

The Flaming Sword.

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

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THEOLOGY.

THE HUMAN RACE IS DEGRADED THROUGH THE PROSTITUTION OF THE SEXUAL FUNCTION.

The so-called marriage ceremony—the legal right to desecrate the most sacred function and prostitute it to the basest purposes, under the guise of the marital license—does not in any way mitigate the crime of pollution into which the animal nature of man has fallen. The *false prophet* and the *beast* (animal nature), which are co-ordinately related, (the two comprising the power of antichrist,) are the common doctrines of the world and church; namely, that sensual and excessive sex indulgence for animal gratification, together with the practice of such prostitution, are legitimate and righteous because man—in his ignorance and desire for sensual pleasure—sanctions, by man-made statutes, the beastly practice.

The prime cause of mortality is the violation of the sex law. The possibility of immortality lies in obedience to the same law. The spermal and germinal beginnings of human life are generated for the purposes of reproduction, and when they are prostituted for sensual gratification the ends for which the reproductive germ is organized are unattained, and death accrues as the legitimate sequence of the prostitution. Death is a catastrophe, and so long as the body passes to a corruptible dissolution, so long is man under

the power of death and hell; so long is the power of Christ subordinate to the power of antichrist, and so long does man remain mortal, not having attained to the acquisition of immortal life.

Koreshanity has come to restore the law and revive the aspiration of the soul, that it may attain to the eternal life which the Christ of nearly nineteen hundred years ago brought to light. Is it to be supposed, in the midst of the hells of sensualism and the prostitution of all the functions of life, that the doctrine of purification can be annunciated, and the church, steeped in its sensualities, will not cry: "Crucify him; crucify him"? Besides the reproductive use of the ultimates of life in man, there resides a power of appropriation, in which, when legitimately exercised, the substance of procreation otherwise becomes a well of water springing up into eternal or immortal life.

The science of life, as discovered and annunciated in the Koreshan cult, embraces the laws of the normal absorption and assimilation of the essences of being, and brings down to a rational and scientific comprehension the laws of life as set forth, in a mysterious way, in biblical lore. Koreshanity holds the keys of knowledge, and, through their possession, will unlock all the mysteries of Godliness. There shall be no more mystery when, through the annunciations of Koreshanity, the mystery of God is finished. Hell is let loose, and all the satans and devils of the bottomless pit, the matrices of generation, begin to howl at the miseries that are coming upon them through the shining effulgence of the FLAMING SWORD, supported by the power of the cherubim placed at the east of the garden to keep the way of the tree of life. The world's hope to-day is in the fearless annunciation of the everlasting gospel of Koreshanity.—K.

THE BIUNE GENUS.

The original and Adamic man, the man created in the image and likeness of God, the man in whom the fallen race had its origin, was a genus having the principles and forms of sex so blended as to constitute them neuter beings, biune manifestations, not *dual*; a race of men—and by the term *men* I intend that structured form in which originally obtained both the masculine and feminine essences, energies and elements of function and form—organically composite in the blending of all the factors of constructive force, but unitary in the culmination of that blending. The fall of man came from the precipitation of the descending element of this race of men when, in their transposition from the material to the celestial spheres, their ripeness fitted them for their departure to their invisible abode. The culmination of the ascending humanity in the consummate fruitage of this,

the extremity of Mazzaroth, is typified by the neuter bee, the worker of the hive, and when again in the resurrection (re-incarnation) the genus reappears, the fruitage of the tree of life, the sons of the Eternal God, will stand out in material and glorified grandeur. It is not so much to state these truths as to elaborate the scientific processes through which they are wrought, that this article is written.

The present divided state of male and female, the strictly dualistic form in which there must be and is a corresponding function, cannot and does not unite the life cycle so as to perpetuate the organic structure. Death is the result of a break in the continuity of the cycle of integrity, and the restoration of that cycle is the reorganization, in the fruition of the age, of the sons of God, the integral forms of organic life. The first great step in the process of reunity, and the re-establishment in man of the image and likeness of the Creator, is the institution of radical measures for the cessation of the propagative act, that through the conservation of the essential energies of life an appropriation may be made of that which, when not ultimating in reproductive force, may be utilized for the perpetuity of the existing entity. Mortality depends upon the transmission of the germs of being to the structuring of new organisms. Immortality depends upon the conservation of the life potency, and, through it, the preservation of the already formulated entity and consciousness, hence: "Whosoever is born of God does not commit sin, for his seed remaineth in him and he cannot sin because he is born of God."

The Creator becomes visible to humanity, according to the epoch of manifestation, either as the visible *manhood* or as the visible *womanhood*. These are not two persons of the one Godhead but two forms of the identical person—God as man in one presentment of himself to his people, then as woman in her tangible presentment. The separation of the sexes, as in the body called Shakers, does not consummate the office of the Lord's coming. It is one of the steps of his coming, but not the fulfilment of every step. Ann Lee, the Foundress of the Shaker body, was an incarnation of a progressive series of embodiments ultimately to culminate in the materialized Goddess. In the formation of the Shaker body an advanced step was taken toward the final conservation of the essences of life to be appropriated through a higher order, or a more advanced stage of the same order, and the utilization of the creative energies by the incorruptible dissolving and the unitary blending of the distinctive forms, into one.

The Lord's body, which arose from the tomb of Joseph, was an archetype of the maturing sons of God. His life was perfected in the glorification of his form and essence through his theocrasis, which was his absorption into Nirvana. The sons of God, to come, proceed from and mature as the result of his glorification, absorption and planting in the race, and when they mature will enter into the corresponding glory, exhibiting the same characteristics; namely, those indicative of Deific and celestial origin. We await, not idly but actively, the recurring phenomenon of orderly ascension and absorption, and the recurrent precipitation of the reproductive germs of the regenerating. We enter energetically upon the active processes of enforcing the conflagration which shall baptize, with the fires of dissolution

and recreative potency, those who dare merge into the crucible of transformation.

As resistance to the electric currents agitates the molecules of substance in the carbon tips, and consumes them in the intensity of the electric combustion, so resistance to the sex desire, the regulation and control of the sanctuary of recreation, will consume, in the intensity of mental force, the bodies of such as stand upon the border land of the resurrected, and by obedience to the divine law are enabled to overcome.

There are two doors out of the natural into the spiritual; the one by death, corruptible dissolution. The dissipation of life through sensual pleasure is its cause. The other is through glorification. Elijah and Jesus were examples of this. The overcoming of the sensual desires culminates in the incorruptible dissolution and the human absorption into the already existing identities of the now invisible but realistic life of celestial integrity.—K.

Antichristian Religious Ceremonies.

London, April 24.—Elaborate preparations are in progress for the enthronement of Bishop Vaughan as archbishop of Westminster, to succeed the late Cardinal Manning in that office.

"And whosoever will be chief among you, let him be your servant." "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The London dispatch containing the above, says that the ceremonies connected with this ecclesiastical enthronement will surpass in splendor and magnificence any before seen in that commercial world's metropolis.

The actual Lord and King of heaven and earth took upon himself the form of a servant, and enjoined, both by precept and example, the actual equality of equal brethren among his followers; when his Spirit, after his translation, entered those who became his disciples and followers, it broke down all former distinctions, causing them to have all things common, and live as equal brethren.

Now, we have, by way of striking contrast, men who are the actual, blind servants of a professedly religious sect, putting on, as in this case, the form of kings, and ascending thrones, and—professedly in the name of Jesus—assuming to exercise kingly authority over their fellows. This is not only not consistent with the command of Jesus, but the very opposite. Jesus said: "It is enough for the servant that he be as his master." "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all." Even should it be contended that "we are heirs of God and joint heirs with Jesus Christ," none of us have yet attained to our majority, nor will we attain to it until we, in the resurrection, have the same kind of a body as Jesus had, which could not see corruption; have entered into the temple of God "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

Such exhibitions of human pomp and vanity are ambitious expedients to inspire, in the simple-hearted and unintelligent masses, awe and reverence and love for that which, in reality, is neither awful nor worthy of reverence and love.

Instead of spending vast sums to make a foolish display, Jesus, in whose honor it is all supposed to be, would have used the money to feed the hungry and clothe the naked; thousands of whom in squalor, and hunger, and distress, will gaze in mute astonishment at the heathenish exhibition of ecclesiastical finery and folly.—O. F. L.

Not God, But The World, The Real Object Of The Worship Of The Present.

The *Chicago Herald* reports Dr. Withrow as saying: "They should let their religion be constant, for if there was anything that stood high in the respect of the world it was perseverance."

Whether or not such were the real words of the reverend doctor to his parishioners on the occasion reported, they contain the real spirit of most of the pulpit instruction of the present, and still more of the spirit of the professed Christians who occupy the pews. It makes little difference what God thinks of the practices of his professed worshipers: it makes vastly more difference what the world thinks of them. "Thus have ye made the commandment of God of none effect by your tradition," might be fittingly said of most things in the professedly Christian worship of the present, especially those of Lent and Easter, about which the preacher was talking. Says Paul, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Just in proportion as men lose sight of the real things in religion—the binding together of God and man, the elevation of humanity to the plane of divinity—priests, who make their living by it, begin to substitute in their place the observance of holy days, and the performance of ceremonies and so, by their traditions, as Jesus declared, they make void God's law.

While Jesus fed the hungry and relieved the distressed, and commanded his people to walk in his steps, these false shepherds, in his name devour the flock and make merchandise—or give their sanction to those who do—of the people out of whom in the fulness of time, the time of harvest, will come the sons of God—like Jesus, the seed planted in the time of seed sowing in the beginning of the age. But there will come a time, and we are on the eve of it, when God will say, "Neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." When that time comes, it will be vastly more important that their religion be true than that it be constant, and it will not make the slightest difference how high, or how low, it may stand "in the respect of the world."—O. F. L.

Not Wanted; No Poor Man Need Apply.

Rev. G. W. Warner, D. D., as published in the *Church Union*, in reply to the question, *Why do not the poor go to church?*—answers: "Chiefly because they are not wanted," and adds that, while attending a meeting called to discover means to promote religion among the masses, in answer to the question put to a prominent church-member whether, if the masses should respond to their efforts, and persons from among them should come to his church, they would be welcome, the prompt response was, "No! We rent our pews.

Let them go to the mission chapels provided for them."

"For if there came into your assembly a man with a gold ring, in goodly apparel and there came in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?"

If real Christianity is anything, it is an equal brotherhood, and the brazen apostacy which now claims to fill its place, in nothing reveals its real character more than in its treatment of the poor. It makes it impossible for millions to be fed except at the hands of what is erroneously called charity, and then, while claiming to have the bread of eternal life to impart, it denies it to millions except on the same humiliating terms. But what appears to be, and is felt to be, the greatest humiliation and hardship, is, in reality, or may be, one of the poor man's greatest mercies in disguise, by weaning him from his attachment to a spiritually dead church, and leaving him measurably free to accept the truth, when it is again poured out in a new baptism of the Holy Ghost; for proclamation will again be made: "Go your way and tell what things ye have seen and heard; how that the blind see, the lame walk; the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." "And blessed is he, whosoever shall not be offended in me."

When God gives the invitation, poor men, on an equality with the rich, are entitled to the front seats, but when the corrupt, professed Christianity of the present gives it, he must take a back seat, in the charity pew, or must not even profane, with his polluting presence, the eyes of his betters, but must, if at all, learn the way of life under conditions insulting to his manhood.

When they come to learn that the humiliation thus sought to be put upon them is much more an insult to the one only living and true God, who is no respecter of persons, but who rewards all according to their real worth, not according to the measure of their bank account, or the fineness of their apparel, the common people will again hear him gladly.—O. F. L.

SOCIOLOGY.

Koreshanity As A Business Investment.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

If there were no other evidence that Jesus Christ, being the Lion of the tribe of Judah, was the commercial power of the world, the above quotation from his lips is sufficient to demonstrate the truth of such a claim. It is the greatest business proposition that was ever propounded to man, and clearly proved Christ's prerogative to kick over the tables of the money-changers who were desecrating the temple. They had engendered the displeasure of the king of commerce, who would not suffer the house of God to be used for false commercial purposes. Here is the whole question of profit and loss in a nutshell; for what are the fleeting pleasures of the world compared to the attainment of eternal life?

The young man who had great possessions was not willing to sell all that he had and follow the Lord, although he greatly desired eternal life. He was doubtless regarded by the world as a great business man, while in the light of Koreshanity he had small business capacity; for what, after all, is the supreme significance of business sagacity? It is the first business of every man to look after his soul. What is anxiety over lands and money to compare with that which should be experienced concerning the final redemption of the soul from sin? Houses and lands we must leave here, and their title is never secure because financial disaster is always possible, but man must forever hold the title to his own soul; therefore, if he is truly wise he will first attend to its interests to the exclusion of all else.

It is the business of Koreshanity to redeem the souls of men and women, and it has a sole monopoly of that business because it deals in the truth in its entirety. As a purely business investment, then, there is nothing existing in the world to-day so valuable to the race as the Koreshan bonds of love and fellowship. They are ever on the market, and, although extremely precious, can be bought *at a sacrifice*—of human selfishness. This is the only price asked for them. Let go of the pleasures of the flesh; love God with all the heart, might, mind and strength, and the neighbor as the self, then you can secure as many of these bonds as you are willing to pay for, but remember that value for value is the only method employed in the exchange!

The Religious Bond Indispensable to Society.

At this late date we have read "Ten Men of Money Island," by S. F. Norton, editor of the *Chicago Sentinel*. It has justly earned a wide reputation as a terse and lucid expounder of the money question. None will go amiss by reading this book, if they are not well posted on the problem of labor, and the perfidy of the existing banking system; but, like all other works that we have read on economics, it is—*notwithstanding its clearness as to existing wrongs*—woefully weak in indicating a foundation for an enduring social fabric. Not that its financial views are fallacious, but because it fails to see that a *religious bond of obligation* must first control the actions of mankind in order to render secure a commercial system where value for value alone will be the basis of exchange.

In the work referred to—which some of our readers may have read—we would like to ask what prompted Discount to issue dishonest specie-basis money, and if the present system were abolished, and an equitable commercial system instituted, such as THE FLAMING SWORD advocates, in which money—as now used—will form no part, what will prevent mankind from instituting similar sharp games for defrauding the neighbor, unless a great moral principle actuates and controls those empowered to issue a medium of exchange and regulate governmental affairs? Our otherwise logical author, like all other economic writers, is silent on this point. It strikes us that it was that well-known but insidious fellow—the devil—who prompted Discount to institute a false specie-basis money on Money Island, and we fail to see how his satanic majesty has been provided against in the devised plans

for the establishment of the Utopian dream. Herein is the fatally weak point of all current reformatory effort. Although the majority will readily admit the existence of this weakness, they are passively waiting—like Micawber—for "something to turn up" to provide for it.

Modern economic reformers are utterly incapacitated to establish a new government wherein justice shall reign, because they do not comprehend what that word involves. The world to-day is almost barren of religious power, the Christ spirit being nearly departed from the race, yet we would point the author of this book to that sublime personality, Jesus Christ, who made the great summary of the law which cannot be too often repeated: THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND, AND THY NEIGHBOR AS THYSELF. This commandment must constitute the very foundation stone of equitable commerce; only because men have not adhered to its injunction are they at present in misery. This sentiment may be laughed at, may be treated with contempt, but the world will yet have to face it. No man, however brilliant or logical, is fit to teach commercial law to his fellows, who does not embody this command in his life and teachings.

The principle of common interest is the first moral bond of obligation incumbent on those who would keep this law; hence it will fall to the lot of the communistic societies aggregated under one head, to formulate the new government when the old one has crumbled—which it surely will, notwithstanding any graduated income tax solder or two per cent loan patch that the people's party may attempt to put on it. The reform press stands aloof from THE FLAMING SWORD, and let it. The day will come when that portion of independent journalism which survives the coming cataclysm will sit at the feet of Koreshanity. The people's party will never get control of the government, for the reason that before it has developed sufficient strength, the country will be in the throes of revolution, from which, amid the moral depravity that will then flourish, only a great religious organic system can survive.

If the reform press cares to give credence to the infamous lies circulated through a subsidized press concerning the institution of which THE FLAMING SWORD is the expositor, it may. The founder of Koreshanity never claimed to be Jesus Christ or God. His claims are not as presumptuous as those of the clergy of a vitiated and hypocritical church, who profess to be "born of God" and to have inherited the "sonship." KORESH never made such claims. He has something to give to the world—through illuminated knowledge—which a few observing and well-balanced minds are convinced is better than anything now taught as truth. If the Koreshan System claims to teach the science of life and to expound the true character of Deity and his relations to man; if it exacts celibacy and a common purse from its adherents as requisites to a true love to God and to the neighbor, should it thereby be made the object of scorn? The principles advocated and practiced by adherents to this system are eternal, they constitute the very foundation stones of a true societal structure, and their speedy supremacy in the solution of the social problem is inevitable.

By the power of Koreshanity alone will the masses be enabled to clearly see the hypocrisy of the modern church

whether Catholic or Protestant, the idiocy of modern atheism, and the inadequacy of projected economic schemes. Christ's kingdom is coming in earth; equitable commerce will be established among men; usury and false money will be overthrown, but only through the triumph of those eternal edicts that were thundered from Sinai.

How Can the Utopian Dream Be Realized?

The work done by La Salle, Proudhon, and other economic thinkers, has not been wrought in vain. The capstone will yet be placed on their efforts; it will consist of a religious bond of unity. Economic thought has been rapidly evolving for three or four centuries. Many men of profound minds have died within that period without witnessing a consummation of their desires for the amelioration of the condition of suffering humanity, and because the truth regarding finance has, seemingly, been given to the world without avail during that time, the idle minded and superficial fancy that such must always be the fate of great social reform movements.

The race, after the declension eighteen thousand years ago, has, by its entrance into the silver age, been moving down the course of cyclic destiny to the great crisis—marking the close of the iron age, in which we are now living—when the sign passes out of the constellation Pisces into Aquarius, marking the beginning of the golden age, when mankind again attains a state of true spiritual light and comprehension of what is involved by humanitarianism. All biblical prophecy points down to the present time. Jesus Christ came to plant himself in the race as seed at the beginning of the age in order that the humanity, at the harvest or end of the age, might be made receptive to the divine truth to be revealed at that time so that mankind need not be lost in barbarism as a result of the time of trouble—which Daniel plainly foretold, and John the Revelator saw in his vision on Patmos—when the three woes should culminate in wars, revolutions, famine, and pestilence. That time is now upon us, whether the world believes it or not.

It is needless to say that there is little credence given to the statements of Koreshanity in this connection. As Christ said: "As it was in the days of Noah, so will the coming of the Son of man be." We find the humanity eating, drinking, marrying and giving in marriage; atheistic in thought, blasphemous in speech, hypocritical and fallacious in religious tendency, and unmindful of impending catastrophes. We are approaching the dawn of a new cycle, and, just as the masses are asleep when the effulgent orb of day peeps above the horizon, painting the crests of the ocean's billows and gilding with silver hue the clouds of night, so when God Almighty sends his last message to the race, the world is slumbering in vice, pretence, infidelity, and frivolity. The end has come, and a final and complete solution will be given to the social problem.

Through the practice of celibacy and chastity, by the proper performance of use to the neighbor through living in communistic life, a few thousand people, now in the celibate bodies, will soon come into an occult awakening to truth by the metamorphosis of one now proclaiming it in its fulness. Through such an awakening there will be formulated into one aggregation all those who have waited for the coming of the

Lord—having conserved their life forces by the practice of celibacy and chastity; having endeavored to keep the law by abiding under a common purse—so that they may be prepared to receive him (his doctrine) when communicated to the race. Herein will be formed a great, righteous and omnipotent organic unity as the foundation of the kingdom of righteousness in earth. Such an organism, abiding in common interest and holding by occult absorption the divinely communicated love and wisdom of the age, will be the great social nucleus or centre around which all other necessarily segregated effort will, by the operation of the law of the survival of the fittest, naturally revolve. The imminent social revolutions in America and Europe will produce the segregated conditions above referred to. Both church and state will be disintegrated.

This celibate aggregation will establish and operate great industries. Among themselves they will need no medium of exchange because they will be imbued with righteousness and will dwell under a common treasury, thereby requiring no checks to dishonesty, or safeguards to square dealing. Such a system because of its spiritual potency and unified power must necessarily become the commercial power of society, as it will be best adapted to regulate and adjudicate the affairs of men. Of course many thousands will not come into a celibate or communistic mode of life, so that the masses need not have any solicitude regarding the perpetuation of the race. Many because of the weaknesses of the flesh will not enter the higher order, but they will be governed by it, because of its superior administrative capacity. Here, then, we have expressed the true form of government—the imperio-democratic. The lower order will constitute the commonwealth, where a medium of exchange will be used in all commercial transactions, *but no money*, as that term is commonly understood. The world to-day knows nothing of money except as a fictitious value. The superior economic wisdom of the past can now be utilized in a medium of exchange which in the form of a piece of paper can represent *only* a day's labor. Of course such a system will not obtain until all the present gold and silver fraudulent currency and greenback nonsense, together with national banks, usury, and existing and projected systems of taxation, have passed away with the dissolution of the old system through revolution. No form of taxation is necessary other than that involved in an impartial performance of use to the commonwealth, by all the members of society. There will be experienced little difficulty with the fractious under such a system, for, by the reduction of society to order, every quality of thought will be properly classified, and the evils removed that give birth to vice and crime.

The foregoing is a slight outline of the way—and the only way—in which the utopian dream will be realized. Under the power of Koreshanity, which is the divinely communicated Science of Being, the dream will materialize, and the curse will be lifted from the world, banishing all sighing, crying, famine, and oppression.

Has Become the Prattle of Babes.

The fact that the trend of all legislation is, and has been for some time, in the interest of rings and monopolies, and against the masses, is so plain that even the children are talking about it.—*Iowa Farmers' Tribune*.

WHAT CONSTITUTES TRUE GREATNESS?

There is little general conception as to what should properly be characterized as true greatness. Of all the so-called great men of to-day, we doubt if there be one who really merits such a distinction. The world's so-called great men are vain, ambitious, and, in a great measure, unscrupulous. Webster, Clay, Douglas, and Sumner were of this order. Washington and Lincoln more nearly approached the ideal of greatness than any other men who have left the impress of their names on the pages of American history. Simplicity and virtue are the two most essential elements to the attainment of true greatness; although we are not aware that the two men referred to were particularly noted for their virtue; they, nevertheless, both possessed to an appreciable degree the quality of simplicity. Lincoln's address at Gettysburg, which the majority have doubtless read, clearly evinces a lack of any ostentation or pedantry in the mind of him who framed it. Egotism is one of the proverbial frailties of so-called great minds, but it can never exist where simplicity of character dominates, because the two qualities, like oil and water, will not mix. Egotism renders one unmindful of those small personal weaknesses whose elimination is essential to the attainment of real eminence, and yet it is a deplorable thing to note how this cankerous disease manifests itself in men as they reach positions of influence and power. There is nothing more destructive to final and lasting achievement.

We have failed to note that either Gladstone or Bismarck—the most notable men in Europe to-day—are really entitled to the appellation of true greatness. They are both policy men. Gladstone never arose above personal ambition or intrigue; Bismarck, until recently the ruling mind in Germany, was capable of the meanest subterfuge. Cardinals Newman and Manning are entitled to a passing mention in this connection, and yet they were committed to the Machiavelian tactics of Jesuitism, which are thoroughly despicable and contemptible. True greatness stands on the rock-bound and tempest-beaten shores of TRUTH; accepts no compromise, allows no retreat in the advocacy of a principle.

He who is truly great is wholly committed to his cause, body and soul, because he knows it is *truth itself*, and hence is lost to himself and every thing else in his fight for the supremacy of that truth. When a man reaches such a position he is not apt to be troubled much with egotism, ambition, or ostentation, for the reason that he has not time to cultivate them. It must be self-evident, therefore, that in order to attain to true greatness one must be founded on the *unalloyed* truth, otherwise one's superstructure will tumble, owing to the weakness of the foundation.

With such a premise as a key to true greatness we find, after looking over the pages of history, that we are brought back to the only real example of greatness; it should be needless to say that that one was he who said: "I am the way, the truth, and the life." Is there a man who can claim to be the peer of him who uttered these words? He *was* the truth and with such a foundation his sublime greatness has withstood the tempests of ridicule and the blasts of criticism. Like the great Mt. St. Elias, that towers even above Pike's Peak, this matchless man stands amid human pigmies

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm;
Though 'round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

As this man, however, was born perfect we think a divine liberality would extend the sphere of greatness so as to include those few who have by the most intense effort succeeded in approaching Christ, the Lord. Among these are the names of the prophets, but exclusive of them we know of none who are entitled to a place in the same category. Profane history reckons Alexander, Julius Cæsar, Marcus Aurelius, Napoleon I, and many others, as great men, but most of these were lamentable failures. Napoleon—while possessed of marvelous genius—did not have ordinary common sense, otherwise he never would have attempted some of his foolhardy projects or indulged himself in some of his vain child's play. Marcus Aurelius had much moral force, and yet we believe that in the line of great characters belonging to profane record, Julius Cæsar has been justly placed at the head. His military genius was equal to Napoleon's, while the latter could not compare with him in his marked versatility of genius and the equipoise of his mind. Yet, after all, these men were mere mole-hills because their aims were polated in a selfish ambition.

True greatness lives and labors, not for family, state or country, but for all humanity. It adheres to a principle, notwithstanding its unpopularity or the persecution that may be entailed in its advocacy. With such a rule wherewith to measure aspirants to this distinction it is apparent how far short our modern statesmen, clergymen, and civilians in general, fall of the requisite height and breadth.

We cannot close this article without referring to one [Here we do not refer to the prophet of this age; the future, if not the present, generation will freely accord him his place with Moses and Elias.] who, although reared in luxury and possessing every allurement to lead a life of ease, with extraordinary genius as a man of letters, has, nevertheless, quietly laid aside his public station and in the garb and with the food of a Russian peasant has devoted himself to the cause of his down-trodden countrymen. Count Leo Tolstoi has done more than any modern clergyman has dared to do. He has declared the doctrine of Christ regarding the marriage relation, and *lives* that doctrine. He emulates the Christ life, and although he does not entirely understand Christ's teachings, yet by his unfeigned simplicity, fearlessness, and consistency he has made himself the greatest man in Europe. We doubt not that he will yet be the leader of his people when Russia reaches her political crisis.

Long live Leo Tolstoi!

The Curse Shall be Lifted!

Few of the people at work in the sweating shops live to be forty years of age. Young men become aged before they reach the vigor of manhood, and their descendants will inherit a mental and physical feebleness which will ill fit them for the battle of life.—*Dr. S. Apfel, in New York Journal.*

Precisely.

All men love and serve God just in proportion to their understanding of Him.—*Omaha Tocsin.*

SWORD-THRUSTS.

The Koreshan concave theory is evidently spreading, judging from little hints that manage to make their way into the press. Here is the second point of a proposition recently presented by A. P. Brown in an article in the *Twentieth Century*.

Second: On a clear day to watch a vessel sail away until at last hull down, on account of the assumed convexity of the earth's surface, by which the water is rounded up at the rate of eight inches to the mile between the observer and the object. Then with a good glass to bring the vessel back, hull up, over the intervening hillock of water, even getting a good look at the watery waste beyond. And since the science of optics declares that vision proceeds only on straight lines, then attempt to explain the marvelous potency by which an instrument composed of melted sand and potash can beat down the swelling rotundity of water that hid the vessel's hull and hides it yet when the glass is lowered.

* * *

Another New York pastor has adopted Dr. Parkhurst's superficial plan for abolishing vice. Dr. De Costa has been visiting the house of one of the women who was arrested on the charge of Dr. Parkhurst for keeping a disorderly house. Below we have clipped an account of how the ministerial brother tried to turn loose women from the highway of sin:

A few days after the news of Dr. Parkhurst's visit to her establishment, Pastor De Costa went around there, armed with a Bible, and rang the bell. A colored woman opened the door, and Pastor De Costa announced himself as an ambassador of Christ. The colored woman looked astonished and ushered him into the parlor. After he had waited there a few minutes Mrs. Adams entered. She had been drinking, and was in a lachrymose condition.

Pastor De Costa opened his Bible and read numerous extracts from the Gospels. He asked Mrs. Adams if she ever went to Sunday-school, and she gave an affirmative answer. He talked to her in a benevolent voice and fatherly strain, told her how bad she was, and asked her to let him pray for her. She offered no objections, and he got on his knees and prayed. He then read more extracts from the Bible and asked her to bring in her companions and let him pray for them. The women were called into the parlor and a prayer meeting was organized. Pastor De Costa did all the praying. He asked them if they were not sorry for their condition, and they replied, in chorus, that they were. He asked them if they did not desire to reform, and they said, in unison, that they did. Pastor De Costa then went away.

These preachers are wasting their time on these women, and by causing them to be arrested they are doing them more harm than good. Such efforts to reform society are simply hypocritical and merciless. The clergy know full well that the poverty and sin at present existing in the world are the result of unscrupulous financial methods. They preach every Sunday to much worse people than the prostitutes whom some of them prosecute, and others feign to pray over. Let them look in the faces of the national bank officers, stock and bond brokers, lawyers and business men who occupy prominent pews in their churches, and they will there see the agents of the devil who are trying to perpetuate a competitive and robbing institution which has reduced all but the minority to poverty and thence to sin. These are the true anarchists in existing society, but our professed "servants of God" are altogether too cowardly to admit these

facts and fearlessly denounce such men. They had better be at other business than either persecuting unfortunate women, or mumbling their meaningless prayers in the ears of persons whose knowledge of the world has long since convinced them of the hollowness of the professions of modern Christianity.

* * *

Prof. Barnard, of the Lick Observatory, has just completed some remarkable observations of Swift's comet, recently discovered. The comet, he tells us, now has three blazing tails and although the comet is 100,000,000 miles away he has succeeded in taking excellent photographs of it. If the humanity will believe that an object 100,000,000 miles distant can be photographed, when the naked eye—and therefore the telescope which is dependent on the strength of the naked eye—can only discover objects a few miles away, it should be ready to gulp anything down without question. And yet, strange to say, the very class of men who advance such silly nonsense as this are the ones who are forever denouncing superstition and human credulity. Catholicism and the religion of the heathens never bound the mind to fallacy as does the Copernican astronomical assumption those who willingly accept it.

* * *

Jesus was a gigantic failure as a man, measured by any modern standard of greatness, and Comte estimated him at his real value.—*Boston Investigator*.

Quite true. Measured by any modern standard Christ would stand nowhere, but what is that standard worth? Let us see! Measured by the modern standard Jay Cook, Blaine, Carnegie and Ingersoll are great men. Koreshanity prefers to go back to an ancient standard—to that of the prophets. The Mosaic law, for example, is a good enough standard for us, but measured by that standard modern society falls very short.

* * *

It is ridiculous for Father Lambert—who has lately been engaged in a discussion with Ingersoll—to suppose that he can down him with the weapons of Catholicism. That church fought the Copernican theory, but has now practically accepted it. All religions are founded on an astronomical theory, and the Koreshan inside theory completely evaporates all of the assumptions that the imaginations of so-called philosophers have ever invented in that line. All life develops in a cell or shell. Here is an analogical law which, like all law, has no exception, otherwise it could not be law. This law of analogy as applied by Koreshanity is the little stone cut out of the mountain without hands, that will smite the image of atheism that modern Christianity, whether Catholic or Protestant, is powerless to destroy.

* * *

A Texas cattle-raiser committed suicide the other day in this city because he could neither sell two hundred head of cattle nor raise any money on them. At the same time beef-steak was selling for 60 cents. What a beautiful social system!

—•••—
To a New Age.

New reform papers continue to germinate and develop everywhere. What is this country coming to?—*Omaha Tocsin*.

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.

THE MONEY EVIL.

The power of money, residing in its love, is the one great center and force which stands as an obstruction against reformatory progress. It is a love and power which augments with every turn of the wheel of time, and at present can control every attempt to revolutionize those relations of the sexes which now hold in bondage one half the human race, and, through it, vitiate what under better circumstances would conduce to the creation of an exalted race of men and women. The women of civilized (?) nations are compelled to conceive and gestate from reproductive cells saturated with nicotine, rum and opium, and to bring forth devils in the flesh because the love of money fosters these hell-generated commercial traffics.

There rests a terrible responsibility somewhere, and if there is truth in the statement that, "without the shedding of blood there is no remission" of sins, there awaits a day of fearful retributive justice when the hand of justice shall once more assume authority over the scales of moral judgment, and shall apply the law of equilibrium to human affairs. The political interests of America are in the hands of the church as completely as when, in the palmy days of Rome's secular power, the church and state were one, and both were moved to suit the purposes of the priestly and tyrannical head of the great mother of harlots; and how is this power wielded? The church is responsible for every corrupt and scandalous piece of legislation, for she holds the balance of power, but behind the church is the motherhood of the age prostituting itself through the control and sway of the love of the indulgences and luxury that money supports.

There is coming a revolution, and before it culminates in the liberty and moral integrity of the gestative and recreative energies, the love of money (fictitious money) shall have been destroyed. It will not come through the slow and steady progress of evolution, as the term finds its interpretation at the instance of so-called modern science, but rather by virtue of the impending crisis of theocrasy and a baptism of revolutionary transformation. Woman awaits but one impulse to move her to the consummation of the power that is finally hers when, in the fulness of God's purpose, she shall awake to its consciousness and her integral rights. She awaits the quickening power of her God, and when the great baptism comes, no power on earth can stay the revolutionary march to final triumph, *even to victory over death.*—K.

Heed how thou livest. Do no act by day
Which from the night shall drive thy peace away;
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee.

—Whittier.

A Literary Middle-Woman.

A new avocation for women of clever minds and business judgment has been created by a young woman in New York, who only a few years ago was known simply as a society girl. She was really one of Gotham's belles. Her beauty, her command of the art of conversation, made her popular, and quickly won her friends. But she finally concluded that the life of a society woman was rather a hollow one, and on a fortunate day in her life she made the acquaintance of Frances Hodgson Burnett, who took a fancy to the beautiful girl. The author of "Little Lord Fauntleroy" saw that the young woman had a business leaning, and as Mrs. Burnett wanted some one to look after her business interests in the book which was then becoming a play, she left everything in the hands of Elizabeth Marbury. Her trust was amply rewarded, and now Miss Marbury practically represents Mrs. Burnett in all her work. She acts as a middle-woman between the managers and Mrs. Burnett, and arranges for everything. Little by little Miss Marbury created a business out of her unique position. Now she has an office in New York and represents all of Sardou's interests in America, as well as those of Haddon Chambers, the English dramatist, Jerome K. Jerome, and other foreign writers. She works on the commission basis and is making a handsome living. Miss Marbury has undoubted executive ability. She has a splendid business head, a mind that grasps an idea at once, and knows precisely the best and right market for any play that comes to her. She goes abroad about once each year, makes new contracts and comes back to America to carry them out. I should say that Miss Marbury is a woman of about thirty. She has large, expressive eyes, the air of a business man about her, dresses neatly but never showily, and managers, I am told, like to deal with her.—Ex.

Swedish Women.

In no other country, with the exception of America, are so many fields of employment thrown open to women as in Sweden. They become clerks, cashiers, book-keepers in houses of business, journalists, and even doctors. Women are almost exclusively employed by the telegraph and telephone companies, and very efficient they are said to have proved themselves in all these departments of bread-winning. The employes in the hair dressers' shops are for the most part young women, the division of labor usually observed in these establishments being for the hair cutting to be done by men, the shaving by women.

In every way the position of the unmarried lady is much more independent than in other countries, always excepting America.—Ex.

O brother man! fold to thy heart thy brother;
Where pity wells, the peace of God is there;
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude!

—Whittier.

SIN AND ITS TRUE CONFESSION.

(PAPER NO. 2.)

In contemplating the views of various sects respecting confession, we are led to critically read the law of confession. It is impossible for a man to conceive of his need of a saviour till he becomes conscious of sin. In the knowledge of his true condition, lost without the mediator, who alone can restore him to life, comes a full recognition of him who offered himself for the sins of the world. This Saviour was the God-man, Jesus, the divine human. This is the spiritual High Priest, mediator of the new covenant, come in the flesh, whom to confess is life eternal. In this recognition of the God-man we find the true confessional. In acknowledging our need of a saviour, and confessing the God-man as our Saviour, our High Priest, we find forgiveness of sin, justification, sanctification, redemption, inheritance, and brotherly fellowship with the only begotten Son of God. The true confession of sin, then, lies in the consciousness of sin, and in the *turning away from sin*. This should never be a verbal confession, to be heard by common mortal ear. The contrite heart, truly touched by God's overpowering love, whispers to the proud, uplifted head—intellect—in order to humble it in the dust, that it may recognize the higher Head as the only one who should hear the secret whisperings of the penitent soul; from such an humble confession God alone freely forgives.

It is said that some men's sins go to judgment beforehand, others follow after; but the feeblest dawn of light reveals the truth of things between God and man. The priestly power of binding and loosing, as it obtains in the church, proclaims puerile blasphemy. The church worships an unknown God, and bows to the mandates of the church with a zealous fervor equalled only by the worship of the golden calf in the days of Moses; it needs that its idols be ground to powder before its eyes. The ceremonial law was but a shadow of things to come; and as the true significance of the types is revealed, there comes a glimpse of the uncleanness of ritual righteousness.

The pope, as the head of the Romish church, lost his temporal power when the antitype appeared and received the anointing of Jehovah as the Messenger of the new covenant, thereby becoming the great High Priest, the Head of the true church of Christ. Let our sorrow for sin be full and deep. If we disobey the law of love, as between man and man, let us confess our faults to him we may have hurt thereby. If we disobey God's law, or the law of our being, let our confession be whispered in God's ear alone, as he is manifest to us in his humanity. This is not to be a daily or an hourly confession, and a *continuing* in sin, but one to be followed by a breaking of the bonds of sin and rising into a higher realm of thought and desire. Then the flame of Divine love will consume the evil we lay open before him, and the smoke of that flame will, as the scape-goat, bear away the last vestige of evil into the wilderness, and our garments will be made clean and white in the blood of the Lamb.

"Let the Lord" alone "search Jerusalem with candles, that there be nothing covered that shall not be revealed; neither hid that shall not be made known." Let us make an altar unto our Lord, and lay thereon an offering for sin and un-

cleanness, putting away all strange gods from among us, that we may worship the Lord our God in the beauty of holiness.
—*Mizpah*.

COLLEGE WOMEN.

They Prefer Studies That Men Are Beginning To Neglect.

It is curious to note that the form of education which women seem just now most anxious to obtain is almost purely literary, says the *London Spectator*. At a time when men are loudly complaining that Oxford and Cambridge have almost cut themselves off from the active life of the country, and that by neglecting the practical study of law, medicine, surgery and technical production they have resolved themselves into what would be called at a continental university a gigantic "faculty of arts," women are crowding to these discredited institutions and are eagerly taking up the abandoned "arts" as the latest and most complete form of intellectual life open to them.

While men are beginning to assert that they can no longer afford the luxury of a university education; that they must leave that either to the men of leisure or the future schoolmasters and teachers, women turn to it as perhaps the most practical opening left to them. Perhaps they are right. It is not impossible that in time women's hands may have a great share in the higher secretarial and educational work of the country. But there is no form of opinion more fluctuating than the views of women as to their place and possibilities in life.

The change of ideal from that of household usefulness at the end of the last century to elegant usefulness at the beginning of the present century, has been succeeded by a strong bias toward literature and culture. It is not impossible that this may in turn be replaced by an experiment in women's capabilities in the technical instruction, which is coming on as the practical balance to the literary activity of the last few years. Some of the most fascinating, and not the least remunerative, of the minor arts, such as wood-carving, designing and house decoration, are already taught with singular success by women, and the demand of the county councils for lady instructors in household management, and even in scientific dairy-work, has already outstripped the available supply. Here, then, is a fresh opening for women's intellect, when the literary field becomes too crowded, which has in its favor that it tends to place women once more in control of the comforts and conveniences as well as the social elegance of daily life.
—*Ex*.

One of the Dakota school-mistresses—that the men of South Dakota said should not have a vote—is at present teaching in a settlement removed from all advantages, so she proceeds to make them for the community. She opens the school-house on Sunday for a Sunday-school in the people's own language, and in the evenings for lectures on the common-school branches or for the discussion of the interesting events of the time. What a spectacle for the forefathers to see this community of foreigners indebted to a little woman teaching their school, for all their intelligence concerning the country they live in, and she disfranchised by vote of her scholars!—*Woman's Tribune*.

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.

Arch-Bishop Corrigan Rules New York.

Romanism lies at the bottom of the municipal misrule, which makes the government of New York city a synonym, among all intelligent nations throughout the world, for municipal corruption, says Dr. McArthur, in the *Christian Inquirer*. Romanism rules this city to-day with absolute authority. This fact explains our civic degradation. From the mayor of this city down to the woman who washes the steps of its court-house, the city is under the control of this un-American and dangerous Roman power. The patriotic element in the whole city was shocked when, on a recent public occasion, Mayor Grant, who was the presiding officer at the time, welcomed the presence of Archbishop Corrigan upon the platform by rising from his chair, kneeling at the archbishop's feet, and kissing his hand. As a private individual Mayor Grant might stand on his head if he chose at the archbishop's feet; but as mayor of the city his action was unpatriotic and un-American. The true American kneels to no man beneath God's heavens; he kneels before God, and before him alone. A consistent Romanist cannot be a loyal American; he owes his highest allegiance to a man who is himself the subject of a foreign government. There are Romanists, doubtless, who are loyal Americans; but their American loyalty is at the expense of their Roman consistency. In proportion as they are loyally Roman, they are disloyally American. No Romanist ought to be intrusted with a high office in the American republic. When the crisis comes he will betray his country for the sake of his church. This inevitable tendency has been frequently illustrated, in the opinion of many, in the recent past, in our state and nation. It is time that Americans understood these facts; it is time that they uttered these truths in the spirit alike of patriotism and Christianity. The time has come when it must be affirmed that no public moneys can be used for sectarian purposes. The time has come when it should be emphasized that the great majority of paupers in our streets, and convicts in our prisons, and of both classes in all our public institutions, are Romanists; that the great majority of saloon keepers and many other evil-doers are Romanists. These facts intelligent Romanists not only admit but emphasize and deplore. In his address before the Catholic University in Washington, an address now published under the title of "Church and Poverty," John Brisben Walker, of this city, used these words: "Even to-day, in New York, you wait in vain before Catholic altars for sermons

commensurate with the subject, against corrupt city rule, and the evils of unlimited drinking saloons; although they are Catholics who are chiefly responsible for the existence of both these evils." These are bold and brave words; they are as true and as sad as they are bold and brave. Other Romanists who could be named have made similar and even stronger admissions. Romanism to-day is chiefly responsible for the evils which afflict and degrade this great city. Archbishop Corrigan is virtually mayor of this city. He can determine who shall be its mayor, who shall be the governor of the state and how its electoral vote shall be cast, and thus, perhaps, who shall be the president of the United States. In other words, the pope on the banks of the Tiber may determine who shall occupy the White House on the shores of the Potomac.

MUST THE CHURCH GO?

The above is the subject of a discussion which has been entered on by Morrison I. Swift with the editor of the *Dawn*. His views we give in part as follows:

Without too much amplifying, I will state a few reasons why the social reformer must abandon the church. The church, the aristocracy, and the money power of the world, are too completely intertwined to separate and work against one another. They have lived for centuries in the closest union. The church would have to change its character so radically as to become another thing, if it get itself to oppose these others. The social reform intended by the modern spirit requires the annihilation of the money power, royalty and aristocracy, and the spirit of the church being of the same flesh and blood as these, being born, made, and fed by them, would have to destroy itself if it attacked these root evils of the social fabric. For the church itself is one of the root evils of the social fabric. An extreme illustration will demonstrate this. When the mother of the individual who is called Emperor of Germany enters the English church in Berlin, the worshipers rise to their feet. She has a kind of throne in this church where she sits and condescendingly praises God while the comparative rabble who occupy the pews abase themselves and worship her. This is done in a church, the English church, of which we have a powerful branch in America. This operation is the apotheosis and perfect typification of the regal aristocratic and money spirit, which is the curse of the world. It is the sinister and absolute opposite of the spirit of perfect equality which was of Jesus, but is not of the church, the flesh, or the devil.

The church is not of Jesus, has not been for centuries—if it ever was—of Jesus. The way to get the spirit of Jesus is to get away from the church. For whatever in any manner lords it over the individual is not of Jesus, and I know no church that does not in some grade or form lord it over the individual. A society of Jesus would be merely this: people coming together naturally and from attraction, conferring together, without a set leader, led only from moment to moment by the weight of the ideas of the one who counselled that instant best, laboring each to advance the others up to and beyond himself, free from private property, instinct wanting for himself and all the completest possible development, but not supremacy.

The church is so infinitely far from this ideal that it is foolish to bother with the church. A man who can in any degree illustrate this type is standing wholly alone, worth forty thousand churches. The only thing that a church or any organization is good for is to teach men to stand alone, but they are all so dead to their sole excuse for existing that they put their members through a systematic course of moral and intellectual enervation to unfit them to stand and live alone.

The organization cares more for the organization than it does for the man; the church cares more for the church than it does for the man. The church lies in hopeless ruin, because it is irremediably permeated by the disease of organization.

The Romish Defeat in Germany.

THE withdrawal of the educational bill in Germany is a signal defeat of the Roman Catholic Church as well as a general rebuke to clericalism. The proposal to enforce religious instruction in the Prussian public schools was a palpable bid by the government for the assistance and support of the Romish church. For years, notwithstanding Bismarck's once famous boast, the German government has been going to Canossa, step by step. The restrictions upon Romanism have, one by one, been removed or softened and their privileges extended. In every case such concessions have been purchased by the guarantee of Romish support in the Reichstag for some measure in the passage of which the government was especially interested. The purpose of the educational bill was in keeping with this record. While dictated primarily by the young emperor's desire to counteract the growth of atheism and socialism, it aimed in a political way, also, to strengthen the government majority by securing the firm adherence to the Catholic church in both Landtag and Reichstag.

The disastrous failure of the educational bill is accordingly the best possible evidence of German opinion on this subject. The German people have repudiated the idea of further concessions to clericalism, and particularly to Romanism, in a most emphatic manner. The government lost more than it gained, and only the withdrawal of the measure prevented its defeat. The most intelligent and scholarly nation in the world has declared unmistakably against any further Romish interference with education, not in any bigoted sense, but from a pure, lofty desire for religious and political liberty.

The schemes and plots of the Romish hierarchy have for the time being come to naught, but new ones will doubtless be laid, and the battle renewed. The Romish church, the greatest foe of free education in Germany as in the United States, is unceasing in its activity and aggressiveness, and seeks in every possible way to increase its power. In Germany it takes advantage of the parliamentary necessities of the government to exact everything obtainable: in this country it strives to use the democratic party for the same end. In both nations it can only be met and defeated by the united forces of an alert, well-informed, and liberty-loving public opinion.—*Cleveland Leader*.

Between fifty and sixty coffee houses are now open in New York City, where tea, coffee and temperance drinks, with food, are sold at moderate prices.—*Ex.*

A Half Million in One Day.

The effect of short selling in depressing the price of wheat has been analyzed in the *Kansas Farmer*. A striking exemplification of this took place in Chicago recently. The man who is ready at all times to sell to everybody practically unlimited quantities of wheat which he does not own, and never expects to own, is named Edward Pardridge. The dispatch says: "After a day of wild excitement on 'change, the famous plunger, impassive as a stone, stood on the floor of the Board of Trade receiving frantic congratulations, his brokers informing him that he was richer by at least half a million dollars, and that acting for him they had pounded down the price of wheat five cents on every bushel. His enemies, who, it was said, had formed a combination a few days ago to compass his ruin, were themselves made heavy losers and put to utter rout. The scene during the latter part of the session was the most exciting that has been witnessed for many a day. From eighty-five and one-half cents, May wheat was dropped by bearish news and big jumps to eighty and one-half, and finally closed at eighty and one-half. This is two and three-eighths cents below the close of Saturday night. From the high point to the low figure, Pardridge makes five cents per bushel, it is supposed, on his ten million short line, or what amounts to a gain of half a million dollars. Over and above this it is estimated that he netted considerable on trades on the fluctuations. He was the heaviest buyer and seller, and apparently must have made a pot of money out of his scalping."

Possibly congress will see no reason in this for passing a law to suppress this kind of gambling. By longer neglecting this measure of protection to our markets from such raids, our law-makers will convict themselves of caring more for some other interests than those of the people.

Political Views Of The Long-Eared Society Leader.

Ward Mc Allister, the leader of the "One Hundred and Fifty," has been airing his political views to a New York reporter. His endorsement of a presidential candidate will doubtless carry with it great prestige among those asinine creatures who belong to exclusive "sets." Listen to this strange personality while he prates: "Ah," said he, "the ticket for the republicans to nominate for president is Whitelaw Reid. He is just back from Paris, you know, you understand. He has made a great success of it over there, and the democratic papers as well as the republican unite in praising him, and that is a great advantage, you know. Of course, Mr. Blaine—he is, you understand, my first choice; but if he is not in the race, then by all means, you see, Mr. Reid is the man."

Do I think Mr. Cleveland will be nominated by the democrats? Well, I hope not. Mr. Cleveland, you understand, turned my son out of office, don't you know, and I am not in favor of Mr. Cleveland's nomination."

"Do the Reids belong to the one hundred and fifty?"

"Well, they were, you know, in Paris when that list was made up, and there have been, or will be, some vacancies, and it will be perfectly proper to fill them with Mr. and Mrs. Whitelaw Reid."

Grain Gambling.

In its editorial attempt, not to enlighten, but to deceive the farmers as to the effects of Board of Trade gambling in grain, the *Chicago Herald* says: "If Mr. Bear sells a million bushels of wheat to Mr. Bull, Mr. Bull must buy that million bushels of wheat from Mr. Bear. * * * No matter whether the seller owns the article or not, he is bound to deliver it. * * * If he does not own it he must buy it before he can deliver. * * * Throwing great quantities of a commodity upon the market depresses the price, of course."

The writer of the above very well knows that in nineteen cases out of twenty, as was shown by the *Daily News* several years ago, as Mr. Bull and Mr. Bear are both gamblers, there is not the slightest intention either to deliver or receive. Of course there is no going on to the market to buy, as the *Herald* falsely represents, to counteract the depressing effects of the throwing a large amount of grain upon the market for sale. In admitting the depressing effects of the sale, the *Herald*, despite its sophistry, admits the whole indictment of the farmer it is trying to mystify and ridicule.

But how are such deals settled if not by purchase and delivery of the grain sold? If, on the day of the maturity of the contract, grain has gone down below the delivery price, the seller pays to the buyer the difference between the sale price and the price at the time of delivery; if the price has gone up above the sale price, the buyer pays to the seller the difference between the sale price and the price at the time of delivery. These men have simply bet on the price of grain, generally wheat, at a future time, yet with the depressing effect upon the market—which the *Herald* admits—of throwing a large amount of grain upon the market at one time, but with no compensating effect, as that lying sheet falsely asserts, of going on to the market and buying a similar amount for actual delivery. Of course, papers run in the interest of money-changers and gamblers ought not to be expected to tell the truth.

The only hope for the masses, deceived and oppressed by them, is in a time, now happily near at hand, when the power of such deceivers will be broken and those oppressed by them will go free.—O. F. L.

Running a Corner on Marriage Fees.

I desire to add by way of postscript, and as a hint to the Milwaukee ministers in case they have not heard of it, that the Rev. S. F. Butts, deacon of the Methodist Episcopal Church of Cumberland, Maryland, has been suspended by the Presiding Elder of the district, for practices like those charged upon the ministers of Milwaukee, except that in the case of Mr. Butts, he obtained a monopoly of the marrying trade, by means of a secret agreement with hack drivers for a division of the marriage fees, thus excluding his reverend brethren from a fair share of the business. According to the despatches, which I quote *literatim*, "Mr. Butts stood in with the hack drivers and cornered the marriage market. The other ministers could not understand how it was that their colleague did all the business while they were left out in the cold." It was six months before they found him out, during the whole of which time "Butts had all the marriages he

could attend to," and was rolling in wealth, or according to the pathetic story which describes his rise and fall, "He alone married more than half the out-of-town couples and was making money handily, when the other preachers got on to his methods and preferred charges with the Presiding Elder. Butts' suspension followed."—M. M. Trumbull in *Open Court*.

The Danger That Lies in Catholic Supremacy.

James Anthony Froude, in the *Boston Traveler*, shows the reasons why a catholic majority in this country would be fatal to everything but catholicism. He says: "Every true catholic is bound to think and act as his priest tells him, and a republic of true catholics becomes a theocracy administered by the clergy. It is only as long as they are a small minority that they can be loyal subjects under such a constitution as the American. As their numbers grow, they will assert their principles more and more. Give them the power, and the constitution will be gone. A catholic majority, under spiritual direction, will forbid liberty of conscience and will try to forbid liberty of worship. It will control education, it will put the press under surveillance, it will punish opposition with excommunication, and excommunication will be attended with civil disabilities."

Little Hope From the People's Party.

The editor of the *Dawn* after a three months' lecture tour in eighteen states in the interest of Christian Socialism reaches the following sensible and irresistible conclusions:

"We must reluctantly withdraw from certain former positions of the *Dawn*: we believe that we can look with very little hope to any immediate political reformation. We say this with reluctance, for more than ever do we see the necessity of a political reformation. But we confess to a diminished hope, judging by what we have seen, of its speedy, actual realization. The *Dawn* has been a people's party paper; we shall still support independent political action, but we confess to little immediate hope from the people's party." "The reform forces of the country are not so united as we had hoped." "The people's party will not succeed in getting the reins of power in time to save the country from a financial, commercial, industrial, and partly social crash." "As it is, there will be at least, in most states, three reform tickets in the field,—the people's, the prohibition, and the socialist ticket." "But this is only the first and least reason why we look with small hope to the new party. The second reason we find is the terrible condition and chronic pestilence of political impurity in the land. Our politics generally are so impure, and especially have our working classes become so convinced of political impurity, that you cannot get them to believe in political leaders to-day, even when they are pure. This terrible suspicion, this general unbelief in the pure purpose and pure continuation of any one who tries to do aught politically, is the one great rock in the way of popular political reform. This is why the citizens of Massachusetts, the workingmen of Illinois, the farmers of Ohio, will not support a reform political movement. Even a political Christ could do little among them, 'because of their unbelief.' Whether we like it or not, our people, especially in the cities, are coming to that awful political condition where we are incapable of political purity."

"The Old Time Wail."

Still Dives hath no peace. Broken his slumber,
His feasts are troubled and his pleasures fail—
For still he hears from voices without number
The old-time wail.

They gather yet, in field, and town, and city,
The people, discontented, bitter, pale;
And murmur of oppression, pain and pity,
The same old wail.

And weary Dives, jaded in his pleasures,
Finding the endless clamor tiresome—stale—
Would gladly give a part of his wide treasures
To quiet that old wail.

Old? Yes, as old as Egypt. Sounding lowly,
From naked millions in the desert hid,
Starving and bleeding while they builded slowly
The Pharaoh's pyramid.

As old as Rome. That endless empire's minions
Raised ever and again the same dull cry,
And even Caesar's eagle bent his pinions
While it disturbed the sky.

As old as the dark ages. The lean peasant,
Numerous, patient, still, as time went by,
Made his lord's pastimes something less than pleasant,
With that unceasing cry.

It grew in volume down the crowding ages—
Unheeded still, and unappeased it swelled,
And now it pleads in pain, and now it rages—
The answer still withheld.

A century ago it shrieked and clamored
Till trembled emperors, and kings grew pale;
At the gates of palaces it roared and hammered,
The same old wail.

It got no final answer, though its passion
Altered the face of Europe, monarchs slew;
But ere it sank to silence, in some fashion,
Others were waiting, too!

And now in broad America we hear it
From crowded streets, from boundless hill and vale;
Hear, Dives! Have ye not some cause to fear it?
This old-time wail?

Louder, my brothers! Let us wail no longer,
Like those past sufferers whose hearts did break;
We are a wiser race, a braver, stronger,
Let us not ask, but take.

So Dives shall have no distress soever,
No sound of anguished voice by land or sea;
The old-time wail shall be stilled forever
And Dives shall not be!

—Charlotte Perkins Stetson.

Plutocratic Bait.

The Anglo-American Publishing Company of Chicago is sending circulars to reform papers informing them that they are authorized to spend \$1,000 on each paper that will print in their columns thirty anti-alliance articles, to appear as editorial matter, cash to be paid with each article published.—*Plow and Hammer*.

Words That Bear Repeating.

My agency in procuring the passage of the national banking act, was the greatest financial mistake of my life. It has built up a monopoly that effects every interest in the country. It should be repealed. But before this can be accomplished, the people will be arrayed on one side, and the banks on the other, in a contest such as we have never seen in this country.—*Salmon P. Chase*.

Banish the Screens!

It would be well if we could secure the abolition of the screens that now protect the saloon from public investigation. We believe it would be worth while for our unions to endeavor to secure laws requiring that the shutters and screens be removed from windows and doors. This would serve to bring the saloons into greater disrepute, and would help to empty them the sooner; for young men would be ashamed to be seen by the passers-by drinking, and all except the hardened toppers would be more likely to forsake these disreputable haunts. Such a law, it is thought by some of our correspondents, could be passed more easily than was the scientific instruction law.—*Union Signal*.

One Cent per Mile Would Pay an Enormous Profit.

As to carrying passengers, there is not the slightest doubt—in fact its truth has been many times demonstrated—that a uniform rate of *one cent per mile* would pay an enormous profit, provided all railroads were run under one system. In some instances, as with the one hundred pounds of mail from New York to San Francisco, it would cost more than one cent per mile, but in other cases it would be more than made up. On an average it would pay. Under the present system (of corporate ownership and a divided interest) some roads *must* charge more in order to live, while other roads might charge less, and more than live, but will not.—*Chicago Express*.

The Country's Drink Bill.

The best estimates place the drink bill of the United States for the year 1891 at about \$1,200,000,000.

The total expenses of the United States government for the fiscal year 1891, including war, navy, post-office, interior, agricultural and state departments, Indian and pension bureaus, interest on the public debt, salaries of officials at home and abroad, congress, public buildings, etc., are \$437,113,333.44.

It (the liquor traffic) costs every year more than our whole civil service, our army, our navy, our congress (including the river and harbor and the pension bills), our wasteful local governments, and all national, state, county, and local debts, besides all the schools in the country. In fact, this country pays more for liquor than for every function of every kind of government.—*New York Tribune*.

Farce of Legal Contention.

Laws for the settlement of private affairs are so constructed that the disputants have just about as much left after the lawyers get through with the case as had the two boys who found a nut and called in a third party to divide it—they each had half of the shuck.—*Iowa Farmers' Tribune*.

"Smiling Like a Bride in the Gaslight."

National Economist: On a fashionable night at the theatre in New York, from \$75,000,000 to \$100,000,000 gleam from the boxes of the Astors and Vanderbilts in the form of glittering jewels. Old Mrs. Astor, the leader of the ultra fashionables, is described by the *New York World* as covering her neck and shoulders with diamonds estimated at \$2,000,000, and sitting smiling like a bride in the gaslight.

EXTRACTED ESSENCE.

The people are tumbling out of the old parties like wharf rats out of a doomed ship.—*Omaha Tocsin*.

Our great ship of state seems to be run these days by wind and sales—the blow of the plutocratic politician and the sales of the sheriff.—*Iowa Farmers' Tribune*.

Take out of politics the greed for office and eliminate the profits therefrom, and patriotic spirit and partisan zeal would be so paralyzed that a mummy would be as eloquent and noisy as the most blatant patriot of to-day.—*Ex*.

The Chicago *Tribune* accuses Senator Peffer of having "introduced a bill to make everybody rich." The *Tribune* belongs to the party that for twenty-five years has been, not only introducing but passing bills to make everybody poor—except the Shylocks.—*The Sentinel*.

Twenty-one members of the lower house at Washington were present at a regular session a few days since, according to the dispatches, and "the number soon dwindled to twelve." That is the way our representatives attend to business at the national capital.—*Iowa Farmers' Tribune*.

Does the republican know that Abraham Lincoln was elected president of the United States in 1860 on an absolutely free-trade platform? The Lincoln clubs would do well to study Lincoln's political tenets. They were all right, but not in accord with the republican party of to-day.—*People's Paper, Versailles*.

And now the howl goes up about the insurance companies losing money to cover the rise in rates. The small companies are being absorbed, and large ones fast coming into a monopoly. The insured pay more for princely salaries, palatial offices, advertising and soliciting, than they do for protection. That's where the insurance money goes.—*Colorado Workman*.

The republican party "saved the union" like the old darkey saved a ham that hung in his master's burning smoke house. Some time after the fire the old darkey was boasting about saving the ham, when he was asked by his master, who overheard him relating his triumphant march from the smoke house, where the ham was: "Lor' Gor A'mighty, massa," replied Sambo, "I done eat it long 'go."—*Omaha Tocsin*.

The Shylock octopus is tightening its grasp upon labor. The great window glass works are to shut down from May 31 to Oct. 15. This means loss of work and loss of food to thousands of workingmen. Seyfort Bros. rolling mills at Seyfort, Pa., employing some four hundred hands, have shut down indefinitely. The Phoenix Iron Co.'s works have closed, suspending about one thousand men. Thus it goes—more tramps.—*Progressive Farmer*.

"We are fast becoming a conquered people," says Bishop Coxe. "All the elements that have made our constitution work so easily for a hundred years are changing every day with every foreign vessel that lands its cargo at Castle Garden. In another generation your children and children's children will be in the minority and aliens will possess the land." A rather gloomy outlook if a gracious Providence does not intervene.—*Ex*.

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

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

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

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

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

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

purity is one of the first steps towards the attainment of the higher life.

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

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

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

EIGHTH. The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in *UNITY OF BELIEF*, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond. From this standpoint we advocate the destruction of *fictitious* money and the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

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

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