau of perfect civilization where love and justice are the rulers of mankind. The convulsions of mother earth, as she travails in the birth-pains of earth's crowning era, which shall restore perfect manhood and place woman in her rightful place as the beauty and glory of the human race, are daily increasing, and no woman of to-day need fold her hands and feel that life is vain.

The great Alliances open to every farmer's wife the door of opportunity to cast her mite into the treasury for the support of Christian principles as the ruling force among men. The rapid increase of destitution, intemperance and crime, cries out to woman with a loud wail for the oil of Christian charity and the scourge of righteous indignation which shall drive out their producers. Upon every intelligent woman of to-day rests a mighty responsibility, since to woman it is given to aid in the enlightenment of the sons of men, swinging outward the gates of a glorious future as the inward swinging gates close in a buried past. O woman! lift up thine head and gird thy loins anew! Stretch out thine hand to grasp the mighty opportunities, and, pouring the oil of womanly sympathy upon earth's sores, heal them and restore to the race the virtues of perfect manhood. As by woman's temptation man fell, so by her influence let man be lifted up and restored to purity. Let no woman say earth hath no need of her work, but lift up your eyes and view the grandeur of the age in which you live; thrust in your sickle to harvest the golden grain of the closing age, and march rejoicing with labor's triumphant host through the open gate-way of the new era. Give voice, O woman, against the crying evils of our land, and by your sympathy and influence help struggling man to drive out the prejudices of ignorance, seat liberty again upon her throne, and lead justice within our legislative halls. Bring in your sheaves through the open gateway of a grand future, and share in the feast given by an enlightened people in honor of liberty and justice, newly crowned by a universal fraternity.—*The Farmer's Wife*.

"Out of his mouth goeth a sharp sword."

Sin And Its True Confession.

(PAPER NO. 1.)

The voice of the Almighty said to Adam while in Eden: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The sensuous imagination, which too often mistakes appearance for reality, yielded to the voice of the tempter; thereby was nourished a sentiment of independence toward God, manifest in the pride of ability to put forth the hand and partake of that which was pleasant to the eye, and much to be desired to make one wise, that one might be like God—knowing good and evil. Thus man, created in the image and likeness of God, standing as the sole lord of the earth, the noblest part of the visible creation, endowed with a capacity to receive God's holy law in his living soul, fell from his high estate, and death (the penalty of sin) entered the world; therefore man became mortal, body, soul, and spirit. By the fall of man he became a slave to inferior attractions, being deceived and drawn out of his natural order in which he had been placed by his creator. Body, soul, and spirit formed a league against God, determining to follow the allurements which prevailed over reason. Thus was the devil placed in the seat of power, and throughout the ages he has continued to occupy the throne.

The nature of man that was like "a noble vine wholly a right seed," became corrupt and turned into a "degenerate plant of a strange vine," and being nourished according to the corrupt and deceitful law of the serpent, brought forth fruit unto death. Instead of purity and holiness, man brings sin and uncleanness; instead of pure and divine affection, lust and wantonness; instead of obedience, pride and self-will; instead of justice, fraud and deceit; instead of peace and brotherly harmony, wars and sedition with bloodshed and death. Such is the consequence of man's disobedience, therefore the whole creation groaneth in pain, under all these dire and abominable practices of man, and prayeth to be delivered from the body of death.

Man's works are indeed the works of darkness, originating in the prince of darkness, and influenced by the base spirits that have taken up their abode in man in order that they may revel in impurity, thus degrading men below the level of the brute, and making it a shame to speak of those things which are done of them in secret. James asks, "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" These are all actuated by carnal, sensual, wanton thoughts which are but parents of the dead, and men are born, live, and die in a seething maelstrom of corruption. Humanity was created for a more glorious and eternal purpose. There was established a line of promise where figures and types pointed to the spirit and substance of a new creation, when in the fulness of time the breach between God and man, caused by sin, could be spanned by a living Mediator who was to be the seed or germinal beginning of the new order of things.

God's anger was kindled against a wicked and rebellious people; only by repentance and a return to obedience could they ever hope for forgiveness, therefore the law was set before them and a line of demarcation drawn, that whosoever

would seek to be reinstated in God's favor might not overstep the bounds. God made a covenant with Abraham which pointed to an everlasting covenant, not to save them who kept it in the unregenerate state dwelling in sin, but to prefigure what would ultimately save them when the true seed of life appeared. The purpose of the law was to search out and condemn sin, and the covenant pointed to Jesus through whom alone comes salvation. Without faith in the promises, combined with repentance of sin, none can be justified, and it is written that without confession of sin none can be forgiven. The word confession seems to be little understood. The Romish church after it had degenerated into its impurity—being controlled more by the spirit of the devil than that of God—instituted a confessional. Satan had no power to read the heart of man, and in order to gain a perfect control sought to gain it through the most delicate entrance—that of religion. Here his vicegerent, the priest, was placed in authority and listened to the honest, or dishonest, confessions of the ignorant multitude who, though they might be religiously zealous, could not see beyond the *mirage*, being ignorant of the higher interpretation of the word. Here the most devout—sincerely believing in the authority and teachings of the church—unwittingly insult the Almighty who places no common, mortal, corrupt being in his place as vicegerent to explore the secret recesses of the heart of his brother; this is an office that belongs alone to God. Such a confessional belongs to the devil; it is but a result of the workings of the evil one who seeks to take the throne of Jehovah that he may exalt himself thereon, and wield the rod of authority over a people who in their ignorance fear man more than God.

It is not possible that there can be a sincere ritual confession. While a man might possibly confess to criminality, he would *never* sincerely confess to man the sin of thought or desire. That conviction of sin can be acknowledged only to God, and one's self. Such a confessional defeats the possibilities of spiritual life in the penitent, because it subjects the sweet, confiding intercourse between God and man, (which loses all of its sacredness if not private,) hence it becomes sordid, mechanical, profane, mediatorial sacrilege. Is this a sample of the confessional that God established when he said to Jacob: "Arise and go to Bethel and make there an altar unto God"? At this place Jacob put away all strange gods from among his people and they changed their garments that they might be clean; here, did the princely prevailer wrestle with God and overcome his fallen nature, and God blessed him and said unto him, "Thy name shall be called no more Jacob, but *Israel*; for as a prince thou hast power with God and with men, and hast prevailed."

In these words is found the true significance of the confessional. Put away your strange gods, destroy your earthly idols and wash your garments that ye may be clean before the Lord. The Apostle writes that without confession there is no salvation. This was to be the final end of sin.—*Mizpah*.

"He is the half-part of a blessed man,
Left to be finished by such as she;
And she a fair divided excellence,
Whose fulness of perfection lies in him."

—*Woman's Column*.

Entitled to First Rank.

Woman's fight is on, and THE FLAMING SWORD, beyond all other papers I know of, is entitled to the first rank, no less by reason of its fearless and impregnable position than the exceptional ability displayed in a warfare which has been near my heart these many years. Yours Truly,

A. P. Brown.

Bombay Sorosis.

"Tell them the world was made for woman also, for their united friendship and love for one another; that whatever tends to separate us from one another is evil; whatever tends to unite us and make us more loving, more forgiving, is good. There are only two kinds of human beings—men and women—and each ought to be good to the other, and helpful in living beautiful, happy lives. But we women must learn what is really true and best for both men and women; then we must be steadfast in doing the thing we believe to be right, and rather suffer death than do the wrong thing."

The above statement was delivered by Mrs. Jennie C. Croly to women forming a Bombay "Sorosis," under circumstances of great discouragement, being decidedly opposed by public sentiment; nevertheless it has proved a great success, both in numbers and usefulness.—*N. C. C.*

THE ERA OF WOMAN.

The constantly broadening sphere of woman's influence is to me the most hopeful and important sign of our times. The era of woman has dawned, bearing the unmistakable prophecy of a far higher civilization than humanity has ever known. It is an incontestable fact that woman is ethically, infinitely superior to man; her moral perceptions are firmer and stronger, her unselfishness far greater, her spiritual nature deeper and richer than that of her brothers. She is to-day foremost in the great social, philanthropic, humanitarian, and ethical reforms, in which selfishness has no place. In her widening influence, growing liberty and freedom, I see imperaled a prophecy of an altruistic era—a civilization triumphant—rising against to-morrow's purpling dawn.

In the fields of intellectual and scientific research she has grandly won her way, and that despite the marshalled forces of conservatism, which have stubbornly contested every step that has looked toward a broader, more independent and purposeful life. For centuries relegated to the rear, compelled to take thought second-hand, denied a healthful freedom and the right of a liberal education, so highly prized by man, her marvelous attainments since she has in a measure broken the bonds of conservatism and trampled under foot the baleful heritage of ancient thought, have been so splendid in their reality and so pregnant with prophecies of future triumph, that I confidently expect to find in her the one invincible ally of the forces warring for a higher, purer, more just and humane condition of life. In her epoch-marking victories she has lost none of her old-time charms, the wonderful refinement of sentiment, the delicacy of thought, the rich soul life, the deep emotional nature, the strong moral character, pure as the glistening snow-clad peaks in the midst of the moral degradation which taints mankind. These have remained in their pristine beauty since she has emerged from her age-long retirement into a more influential sphere; in truth they have been strengthened and made more impressive by the fuller development of her nature.—*The Arena*.

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.

WAGE SYSTEM OF LABOR.

The wage system of industry is about to end. Civilization has reached a stage which will no longer tolerate the purchase and sale of human labor. The law of evolution is working here as elsewhere. A great change is impending over the industrial order of the world.

Time was when slavery went unchallenged. Time is when even the system of wage-hire is challenged. Time was when capital was capable of purchasing not only labor but the laborer. This was simply the right of perpetual hire. The purchase and sale applied to the man himself, and thereby he became a slave. In a certain stage of social evolution such usage is natural, perhaps inevitable. At such a time, to say that one man may not buy another, provided he be able to pay for him, is to say what seems, to that age, to be a monstrous thing. Nor will society permit such utterance against her custom and her law.

CAPITAL AND LABOR ON NEW GROUND.

But slavery has been challenged and sent to its own place. This done, capital and labor were thrown upon a new ground. The principle of man-ownership was given up and in its stead was established the principle and practice of wage-hire. The man was no longer sold, but his labor only. One man might no more buy another man as to his body and muscles and brain, but only the exertion, the labor of that other man. Thus instead of slavery came the prevalent system of wages—the sale and purchase of human toil. This system has become prevalent not at once, but by degrees. It arose at an early age. In many countries it has co-existed with bond service, serfdom, slavery. Logically, however, it succeeds bondage and man-ownership in the order of evolution. Slavery belongs to an earlier period in human development. It is an incident of the agricultural stage in the evolution of the civilized life. Wherever men have given themselves to the production of great staples, in a low-lying level country, there slavery has suggested itself as the most available method of industry. When the agricultural stage begins to give place to an epoch of manufactures and commerce then wage-hire takes the place of slavery. We are now in the age of competitive manufacture and speculative commerce. Concomitant with this we have the wage system of industry. Slavery has been discarded and wage-hire substituted for man-ownership and bondage.

WAGE-HIRE NOT THE FINAL FORM.

With this change there has come also a change in name. Men have flattered themselves by naming the wage system free labor. Our own country has fondly imagined that by substituting the purchase of labor for the purchase of men, emancipation has come; that thus has been attained the freedom of the laborer, as well as of the capital that buys his industry. Without doubt there is good ground for preferring wage-hire to human bondage;

but this by no means implies that the wage system is the final form which civilization will invent, or that men will be satisfied forever with the buying and selling of their productive power. As a matter of fact, the increasing enlightenment of the age has brought a knowledge of the injustice, hardships, cruelty and universal unhappiness springing out of the wage-hire system. There is an agitation reaching down to the sea-bed of humanity, and if we mistake not, the purchase and sale of human labor as a commodity of the market cannot much longer continue.

LABOR NOT A COMMODITY.

The reason of this is, that labor is not, as men say, a commodity. Herein has been the great mistake. In attempting to systematize the laws of production, the political economists have chosen to consider labor as a commodity, subject to the laws of matter and value in the market. This assumption has been accepted without scrutiny, as though it were an axiom. It has been passed from book to book and from tongue to tongue until an opinion has been formed, into the truth of which none have been curious enough or courageous enough to inquire. It is astonishing how we accept as true the thing to which we have been accustomed. It would appear that anything will come to be regarded as right simply by the force of custom. That which we are familiar with we accept without inquiry. The children of a new generation grow up in the presence of it, see their fathers and mothers accept it and practice it, and conclude that it is as natural as sunlight, and as true as truth. Only the slow-working forces of history can bring the human mind and conscience around to a point at which it falls into controversy and battle with the errors of its own age. Then it is that a revolution in opinion suddenly comes about and a forward stride is made in the civilized life of man.

WHERE THE ERROR IS.

In the present case the error has been in the assumption that labor is simply a commodity of the market. As a matter of fact, it is no such thing. It is amazing to reflect upon the harm to humanity and the blight to progress which have come through a failure to recognize the truth that labor is not logically, or in fact, a commodity at all. Is labor a product? Is it a thing which results objectively from human exertion? Is it tangible? Can it be weighed or seen or measured? Certainly not. Corn is a product, also beef and implements and vehicles and clothing. These things have been produced by labor; but they are not themselves labor, nor may they be classified as labor or as a thing of the same kind. Labor is a part of the laborer. It is himself in action. It is impossible to conceive it as separated from him. To buy labor is to buy a part of the laborer; that is, a part of a man—not all of him, but a part. To regard labor as a product, to sell it and to buy it, are acts so nearly akin to the sale and purchase of human beings as to give us a shudder!

INHUMAN TO DEAL IN LABOR.

Labor enters into every product, just as capital enters into it. They combine in it. You cannot withdraw the one from it more than the other. You cannot sell the labor out of it any more than you can sell the capital out of it. Wage-hire presupposes that labor is a mere product; that it is a thing which may be objectively considered, handled, bought and sold as any other form and value. A moment's right thinking will show how utterly at variance with the truth this is. Labor does not logically or rightly obey any of the laws which govern commodities and material products. Labor can obey the law of supply and demand, only in the same sense and same degree that men obey it. You can deal in labor by dealing in men. You can make it abundant or scarce by producing an abundance or scarcity of men. You can raise it or depress it by raising or depressing men. You can corner it by cornering men. Labor is, in a word, an attribute of man which can be torn from him only with his life. It is therefore as illogical as it is inhuman to deal in labor in the same manner as one purchases and sells material products.

These ideas, which can be here no more than merely stated in words, are acting as a ferment in the thought and hope of our age. They are as yet not consciously but unconsciously entertained. They are entering the consciousness of the people.

They will presently become spoken and written thought, and will then take form in that great change which is to mark the end of the wage system of industry and bring in the system of co-operation.

CO-OPERATION THE COMING SYSTEM.

Slavery belonged to the agricultural phase of civilization. The wage system, misnamed free labor, has belonged to the age of competition—the age of strife and brutal conflict between man and man in the market places of the world. The age of competition is destined to pass like the other ages that have preceded it. Even now it wanes and staggers away! The age of humanity is to succeed the era of speculative contention among the nations. The system of wage-hire cannot endure the light and actinism of an age of humanity. That age must of necessity recognize the rights of all producers in all the products of labor.

The animosity of capital and labor depends for its force upon the fact of competition and on the determination, expressed in the false dictum of political economy, that labor is a commodity to be bought and sold. The new age shall bring with it new ideas, new interpretation and, in particular, new adjustments between accumulated labor—which is capital—and the current labor of men. Each shall have equal claims upon all products, all values, all the objects of desire, all the means of happiness; that is, equal claims proportional to the parts which labor and capital have contributed. Co-operation shall supervene in the place of that cruel system which has bartered and sold the labor of human beings as though it were an objective material product. No problem of to-day is more important than that of the safe and easy transference of society from the wage system of industry to the system of peaceable and universal co-operation.—*John Clark Ridpath, LL. D. in Chicago News.*

NATIONAL FLOWER--THE PANSY.

Sweet face of Love that blossoms still as fair
As that bright bow, set in the heavens, or that
Illumined brow, whose gentle radiance is
Both promise and fulfilment of the word
He brought, "Peace be in earth, good will to
men."

Fair flower in whose soft petals children see
A dear companion with kind eyes aglow,
And radiant cheeks and beard of merry Pan:
Forever more thou bloomest, in mild assur-
ance of
The resurrection of the God, whose strains
The Shepherds hear, whose loving care fill
flush

With nectar, all the flower-cells for the bees;
Who gaily pipes on starry summer nights,
Beside the streams, till all the fishes leap
Up at the fire-flies, dancing on the wave.
Dear blossom that Ophelia found too late
For charm against Love's fond distemper and
Most pitiful despair, bloom still a synonym
Of bright and tender thoughts, an emblem of
The loving strife that ever is, the glad
Though still imperfect peace to be.

In view of the approaching Columbian Exposition and great American anniversary, it must occur to many Americans, that nothing is more important, in connection with that event, than the adoption, by the United States, of an appropriate floral emblem, one that will fittingly represent and illustrate the character and purpose of the nation, past, present, and future.

Since the long "War of the Roses" in England, nearly every civilized nation has adopted some flower as an emblem, and given it, where it had not already, a language calculated to express the sentiments and purpose of its people. France has the lily (*Fleur de lis*); England, the rose; Scotland, the thistle; Ireland, the shamrock; Germany, the corn-flower, etc.

We, almost alone of the leading nations of the earth, are without an emblem of this character. It is important not only that we have such an emblem, but that it speaks a language in harmony with the best and highest sentiments of the nation and the age. Many candidates are named, but, apparently, no other flower presents so good a claim of fitness to represent us properly as "The Children's Candidate, the pansy."

It has been urged that no cultivated flower can justly claim the honor of representing the nation: but how does that appear? If it be assumed that the emblem must be a flower that grows native over wide areas of the country, this candidate fulfils the conditions as the uncultivated pansy or wild violet, *viola tricolor*, with the three colors of the flag. That the violet, itself, cannot adequately represent the nation, is apparent when it is noted that its chief characteristics are its diminutive size and modest coloring, two features not at all representative of this country, even in its undeveloped past. But the cultivated violet, the pansy, becomes, through scientific breeding, a large, brilliant flower of all colors and shades, and not only that, but often showing in one individual blossom, nearly or quite all the primary colors, a beautiful rain-bow promise of peace fulfilled. No flower of which I have any knowledge, so fully and beautifully illustrates the evolution and progress of which the United States is itself the largest possible illustration. In this "daring modesty," this brilliant lowliness, this almost speaking pansy, children see, or imagine, fairy faces, and will point out to you with elaborate detail, all the features of the human countenance.

It is observed that what is sometimes called "The Mother Country," whose emblem is a rose, cannot, with all her scientific breeding and cross-breeding, produce a blue rose; and so her emblem is continually wanting in the representative and steadfast color of peaceful skies, the wide azure of the flag in which our stars are risen to shine for ages. But with the pansy, we have that color as the very foundation of our development, from which is evolved, through scientific culture, an all-colored bloom of velvet leaves as radiant as the dawn, a fairer golden-rod and gentler sun-flower, a sweeter rose, a brighter lover than the corn or clover, most truly as its name implies (*pan-all, sy-like*), all flowers in one, and this to represent a nation of all nations and climes and colors and religions. Harmoniously blended in one magnificent whole, a greater Britain, a better France, a freer Germany, a fairer Italy, a still more cultured Greece, a to-be grander, more enduring Rome.

You have only to think of it to see how beautifully it blossoms in the flag. Set the stars thick in the white outline of the five pansy leaves, and make a white peace pansy in the blue. With this field, and a delicate red center or heart (mouth, the children call it) to represent the capital for which we now search the flag in vain, from which radiates, as the pencilings of the flower, "light, order, law," we have the most artistic, emblematic, elastic, and graceful union, and, withal, the most beautiful flag both in its personality and in its meaning, in the whole world: "Old Glory" with a new glory added that makes her doubly glorious.

The synonym of pansy is thought, and it hardly needs to be said that thoughts, ideas, *pansies*, rule the world. They are fit to rule, and nothing else is fit. It is ours to say, and

to make the saying good, that culture shall supplant native wildness, that civilization shall humanely and justly rule barbarism, and that peace shall rule civilization; so this white, blue-eyed, red-lipped peace pansy of the flag, the fairest ribbon at the sweet, white throat of liberty, this star of Bethlehem re-risen, shall rule the world.—*Albert C. Hopkins.*

A SOCIAL CRISIS IN EUROPE.

The mutterings of social discontent in Europe are becoming so widespread and are revealing so many forms of popular distress that the gravest anxiety must be felt for the immediate future. Last week four hundred thousand miners in England began a strike. The social discontent has not manifested itself so conspicuously in England as in continental countries, although there has been much industrial depression there. There are many people out of work in Great Britain, many on the confines of starvation, and the influence which a vast labor demonstration may have on these people may not be one of safety. But it is on the continent, among people differently constituted, where the full force of the revolutionary feeling is noticed. Such sentiments need to rise to troublesome proportions before they are heeded much by the governing powers. And their attention is now drawn to them unmistakably. It is announced that Belgium will invite all the powers to a conference for common action, nominally against the anarchists, but in reality against all social disturbers, and these social disturbers have arisen to strength by the very conditions prevailing—conditions not unlike those which swept France into revolution a century ago.

The Berlin riots were but an incident. Even now, while the foolish young Emperor is prostrated in his palace by illness, thousands of idle workmen march the streets of German cities demanding work and crying for bread for themselves and their families. When they begin to riot, the strong police draws its sabres and cuts the crowd to pieces, but it cannot prevent the peaceful demonstrations of people demanding work and bread. The trouble is no longer confined to Berlin. A paralysis in the manufacturing circles extends over all Germany, and the people with no money to get away, are growing restless and desperate. Outside of Germany it is the same. There have been serious riots of alleged anarchists in Spain. Italy has not been free from them. Famine troubles are notable in Austria-Hungary. In that country, philanthropic steps have been taken to relieve the distress, but the remedy is only for the day. The trouble grows steadily. The situation in Russia is pitiable. People are starving by the thousands in spite of all attempts at relief. The demonstrations are less, because the people are more ignorant and are ground down by an iron despotism which deprives them of all courage.

With this condition of affairs prevailing everywhere, May 1—the day of labor demonstrations—is rapidly approaching. It occurs on Sunday, when even the employed are idle, and when peacefully undertaken demonstrations may in a twinkling be turned into a serious disturbance. In such a smouldering mass of discontent a spark might set all ablaze. The proposed concerted action of the nations against anarchy might of itself apply the match which would bring about the very thing it is attempted to put down. King Leopold of Belgium will hardly be regarded as anything else than a tool of the Prussian King, who has shown himself possessed of a dangerous amount of indiscretion. We cannot fail to notice that from all this trouble

with hungry people, with socialists and anarchists, France seems to be practically free. Her people are fairly prosperous; at least, they are not generally discontented. The men who saw the German forces driving them to defeat at Sedan, can now quietly look across the lost provinces to their victors—face to face with the dark shadow of that worst of all foes, popular revolution. They can see Germany, Belgium, Austria-Hungary, Italy and Spain shuddering at the same spectre that all France shuddered at a century ago.

Will the German and other monarchies of Europe, in these last days of this century, have to face the same bloody work, go through the same trial? Will the times bring out another Danton, another Robespierre? Will it lead to another Napoleon I? These are interesting questions. They may not perhaps be justified at present. But no one supposes that it is possible to put down the great army of European discontents by sheer force. The French monarchy could not do it. The trials may be postponed, but they will come unless the reforms are radical and probably unless some thrones are tumbled down.—*Hartford Post.*

Parallel Cases.

If a small boy should be found with a roll of \$1,000 in his possession, the presumption would be that as he could not possibly have earned so large a sum, he must have stolen it, and he would be immediately and unceremoniously taken by the coat collar and made to give an account of how he came by the money. We respectfully submit that when a grown man is found with \$1,000,000 in his possession, it is equally safe to assume that he did not come by so large a slice of the national wealth by any proper means, and that society should therefore take him by the scruff of the neck, and make him give an account of how he secured what he has. We undertake to say that no man can justify his possession of \$1,000,000 on sound ethical grounds. It is as much out of the power of a grown man fairly to earn that sum as it is beyond a boy's power to earn the thousandth part of it. We venture to assert that an expert cross-examination of any millionaire will either reveal that he has been voluntarily dishonest or that he has involuntarily profited by the dishonest results of an iniquitous business system. In the latter case he may plead that he did not make the business system, and that it being a dishonest one, he could not, if he would, bring an honest result out of it. There is a partial justification in this plea, but not a full one. It is true that until a juster business system exists, we must live and work by this if we would work at all or even live. If, however, we willingly consent to do so, if we defend and seek to preserve this confessedly dishonest system, if, on the contrary, we do not diligently, constantly, and anxiously seek to do away with it and substitute a just one, then we are accomplices with it, and cannot purge ourselves of the injustice which, by its means, we commit and profit by. The rich man who, admitting the wickedness of the present business system, uses his wealth to reform and do away with it, is excusable, but the rich man who, while laying the responsibility of his wealth upon the business system, refuses to reform it, really makes himself responsible for it. He may not be excused, and can no more enter the kingdom of heaven than a camel can pass through the needle's eye.—*The New Nation.*

THE DEAD LEVEL.

There is a fear among us as we strive,
 Or as we fail and starve, succeed and revel,
 That there will be no pleasure left alive
 When we in peace and wealth at last arrive
 On one dead level.

And still the strangest part of this strange dread
 Is this: It is not for ourselves we fear it!
 We wish to rise and gain, we look ahead
 To pleasant years of ease e'er we are dead—
 We wish this peace, but wish no others near it!

Say, does it spoil your pleasure in a town
 To have your neighbor's garden full of roses?
 Is your house dearer when its eyes look down
 On small, unsavory shanties rough and brown—
 Is your nose safer than your neighbor's nose is?

Are you unhappy at some noble fete
 To see the whole bright throng in radiant dresses?
 Is your state safer when each other state
 That borders it is full of want and hate?
 Peace must be peace for all before it blesses.

Is knowledge safer when it is hemmed in
 With ignorance that cannot see its master?
 Is goodness easier when plenteous sin
 Surrounds it daily? And can you not win
 Pay for yourself without your friend's disaster?

O foolish children! With more foolish fear!
 Unworthy even of a well-read devil—
 Good things are good for all men, that is clear;
 To doubt it shows your heads are nowhere near
 To that much-dreaded level!

—Charlotte Perkins Stetson, in the *New Nation*.

Capital Punishment Should be Abolished.

Mr. Weed has introduced into the Assembly a bill making the punishment for murder in the first degree imprisonment for life. That is, it abolishes capital punishment in the State. Capital punishment ought to be abolished in all civilized countries; but we can afford to wait for the result, so sure to come within a period not distant. When it comes, it will be in response to a public sentiment better informed as to the merits of the question than seems to be the case now. The introduction of Mr. Weed's bill serves a valuable purpose in keeping the subject before the mind of the people; he deserves commendation accordingly. If, however, the present legislature passes Mr. Stein's bill abolishing execution by electricity, and returning to the old method of hanging, it will go as far as we have a right to expect, and so far it will do well and wisely. Electrical execution is simply a barbarous experiment, cruel and revolting, as the *London Lancet* and the *Medical Record* of New York justly describe it. It casts a reproach on the civilization of this State, and ought to be removed forthwith. New York alone, of all the States in the Union and of the world, has legalized this horrible experiment with living men, and it should proceed to relieve itself of the odious distinction by passing the bill to return to hanging as the method of execution, which in the opinion of mankind is the most disgraceful, and which has been tested and approved by centuries of experience. That necessary work accomplished, the way will be open for the discussion of the abolition of capital punishment altogether.—*New York Sun*.

A Noted Exception.

It is said that oil and water will not mix. This does not apply to Standard Oil stock.—*The Golden Rule*.

The Press in League With Rome.

We have about seventeen thousand newspapers in this country. I do know that there are not two hundred or perhaps not over one hundred and fifty of these papers that are not, to a considerable degree, under the power of Rome at this moment.—*Rev. R. S. McArthur (Baptist), New York*.

British Gold Instead of British Bayonets.

The *London Times* is very much exercised about honest money in the United States. It should take a deep interest in our affairs, since British gold is doing for this country what British bayonets failed to do over a century ago.—*Aspen Leader*.

Whittier on Tobacco.

John G. Whittier, in a recent letter, writes: "I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."—*Progressive Age*.

Can't go Themselves.

At last it has dawned upon us why the ministers are opposed to the World's Fair being open on Sunday. Sunday is their chief working day—preachers work every day in the week, and being unable to go themselves on Sunday, they object to the Fair being open on that day.—*The Progressive Age*.

Raid the Sweating Dens.

Every little while the police raid houses of ill repute, run in a lot of girls, and compel them to contribute to the city's exchequer. How would it do for the police to raid the sweating dens where young girls make overalls for forty cents per dozen pairs, and through their hunger learn the lessons of vice?—*Cincinnati Herald*.

Bad Policy.

TO PUBLISH a list of millionaires, as is done from time to time by capitalistic papers to show the "prosperity" of our glorious country, is a revolutionary act which the polite and legislative tools of the plutocracy should prohibit, as the reading of such lists makes more socialists, anarchists, and other rebels against our social "order" than the Rockefellers, Astors, Goulds, Vanderbilts and other wholesale robbers and banditti may wish to see. Let laws be made forbidding to mention our "prosperity," for it will lead to riot and rebellion of those who are not prosperous, and are unable to comprehend that millionaireism is but an outcome of foolish laws which may be abolished through rational and orderly agitation. If you make the masses desperate by showing them the awful wealth of the few, they will lose their patience and knock things to pieces.—*J. of K. of L.*

SHARP CUTS.

The end of political effort is absolute justice and right, but the means must be laudable.—*National Economist*.

Quit throwing your hat in the air for the politicians, and go to studying politics for yourself.—*Industrial Union, Lamar, Mo.*

A man owes no allegiance to a state that allows him to suffer for the want of a chance to earn a comfortable living. *Cincinnati Herald*.

The Pinkertons must go. If this country can't get along without the assistance of a lot of conscienceless cut-throats, it is better to shut up shop.—*Cincinnati Herald*.

The average wealth has nothing to do with it, but the actual wealth in each man's possession is what determines the prosperity of a country.—*Pittsburg Kansan*.

There are thirty-one thousand millionaires and two million tramps in the United States. When there were no millionaires there were no tramps. These two are inseparable. *J. of K. of L.*

The modern meaning of a "dangerous paper" is one that exposes thieves in public office and openly declares the utter impossibility of any man earning *honestly* a million dollars during three terms in the United States Senate.—*The Road*.

An agitator against poverty should not be a user of tobacco, or a drinker of alcoholics. An ordinary tobacco bill will clothe very decently and respectably either a man or a woman, or it will pay the fuel bill for an ordinary home.—*Progressive Age*.

Rayner, of Maryland, in his speech in the house on the tariff bill, on the 17th said: "I challenge you at this moment to eliminate the issue of revenue reform and to give me a single definition that will distinguish the two parties, the one from the other."—*Ex*.

Every old party paper in the land expresses sympathy for the down-trodden laboring men of Germany, but when a reform paper makes a plea for suffering humanity in "free" America, these organs of plutocracy cry out, "Calamity howler."—*Clipper, Lexington, Neb.*

There is no such piece of money as a gold dollar, now coined by the United States. But these rascals talk about using only an "honest" dollar! The first time one of them mentions an "honest" or "valid" dollar, ask him to show you one.—*American Nonconformist*.

Just a little while ago the old party politicians spoke of the farmers of the nation as the "honest hearted yeomanry," "the backbone of the nation," etc. But to-day they call them "Hayseed Socialists," "cranky anarchists," etc. But then, you see, the farmers have begun thinking and voting for themselves.—*Cincinnati Herald*.

The private possession of a nation's resources is a shame to civilization. It is based upon a society divided into hostile classes, and a constant threat to social peace and prosperity. Wars will not cease, mankind as such will not be happy and thrifty, unless society becomes the possessor of all wealth. Millionaireism must and will be abolished!—*J. of K. of L.*

IMPORTANT BOOKS.

* * *

Bond-Holders and Bread-Winners.

By S. S. KING, Esq. A startling picture of political crimes committed in the name of Liberty. Facts and figures from the Eleventh Census, with maps and illustrations. Massachusetts enabled to accumulate more wealth than nine great Western and Southern States. Pennsylvania more than twelve. New York more than fifteen. Agriculture and labor robbed. It is less than two weeks since the first copy left the press. Read what they say:—

PRESIDENT L. L. POLK: "It should be placed in the hands of every voter of this country. In no work that I have seen have the unjust and ruinous effects of class legislation been so forcibly and faithfully depicted."

CONGRESSMAN JOHN DAVIS: "It is the best general campaign document I have seen, and you deserve the red-hot thanks of every friend of humanity for your most truthful and timely exposition of the present facts and conditions as they exist in this country." Price 25 cents, sent postpaid.

The Irresistible Conflict Between Two World Theories.

By REV. MINOT J. SAVAGE. This work, which was suggested by Dr. Lyman Abbott's recent lectures on the "Evolution of Christianity," is unquestionably the most powerful presentation of the views held by evolutionary thinkers in the religious world that has ever appeared. Mr. Savage is recognized as one of the most profound thinkers and logical reasoners of the age, and this work will undoubtedly add greatly to his already enviable reputation. Price, postpaid, paper, 50 cents; cloth, \$1.00.

Jason Edwards.

An Average Man. By HAMLIN GARLAND, author of *A Spoil of Office*, *Main-Travelled Roads*, etc. This powerful story depicts with startling fidelity the real life of the artisan and farmer to-day; a terrible picture of the unequal struggle of the poor for bread and roof. This story is rich in sunshine and shadows. Love, and the romance of real life, are here depicted by a master-hand, and the burst of sunshine, mingled with the roar of the retreating storm in the closing chapters, gives the reader a delightful sensation of rest and relief. Price, cloth, \$1.00; paper, 50 cents.

Who Lies?

An Interrogation. By PROF. EMIL BLUM and SIGMUND ALEXANDER. This is one of the boldest, most radical, and realistic books of the decade. It is as unconventional as it is unique, and will unquestionably call forth hostile criticisms in quarters where its shafts enter. In religion and ethics it is radical. In politics, strongly socialistic. In literature it is extremely realistic. In general, bold, frank, and truthful. It was suggested to the authors by Dr. Max Nordau's "Conventional Lies of our Civilization," and the great author has written an introduction strongly commending the work. Price, paper, 50 cents.

Is This your Son, My Lord?

A Powerful Realistic Romance.

By HELEN GARDENER, author of *A Thoughtless Yes; Men, Women, and Gods*; etc., etc. This is probably the most fearless and terrible expose of conventional immorality and hypocrisy ever written. 25,000 copies sold in ten months. It is a book for parents. In religion and ethics it is radical. A fine portrait of the author forms a frontispiece. Price, paper, 50 cents; cloth, \$1.00.

Main-Travelled Roads.

Six Mississippi Valley Stories. By HAMLIN GARLAND, author of *Jason Edwards*, etc. These stories give the most vivid pictures of Western life among the farmers ever written. Mr. Garland has been justly termed the Ibsen of America. Price, paper, 50 cents; cloth, \$1.00.

A book that awakens the human, the divine, in you, in these days of *laissez faire* literature, is worth reading. Mr. Garland's books will do this, and in saying this I have said what cannot be said of one book in the tens of thousands that weigh down the book-stalls. It is a book to read and think about. It is a book that will live.—*New England Magazine*.

Lessons Learned from Other Lives.

By B. O. FLOWER, editor of the *Arena*, with portrait of the author. This volume contains short biographical sketches of fourteen eminent personages, written especially for the young, in a manner as fascinating as fiction, while necessarily proving very instructive. Price, paper, 50 cents; cloth, \$1.00.

"Mr. Flower modestly dedicates his work more especially to the young, but the admirable style, the terseness, and keen analysis of these character sketches will recommend them to all classes of readers. Biography should be especially interesting, but not every one has the ability to render it so. Mr. Flower has this happy faculty to an unusual extent. His essays are equal to his editorials, and more cannot be said."—*Rocky Mountain Daily News*. (Denver, Colo.)

"This is a delightful book to read. It is written with exquisite taste and tenderness. It effloresces with a literary aroma. The author has sought a fair and favored field in which to find mental rumination. His effort is an idyl of life's fairest forms and figures. He is a young, brilliant writer. The book sparkles with literary jewels."—*Christian Leader*. (Cincinnati, Ohio.)

Arena Publishing Company, Boston, Mass.

A BRIEF SUMMARY OF THE KORESHAN SYSTEM.

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

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

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

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

❧❧❧ The Greatest Reform Paper in America. ❧❧❧

Herewith please find \$.....for.....Subscription to THE FLAMING
SWORD, Commencing.....189

Name,.....

Street,.....

Town,.....State,.....

SUBSCRIPTION \$1.00 PER YEAR.

Cut this out and use it to send us either your subscription or that of a friend who desires the paper.

Mission Work.

THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Friday afternoon at 2:30, at No. 2 College Place. The object of the Mission is to educate women into a true understanding of the vital questions of the age; as social science, temperance, labor, finance, theology, political economy, and cosmogony; and to aid in their preparation for the great work of a righteous settlement of the problem of life. The exercises consist of a short lecture, by one of the ladies of the Mission, on one of the above topics, followed by an informal discussion of the subject. Ladies interested in the reform and advancement of humanity are cordially invited to attend.

SOCIETY ARCH-TRIUMPHANT

of the Koreshan System meets every Tuesday at 7:30 P. M. in the parlors of the Koreshan Unity, 2 and 4 College Place. The first Tuesday of each month is the private meeting of the Society. None are admitted to this assembly but members of the Second Court. You are cordially invited to attend these meetings, where every phase of theological, scientific and sociological thought is discussed in an original, striking and convincing manner, through the application of law by logical methods.

The Church Triumphant of the Koreshan System meets every Sunday evening at 7:30 o'clock, in the parlors of the Koreshan Unity, Nos. 2 & 4 College Place. All are cordially invited to attend these meetings and hear Koreshan Theology promulgated.

Camp Golden Gate of the Society Arch-Triumphant meets every Tuesday evening at 7:30 o'clock in the parlors of the Koreshan Unity, No's. 218 & 220 Noe St., San Francisco, Cal.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely and fearlessly discussed therein.

Re-Incarnation, or Resurrection of the Dead.

By CYRUS, - - - PRICE 15 CTS.

Emanuel Swedenborg; His Mission.

By CYRUS, - - - PRICE 15 CTS

Identification of Israel.

By A. W. K. ANDREWS, M. D. - PRICE 15 CTS.

National Suicide and its Prevention.

By O. F. L'AMOREAUX, PH. D., - PAPER 50c.

Proclamation and Judgment.

AN EXPOSITION OF THE SEX QUESTION.

By CYRUS, - - - PRICE 5 CTS.

THE ENTIRE SERIES 75cts.

THE * NATIONAL * VIEW!

A weekly journal published in the interest of the industrial people and the elevation of the whole human race.

THE MOUTHPIECE OF THE

AMERICAN NATION,

Containing the leading questions of the day. The workingman's friend and the farmer's companion. It should be

READ BY EVERYBODY.

Now is the time. Send in your name.

SUBSCRIPTION: \$1.00 A YEAR IN ADVANCE. "MAIN TRAVELED ROADS,"

The great Alliance Story, will be given away with every subscription.

Address,

THE NATIONAL VIEW,

1202 Pennsylvania Ave., WASHINGTON, D. C.

LEE CRANDALL, T. R. HINSDALE,

Editor.

Business Manager.

FREE READING.

To every one who will send name and address we will mail a copy of *The Employee*, a household journal for employees and employers. It relates to human nature and household notes, and contains a novel by well known writers. \$1.00 a year. Sample copy free. Published monthly. Address, *The Employee*, 23 East 14th Street, New York.

THE NEW NATION.

A WEEKLY

DEVOTED TO THE INTERESTS OF NATIONALISM.

EDITED AND PUBLISHED BY

EDWARD BELLAMY,

13 Winter Street, - BOSTON.

TERMS \$2. A YEAR.

FIVE CENTS PER COPY.

Keeps track of the PEOPLE'S PARTY news. Special Terms to Subscription Agents.

THE ALTRUIST.

Is a monthly paper, partly in phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is issued by the Altruist Community, whose members hold all their property in common, and live and work together in a permanent home of their mutual assistance and support and to secure their greatest wealth, comfort and enjoyment, and both men and women have equal rights in deciding on all of its business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 901 Olive St., St. Louis, Mo.

Would You Not Like To Act
As Our Agent?

WE WILL
PAY YOU **50 PER CENT**

On All Cash Subscriptions.

THE EASIEST PAPER IN AMERICA FOR
WHICH TO SECURE SUBSCRIBERS.

RADICAL!

ORIGINAL!

CONVINCING!

GUIDING ★ STAR

PUBLISHING.

HOUSE,

3619 Cottage Grove Ave.

JOB PRINTING

—AND—

PAMPHLET WORK.

The Best Work for the
Least Money.

TRUE NATIONALIST.

PROGRESSIVE,

FEARLESS AND SPICY.

SUBSCRIPTION, - \$1.00 PER YEAR.

Advocates the *Referendum*, the *Initiative*, and the *Imperative Mandate* as a basis for Practical Nationalism.

Cor. Beaver and Pearl Streets,
NEW YORK CITY.