

The Flaming Sword.

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

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A STATEMENT.

Owing to the extra labor attending the moving of the Koreshan Unity from Nos. 2 & 4 College Place to Beth-Ophrah, at Washington Heights, and to the Sunlight Flats at Normal Park, THE FLAMING SWORD has been delayed this week, but with the community settled in its new quarters the paper will again be issued regularly, as usual. Please address all mail, care of Guiding Star Publishing House, 3619 Cottage Grove Avenue, Chicago, Ill.

COSMOGONY.

(CONTINUED FROM NO. 9.)

From all that has been annunciated of the cosmogony of the Koreshan System, the proposition must have become so well defined in the minds of interested investigators that the alchemico-organic world (universe) is a complex formulation in which form and function are coördinate and co-equivalent factors, and that this relationship of form and function also comprises a perpetual structure so perfectly adapted in its parts and offices as to render it a self-sustaining cosmogonic whole. From this view of the case it will be understood that there is no such thing as creation in the sense usually designated, described and believed. We have already, in a detached and fragmentary way, defined in outline the general form of the alchemico-organic complexity, called the universe, and have shown that in the coördination of form and function it comprises a great self-mobilizing dynamo, the creations of which are merely recreations, or perpetual timic

revivals of self-creation, and that the wear and tear of the institution are but the counterbalancing of its constructive powers; in other words, the disintegrative processes are adequate to, and only meet the emergencies of, constructive order.

The universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing and self-sustaining form and order. Its general form is that of the perfect egg or shell, with its central vitellus at or near the center of the sphere. In the direction of the celestial perspective, at night, the constellations in the heavens meet the vision, and the critical and honest observer can but note the systematic order in the arrangement of the stellar groups as their natural demarcations appear. The visible system of stellar groupings is divided into polar hemispheres by the ecliptic, defined as the median line of a series of constellations called the zodiac; a term signifying the cycle of God's animal life. This circle is composed of twelve groups, the line of their orbit circumscribing an axis oblique to the polar axis of the earth, of about $23\frac{1}{2}$ degrees; hence the ecliptic sustains a relation to the equatorial circle of $23\frac{1}{2}$ degrees. This is called the obliquity of the ecliptic.

The zodiac marks the sun's annual path through the heavens. According to the present system of astronomy it is the apparent path of the sun, but the real orbit of the earth. The earth, which is a shell—the concave surface being inhabited—is practically stationary, while the stars move in their relatively fixed orbits within the shell; they being focal points of energy. At the vernal and the autumnal equinox the sun is on the line of the equator. At either of these seasons the zodiacal circle in the heavens is over a corresponding belt on the surface of the earth, a terrestrial zodiac marked by corresponding divisions. The divisions in the heavens are called constellations, and are named in their order from Aries, the head of the circle, to Pisces, the foot or extremity. The divisions on the earth are called signs, and are named in their order; the signs bearing the same names in the same order as the constellations. While at one time during the year the belt in the heavens is over the belt on the earth, any special point of the celestial belt is not exactly at the same point on the terrestrial belt that it was at the same time the year preceding; the difference being fifty seconds of a degree every year. It is claimed that this movement of the equator on the ecliptic—called the precession of the equinox—was discovered by Hipparchus about two hundred and twenty-five years B. C. It would require about 25,816 years for any given sign to pass through the entire ecliptic, were there no retarding or accelerating influence to modify the movement.

It may be asked, if there are twelve constellations and twelve signs, why do astronomers employ the term *the sign* when referring to the precessional movement? It is because

the first sign (Aries) is the one defined as *the* sign, this being the head of the cycle. During the last dispensation the sign Aries has been passing, by what is denominated the precessional movement, through the constellation Pisces, or, employing English, the sign Ram has been moving through the constellation Fishes. Ram is the symbol of the begetting principle and love, and the constellation Fishes is the prolificating constellation.

Taking the cycle of the zodiac and drawing six axial lines, we will discover six pairs of coördinate constellations; Aries and Libra comprising the two poles of the first axis. In order to comprehend the significance of these coördinates, it is well for the reader to become familiar with the language of symbolism, so far as symbolism pertains to the distinctive qualities of each constellation. The prime element of Aries or Ram is the love of begetting, and the prime element of Libra, the opposite pole of the Aro-Libral axis, and therefore the coördinate of Aries or the begetting principle, implies the science, and hence the power of regulating the begetting desire so as to conserve the begetting energy and adapt it to its highest and best uses. And further, to comprehend the full purport and importance of the bearings of the zodiacal axes and poles to the corresponding qualities in human life, it is of the utmost importance that there be acquired a general conception, at least, of a celestial and terrestrial corresponding anthropotic zodiac, in which there are the corresponding divisions of constellations and signs, governed by corresponding movements. It must be remembered that the twelve constellations and signs (the twenty four elders) do not comprise all the constellations of the heavens, nor all the signs on the surface of the earth. They merely comprise the two coördinate governing belts, the extra zodiacal constellations being subsidiary, and subordinate. As the signs and constellations change their relations to each other fifty seconds of a degree every year, any given sign passes through a constellation in a period of about two thousand years.

There are two movements of the constellations and signs; namely, an esoteric and exoteric. In the esoteric movement the sign Aries, for instance, has been passing through the constellation Pisces from Aquarius to Aries, and is about to enter the Ariel constellation of the exoteric cycle. The sign Aries, in the exoteric movement, has been passing through Pisces to Aquarius, and is now entering that constellation. While in the exoteric, Aries is passing through Pisces (the prolific constellation) Libra, the opposite pole to Aries, has been traversing Virgo. As Aries reaches the extremity of Pisces, and the fruitage of proliferation matures, Libra reaches the extremity of Virgo, the ultimates of the power of virginity. Libra, then, is in the hand of Virgo, and justice and judgment culminate in the force of virginity to counterbalance excessive proliferation; hence the doctrine of celibacy as the power of equitable adjustment and regulation of the commercial energy.

The sign Libra, in passing out of the constellation Virgo, is passing into the head of Leo. The Lion signifies the power of truth in ultimates, and, in any given cycle, the power of the truth in which the cycle terminates. In this cycle we are culminating Aries and Libra of the signs in relation to Pisces and Virgo of the constellations, hence the power of truth in ultimates as pertaining to the counterbalancing re-

lations of the prolific and virginal coördinates of life. Libra is in the hand of Virgo, and the hand of Virgo is the head of the Lion. As Libra enters Leo, Aries, the impregnator or begetter, passes into Aquarius, the coördinate of Leo. What do these relations of the signs and constellations portend? They are not only indices of the termination of the age, but portray the character of the changes to occur, and the qualities of energy to actuate the impending revolution.—K.

Community of Interests Versus the Competitive System.

There are a few simple principles lying at the foundation of social and moral life, which operate either for or against the general or vidual welfare. They comprise the foundation stones of the systems and forms of order or disorder into which bodies of men enter for the purpose of self-defense, for national existence, and for aggressive and accumulative general and extended dominion. In what are denominated the ordinary forms of civilized government, the systems have become so much involved, and are so complicated with the intricacies of legal and other technicalities, that the machinery of government has passed beyond the aspect of common apprehension.

There are two distinct phases of human impulse, both of which are universal in the scope of their application, and diametric and antagonistic in character; only one of which can be successfully operative at the same time. One or the other of these must ultimately prevail. One is Divine and heaven-generated, founded upon the Eternal law of justice, authorized by Jehovah God, and verified in the life of the Lord Jesus Christ in his application of the communistic order of social and national existence; the other is hell-generated, is under the ban of God's condemnation, and is the system now universally in vogue; practiced by the "civilized" Paganism (called Christianity) it, though called Christian, has not the first element of that spirit which, when operative nearly nineteen hundred years ago, moved all who came under its influence to sell all their possessions and bring the price of the things they sold to the common treasury where all, under the same vine and fig-tree, might share equally in the wise provisions of a beneficent Creator.

In considering two diametrical systems so completely at variance as are the communistic and competitive, we are applying the principles of analysis and synthesis to formulas which do not possess one single principle in common with each other. The laws which govern the one cannot enter into the formula of the other. The attempts at political and social reform are destitute of that analytical and differential acumen, in which is discrimination of so radical a character as to expugnate all the elements of the one aspect of formulative arrangement from the opposing system. It must be Christianity or Paganism; communism (all things common) or individualism—every man for himself, though he impoverish his neighbor in his greed to accumulate wealth. Reformers do not get far enough away from the prevailing system of church and state. The annihilation of the old is the thing needed. The revolution should not be violent but effective, and to be effective it must be radical.

Production and distribution should be so economized as to provide for every person in a great commonwealth as easily as a parent provides for his family when blessed with abundance. The process is simple enough when human avarice is destroyed. Here seems to be the rub! But this part of the process will come easily when the fruitage of the Christian age reaches its maturity. We await the coming baptism; in this alone is administered the sought for remedy. The day of Pentecost foreshadows the ten thousand-fold greater awakening just at hand. The world has waited and groaned for deliverance, and the day of deliverance dawns. Yet a little while and the kingdom of righteousness is inaugurated! Look for the salvation of God.—K.

The God Of This World.

The god of the common humanity (the common humanity includes all who are in the sphere of the competitive system) is the god, money. There is no influence so potent in the world, to-day, as the power of gold. The high and the low, the rich and the poor, the bondman and the freeman, pay their homage at its shrine, and through its power are brought into the conflicting agonies of retributive fear, or the degradations entailed through the struggle and failure to amass the competencies that greed alone induces the avaricious to seek and acquire.

When the Lord Jesus entered the temple,—type of the humanity which, through his power to save, shall at last be preserved—overthrew the tables of the money-changers, and, with the scourge of small cords, drove the speculators from their stalls of exchange, he presented to the world the most practical demonstration of what, to him, was the abomination of desolation, and the desecration of the sanctuary. When the guard or criterion of the transactions in exchange of products comes to be regarded as the realty of which it should be but the medium of transfer, it has usurped the place of genuine riches, and, falling into the hands of the great gamblers in commerce, is made the power through which the distinctions of caste are formulated and maintained. Every man operating in the fields of competitive activity is a gambler whether it is upon a large or a small scale, and the example of the Lord was but a precursor of what is in the Divine purpose to consummate when, at the end of the age, the competitive system has filled the cup of its iniquity, and its dregs have become the bitter potion and unwholesome draught to be forced back upon him who has robbed the laborer of his hire.

Retribution is the inevitable consequence of inordinate greed, and while THE FLAMING SWORD deplores the circumstances which have conspired to evolve the imminent catastrophe to all such as have heaped up treasures against the great day of wrath, and would warn all violators of law against bringing down upon their own heads the destruction which the power of wealth may order, it has the right to predict the impending conflict and its consequent disasters.—K.

Mrs. Victoria Woodhull Martin's Scheme for the Betterment of the Human Race.

It seems that this gifted woman is again to become a factor in the new adjustment of human relations, upon the

eve of which we are now verging. If rightly reported in the newspapers, it seems to me she is not beginning at the foundation to build when she begins with marriage laws, especially when we find one of the provisions of the new code to be as follows: "Licenses (to marry) would be issued only to those who understood physiology and who had visible means of subsistence." Such a provision implies that the same unequal and unjust relations of rich and poor that we have at present are to continue. It implies not "new heavens and a new earth wherein dwelleth righteousness" but a re-vamping and patching up of old relations. Not a righting of the wrongs that have stripped many millions of unfortunates of all "visible means of support," thus placing within their easy reach the means of life and health and intelligence and happiness that are now unjustly denied them by those who revel and riot in the abundance of wealth that the labor of the poor produces, but still further deprivation and denial of rights and privileges. It looks to us very like, not the plan of Jesus, the Nazarene—who sought to lift up the lowest stratum of human life, and render it capable of receiving, and in time, perfecting in itself the higher, the God life—but of some one of the banker, or exploiting class, whose sensibilities are offended by the presence and squalor and misery and distress and consequent deformity of the very victims whence were derived the means of their own abundance of luxury and ease, just as English aristocrats brush from the borders of their estates, as offensive to their fastidious eyes, the humble cabins in which were born the peasantry necessary to keep those estates in order.

When the present unjust conditions of society, that deprive millions of the means of understanding physiology and of having "a visible means of support," are all righted, it will be ample time to pass marital laws forbidding license to marry to those who do not understand physiology and have not a visible means of support; until then, while conditions of life are forced upon millions, that make such knowledge and means of support impossible, the enactment and enforcement of such laws would only be adding injustice to injury. True, the property of the rich might, in this way, be relieved of some of the burden of caring for the poor whom their selfishness has rendered helpless.

As to the expectation of preventing the propagation of the criminal class by forbidding criminals to marry, we would have first to determine who are criminals; it might turn out to be a question whether the very people who are seeking to prevent by law the propagation of criminals are not themselves the greatest criminals of all. The very foundations of a civilization that fosters and perpetuates the competitive system, are unjust and criminal, and there can be no such thing as the establishment of innocence and justice that does not abolish and destroy the whole system, building again upon its ruins the divine commonwealth as founded by Jesus. If Mrs. Martin's schemes for bettering the condition of humanity are correctly shadowed forth in the newspaper reports, their success would come far short of filling the needs of this time.—O. F. L.

The Struggle For Pauperization.

Mr. John Morley of Great Britain said, in a speech at Newcastle a little over two years ago, "It is an awful fact—

it is really not short of awful—that in this country, with all its wealth, all its power, 45 per cent (that is to say, nearly one-half) of the persons who reach the age of sixty are or have been paupers.” In the United States the percentage of paupers among the American born is very low.—*Selected.*

Before we congratulate ourselves too much upon the possibly yet true statement contained in the last sentence of the above, we ought to reflect deeply upon that other fact, that, although as a separate, responsible government we have barely passed the first centennial mile-stone of our existence, we have, despite the possession of a vast continent of the most productive virgin soil, and unlimited mineral and manufacturing resources, made greater strides towards the pauperization of the masses of our people than the slow going nations of the old world have made in a thousand years. It is said that, as the result of the ages of misrule of the British system, which our mushroom aristocracy of suddenly acquired wealth are coming so much to admire, six men have come to own the land for two hundred miles in the heart of the very populous island of England, and all but thirty thousand Englishmen are robbed of the privilege of setting foot upon any spot of their native land beyond the border of her public possessions except by consent of some one of these, and on terms which their avarice, or lust, or thirst for domination dictate.

In the long roll of shoddy aristocratic millionaires, and (but for our rapidly lessening, and soon to be extinguished, yea, practically already extinguished, public domain) in the power of their piled up millions of stolen wealth to oppress the masses of our people, so far as the present outlook prognosticates the future, the time is near at hand when old world tyrants and greedy aristocrats must give precedence in the struggle for the pauperization of the laboring masses to their younger, more vigorous compeers of the new world.—*O. F. L.*

SACRED AND SECULAR.

THE PERSONALITY OF JESUS NOT LOST TO THE WORLD.

“But Christ, being the fulness of God, that is of common universal man, is infinitely and universally as well as exquisitely and benignly secular. He is the divine human *Ouvrier*; hand in hand, heart in heart, brain in brain; by this continuous vivifying impregnation with all the human toilers of the globe, whether in arts or literatures, or the more obvious forms of useful production. * * * A great agnostic preacher writes, that ‘the personality of Jesus is irrecoverably lost to mankind.’ Nay, it is *recoverably* lost: it is buried in the natural race, but this that it may rise through the race again.”—*T. L. Harris, in “God’s Breath in Man.”*

According to accredited church history there was no distinction of sacred and secular in the New Testament church until after the beginning of the third century, A. D. Everything that pertained to the life of the early Christian was sacred, springing from the sacred or Holy Spirit that, as the divine seed, which was received by him after the *theocrasis* of the holy body of Jesus, became the source of all his activity. There was no place for the division of sacred and secular. All was sacred: all was secular or of the age, for the age they lived was not that of the ordinary man who had rejected the divine seed. While, as to their outward personality they lived in the world, the *kosmos*, they were not of that *kosmos*;

all their motives of activity were drawn, not from the principles of action of that age, but of the following age, the seed of the matured life of which had been sown in them; just as in the wheat creation all the vital processes are conformed, not to the methods of other simultaneous forms of living entities, but to the requirements of the ripened wheat to come in the end of the perfection of that creation. It was only after this divine seed died in the church—as die it must because it was seed, and had to conform to the law of seed, as both Jesus and Paul explained—that there was any place in the church for the distinctions of sacred and secular, and for a sacred, or sacerdotal order above the equal brotherhoods, which, taking its rise in the beginning of the third century was afterwards, “by the instigation of Satan,” as Jerome declared, packed in orders one above another, to satisfy the desires of ambitious priests.

There was now formulated a sacred and a secular order, and sacred and secular employments, in which men—clergy and laymen having none of the spirit of the early Christians, who drew all their inspiration and motives for action from the succeeding age, the age of the maturity of the seed sown in them—vied with each other in striving to secure for the church which had now become an institution of the then present *kosmos* (age, world), which sought by all ambitious and even violent measures, that characterized that *kosmos* (world) to secure advantage, wealth and even power for the church as an institution of the then present world. So palpably is this the condition of the so-called Christian church of the present, that the so-called Christians, who are candid, freely confess that Christians cannot now live the austere, continent, unselfish life of the early Christians, and some of them even say that they are not required to so live, although there was no limit affixed to the injunctions under which they ordered their lives. As was the order of the life of the seed before its death in the good soil in which it took root, such unmistakably must be the order of life of the ripened grain when the harvest comes. Both the sacred and secular orders of the present—the old heavens and the old earth, the old church and the old state—must pass away to make room for “the new heavens and new earth wherein dwelleth righteousness,” which is a new church and a new state, a new *kosmos* (world), the conditions of whose life will be like those of the seed from which they sprung—the New Testament Christianity that sprung from the divine seed in the beginning of the Christian *kosmos*, world. According to the plain teachings of the Bible, the two classes, those who received the good seed—“thy seed, which is Christ”—and those who rejected that seed, will both be resurrected, re-incarnated, and stand in the earth at the time of the harvest which is the end of the Christian age; the end both of the *aion*, and of the *kosmos*, the former of which is the cycle or period of time of the Christian age; the latter, the order of humanity or human institutions of the same age.

Mr. Harris seems to understand that the personality of Jesus is to be recovered to the world, but he does not seem to understand when, or by what law, that recovery is to be realized. Jesus himself distinctly declared the law when he said: “I am the way, the truth, and the life.” He is in the lower humanity, the humanity that rejected him, not as the God life, but as the life of that humanity, while in the humanity that

did receive him, as the divine seed, he is present as its life which is changing the quality of the lower life of the lower or sensual humanity—into which by the reception of the divine seed, the Holy Ghost, it was grafted—to its own higher or divine life quality. When, in the end of the Christian age, this process of re-generation, or re-production of this higher life has fully perfected itself in the lower life, perfectly overcoming and supplanting and destroying that lower life, “the old man”—just as the higher life of the graft overcomes and destroys and supplants the lower life of the seedling apple—then there will stand forth in the “harvest,” the new birth, the resurrection of the dead, first Elijah the prophet, the Messenger of the Covenant, whom John saw as the rider on the white horse; and after his *translation*—which is his being borne across, as the word signifies, from the higher human to the God domain—the one hundred and forty-four thousand virgins, men-women, whom John saw following the horseman of Israel on white horses, having his Father’s name which is his Father’s personality, in their foreheads, that is, being Sons of God, one with the Father as he was. Thus will “the personality of Jesus” be, not only not lost to the world, but recovered, greatly and gloriously multiplied, and the mystery will be cleared up of which John spake when he said, “Beloved, now are we the,” not sons, as the common version erroneously has it, but the begotten (not yet born sons) of God, “and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is.”

When this consummation for which the world has so long and wearily waited, arrives, the distinction of sacred and secular will again cease, and there will be no sacred days, nor sacred offices, as at present, but all men will have their sacred rights restored as equal brethren, children of one common Father, dwelling together in peace and unity as citizens of one great commonwealth.—O. F. L.

Cut Loose From The Banks.

Our National Bank friends, and speculators in general, think that they are playing a very shrewd game on the people by the dishonest methods which they have invariably pursued to win their ill-gotten gains. They are firmly of the opinion that the world is made up largely of fools, in the which they do not fall far short of the truth, but they themselves are to be numbered among the fools. Inwardly they believe that people who will permit themselves to be so imposed upon—as the masses have been for centuries by men of their class—cannot be anything but fools. While on the other hand the class of men who imagine that the masses can *always* be thus oppressed are the greatest fools of the lot.

The National Bank oligarchy smiles to think how well it has succeeded in convincing the people that its contemptible and unscrupulous methods constitute good finance. How well have they succeeded in creating the impression that national banks are a boon to the people; that a hellish conspiracy against the masses—which induces the government to issue National Bank notes based on the amount of money it has paid for government bonds, less ten per cent, and which it has loaned among the people at six per cent, drawing at the same time a three per cent interest from the

government—is a great benefit to the people; that these promises to pay, with but a small coin basis to redeem them, imply honest financiering; that on a capital of say \$300,000 to be able to loan out \$1,000,000 by means of the old usurious game, is business integrity! These National Bank conspirators fancy that they are very smart. Did we say that they *induced* the government to endorse their infernal transactions? *They are the government*, gentle reader, and the sooner you are convinced of that fact the quicker will you ally yourself with a definite and tangible plan of action that proposes to mobilize the people under its industrial banner exclusive of the polluted thing manipulated by these thieves, which they have called “the government.”

Where, pray, are these fellows to be found whom we have properly denominated thieves? Go into the churches and you will see them holding the best pews. Go to the stock or wheat exchange and you will see them cornering the market with a demon’s gleam in their eyes. Go to the magnificent apartments of one of these institutions and you will find the nest of the rascals who fancy that they can continue indefinitely their iniquitous practices. While you are there gazing at them in their regal elegance, you, mayhap, will see a clergyman—“a servant of God”—trip lightly up the stairway and cordially greet, and be greeted by, the president or cashier of this villainous, poverty-breeding den. With a bland smile on his smooth, round face you will probably observe this “son of God” walk up to the paying teller and get a check cashed for \$500 or \$1,000 on account of his services toward the spreading of “Christ’s gospel.” There is no one in greater favor in these thieving dens than the clergy, and why shouldn’t they be? What would become of the modern church and clergy if it were not for these Shylocks and their usurious practices? Without their support it could not exist, hence when the banks fail the modern church will fall. The game that is on between the bankers and the clergy is simply this: “You tickle me and I’ll tickle you.” We are glad that the people are awakening to the truth of this statement.

This National Banking system, however, has about played its last card. Every week we read of the collapse of one of these concerns—the “Commercial” of St. Paul, with liabilities of nearly \$1,000,000, is the last to go. These fellows have overreached themselves in their avarice. They have so inflated prices by the contraction of the currency that, like a boomerang, the consequences are beginning to fall back on themselves. WITHIN A FEW YEARS, BY MEANS OF THEIR OWN GAME, EVERY BANK IN THE UNITED STATES WILL HAVE TO CLOSE ITS DOORS, and then the people will have a full opportunity to observe the value of a specie basis currency, while the bankers will discover to their chagrin how smart they actually have been in preaching the yellow metal philosophy.

At such a time the bank notes which you hold—the promises to pay—will be absolutely worthless, for the reason that neither the United States treasury nor the National Banks will have the coin wherewith to redeem the dishonest paper—which they *knew* was dishonest when they issued it—which will be pressed on them by the people for redemption. Look out then for “the time of trouble” to which the prophet Daniel referred. “Go to now, ye rich men, weep and howl

for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

We warn the people in due time regarding the unsafety of the existing government—the National Banks. Who knows which one will succumb next. It may be the one to which you have entrusted your earnings. A private vault that yields no interest and is in danger of being rifled by thieves is more safe, at the present time, than these concerns, FOR NONE BUT THIEVES RUN THEM and the next year may sweep away both the principal and interest that may be due you from them.

Farms, Homes and Tenantry.

In reply to an inquiry from Senator Pepper, some interesting data have just been supplied by the Census Office concerning farm ownership and mortgage indebtedness in certain counties of Kansas and Ohio, so selected as to afford the possibility of inferring general tendencies from a comparison between old counties and counties more recently settled, but otherwise approximately similar in their lines of development.

While the investigation covered so far an area too limited to give its results the authority which they would otherwise possess, there is every reason to believe, observes *The People*, that upon the whole they are a fair indication of those which we may expect for the whole country when the Census work shall have been completed. They confirm, more strikingly, perhaps, than any previous evidence has yet done, the economic generalization, that, under the capitalistic system, the advance of wealth is accompanied by its concentration, and that a result of industrial progress is the growing dependence of a steadily increasing upon a steadily decreasing proportion of the population for the means of life. For instance, in the ten Kansas counties that have been considered, 66.75 per cent (or two thirds) of the farms, are owned by the agricultural families who occupy them, while 33.25 (or one third) are held by tenants. In the ten counties in the older state of Ohio the percentage of ownership is reduced to 62.90, and that of tenantry is increased to 37.10.

Passing from the purely agricultural to all other classes, we find a still more striking contrast. In the ten counties of Kansas the proportion of families owning their homes is 51.69 per cent, the rates of tenantry being 48.31 per cent or less than one half; whereas in the ten counties of the older state of Ohio, the percentage of ownership is reduced to 30.36, and that of tenantry is reduced to 69.64, or considerably more than two thirds. Of course, we find in the Kansas counties, in the form of mortgage indebtedness, the well developed germ of expropriation by foreclosure, through which the proportion of farm-owning and home-owning families must steadily be reduced and that of tenants be correspondingly increased. Only 35 per cent of the farms owned by their occupants in Kansas, as against 80

per cent in Ohio, are free from incumbrance. Again, less than 59 per cent of the homes owned by their occupants in Kansas, as against more than 78 per cent in Ohio, are free and clear.

We need not observe that the process of expropriation is more advanced in the older state of Ohio than in Kansas, and that, as it advances, both the proportion of owners and the proportion of mortgage indebtednesses are decreasing. This is plainly illustrated by the above comparisons. But we may remark that the process will necessarily be more rapid in Kansas than in Ohio, owing to the growing influence of modern conditions, to which the latter state was not subjected in its earlier development.

HOW TO GET RICH.

Andrew Carnegie, one of the great upholders of protection who wax warm with enthusiasm over tariffs for fostering home industries and raising workingmen's wages, tells a San Francisco reporter, according to the *New York Standard*, that the first and most important lesson he learned in the art of money-getting was that "it isn't the man who does the work who makes the money; it's the man who gets other men to do it." Mr. Carnegie has hit the bull's eye. Men do not get rich by working, but by getting other men to work for them. This is the secret of great fortunes. No man can make a fortune, but he may get others to make one for him. But how? Why will some men work to make others rich, when they cannot by working become rich themselves? It must be because they are forced to. What forces them? Their necessities. How does the man who gets them to work take advantage of their necessities? He does it by securing legal control of opportunities to work. If his ownership of opportunities be large, he becomes rich without working, by "getting" other men to work; they remain poor though they produce all that makes him rich.

Mr. Carnegie is a type of the man who makes money by "getting"—"permitting" is the better word—other men to do work. Some of the richest coal deposits have been made over to Mr. Carnegie in defiance of the rights of those whom he "gets" to work; and he permits men to take out coal on shares, just as the Yankee in the story allowed freedmen to gather driftwood in the Mississippi River on condition of giving him half. He makes the money; they do the work. He is shrewd; they are ignorant of their rights. But Mr. Carnegie has somewhat improved this plan of taking other people's property away from them. He obtained from congress a law placing a penalty on the importation of steel rails, which enabled him to sell his own steel rails to his adopted countrymen for more than they would otherwise have paid. Thus he grew rich, not alone by "getting" others to work for him at low wages as compared with their products, but also by "getting" others to buy from him at exorbitant prices. It is a grand scheme, this which enables the man who gets other men to do the work to make all the money; a grand scheme—for the Carnegies.

Better to be a Terror than a Toady.

It is better to go to bed hungry as a scribbler for a reform newspaper than to sup at Delmonico's as a subsidized press hireling.—*Chicago Express*.

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 Garden of Eden as Per Koreshanity, in Contrast With the Garden of Eden as Per Victoria Woodhull Martin.

The doctrines of Koreshanity date from 1870. The Founder of the Koreshan System does not profess to have entertained views differing materially from the orthodox creeds in theology and physics prior to that date. Since that time there has been a radical change in his views of life, having its origin entirely as a result of scientific discoveries, reached through alchemico-electrical and physiological experiment. The keys of immortal life, or the keys of knowledge, he found mysteriously hidden within the veil of alchemical law, corroborated in the science of the ten principles of the Decalogue, though philosophically annunciated, scientifically reposing beneath the secret spring of the "chariot of the cherubim," mercy-seat, or covering of the ark.

Victoria Woodhull, some twenty years ago, advocated the doctrine that the human body was the Garden of Eden, and that the four rivers of the Garden were the circulations culminating in the organs of gestation. The doctrine of Koreshanity regarding this question is, that the four rivers of the Garden of Eden have four antithetical and corresponding rivers in the hells; that the mortal body is the hell of external life which environs the internal hells, and that the circulations culminating in sensual propagation, through which mankind is born in sin and shapen in iniquity, are the rivers of hades. These are the rivers pronounced by she who was Victoria Woodhull to be the rivers of Eden. The regenerated and immortal man contains the river of life; the unregenerated and mortal man, the river of death. The doctrines put forth by the party in question were those of the most rank and diabolical free-loveism; doctrines as far from being received by the general public as when first annunciated so publicly by Mrs. Woodhull. The American people have not forgotten Victoria Woodhull's position, and it is the opinion of the writer that her views have not undergone any radical changes up to date.

One of the fundamental doctrines of Koreshanity includes the broad conception that the universal manhood is as one grand man; that mankind, as a whole, is either the heavenly kingdom and domain of righteousness, or the kingdom of hell and the domain of unrighteousness. Zerrubbabel is the Lord, and the term signifies, "sown in Babylon." The river Euphrates, one of the rivers of the Garden, was the river of Joseph's posterity, and Christ the Lord was sown in this posterity. The river Pison, which was said to compass the whole land of Havilah (Life), where there was Gold (Divine Good), was the river which flowed through Heber, Abraham, the line of the prophets, and through the Lord Jesus. The second river, Gihon, encompassing Ethiopia, is the river

which culminates in the African race, or Ethiopia in America. The third river, Hiddekel, is the Latin race. The Germanic family, inclusive of the Anglo-Saxon, is the river Euphrates.

In a recent article, in one of the Chicago dailies, it is asserted that Dr. Teed has stolen from Victoria Woodhull Martin, bodily, the doctrine that the human body is the Garden of Eden. We wonder if we stole from her the cellular cosmogony? Did she institute THE FLAMING SWORD, and did we steal the idea from her? Did she originate the idea that the cherubim placed at the east of the garden were two male forms, the word cherubim being the masculine dual form of the noun; that Moses and Aaron, Elijah and Elisha, John the Baptist and John the Revelator, were all cherubim, placed at the east (rising) of the Garden as perpetuators of the tree of life? Victoria Woodhull Martin has very much to learn before she can comprehend the first principles of Koreshanity, and many changes to create in public sentiment before she can convince the people of America that they require her for the President of the United States. She may be the woman of destiny, but that destiny will be to utterly fail of the achievement of her ambitions.—K.

SEX-MANIACS.

If I were to assert that good men, who have the welfare of the community at heart, men who are kind fathers and indulgent husbands, men who believe in themselves as pure, upright and good citizens, if I were to say that even such men are thorough believers in and supporters of the theory that it is right and wise to sacrifice the liberty, purity, health and life of young girls and women rather than permit men and boys to suffer in their own persons the results of their own misdeeds, mistakes or crimes, I would be accused of being "morbid" and a "man-hater." But let us see if the above statement is not quite within the facts. Inspector Williams says in the *World* of March 16th:

"Of course there are disorderly houses, but they are more hidden, and less of that vice is flaunted, than in any other city in the world. Such places have existed since the world began and men of observation know that this fact is a safeguard around their homes and daughters. Men of candid judgment, religious men, know, too, that they had ten thousand times rather have their live, robust boys err in this indulgence, than think of them in the places of those unfortunates on the island, whose hands are muffled or tied behind them. This is a desperately practical question with more than a theoretical and sentimental side. It ought to be talked about and better understood among fathers.

"Thank God that vice is so hidden that Dr. Parkhurst has to get detectives to find disorderly houses, and that thousands of wives and daughters do not know even of their existence. Such horrible disclosures as were made before innocent women and girls in Dr. Parkhurst's audience do vastly more harm in arousing their curiosity and polluting their minds than a host of sin that is compelled to hide its head. When I was Captain of the Twenty ninth Precinct, I went with Dr. Talmage on his errand for sensational information for his sermons. I know, from observation and from reports which I was careful to gather, that never in their history were the places he described so thronged by patrons, largely from Brooklyn, or so much money spent there for debauchery as after those sermons."

I assume that Inspector Williams is a good citizen, father, husband and man. I assume that he is sincere and earnest

in his desire and efforts to suppress crime and promote—so far as he is able—the welfare of the community. I assume, in short, that he is in intent and in fact a loyal citizen and a conscientious officer. I have no reason to believe that he is not doing what he conceives is best and right and yet even he is quoted as advocating the sacrifice of purity to impurity, the creating of moral and social lepers in one sex in order that moral and social lepers or the ignorantly vicious of the other sex may escape the results of their own mistakes or vice. It impresses me anew that such teaching, from such authority, is not only the most unfortunate that can be put before a boy, but that it goes further perhaps than anything else can to confirm in men that condition of sex mania which the Inspector says is more desirable should be cultivated by means of regularly recognized brothels for the utter sacrifice and death of young girls than that it should end in the wreck of the sex maniac himself and in his own destruction.

Upon what principle this can be true I fail to see. Why is it better that some girl shall be sacrificed, body, mind and soul; why is it better that she shall be his victim than that he shall be his own? And then again, the problem is not solved when she is sacrificed. He has simply changed the form of his disease and in the change, while it is possible that he has delayed for himself the day of destruction, he has, in the process, corrupted not only his victim but the social conscience, as well. Were this all, perhaps it would be still thought wise to follow the advice of the Inspector—and alas of some physicians—by continuing to sacrifice under the bestial wheel of sex power those who are from first to last prey to the conditions of social and legal environment in which they are allowed no voice.

But this is not all. The seeming “cure” is no cure at all. It is simply a postponement of the awful day for the sex maniac himself and—worse than this, more terrible than this—it is the cause of the continuance of the mania not only in himself but in his children, when he marries some honest girl, by and by, and thus associates with the burnt out dregs of his life, one who would loathe him did she know his true character and his concealed but burning flame of insanely inherited, insanely indulged, bestially developed disease; but he is now—under the shadow of social respectability and church sanction—to perpetuate his unfortunate mania in those who are helpless—the unborn. Heredity is not a slipshod thing. It does not follow one parent and one alone. The children of a father who “sowed his wild oats” by the method prescribed by the Inspector (and also, by social custom) are as truly his victims as is the wreck of humanity who is to be quarantined in some given locality, made a social leper and a physical wreck that he may be neither the one nor the other. But nature is a terrible antagonist. She bides her time and when she strikes she does not forget to strike a harder, wider-reaching, more terrible blow than can be compassed by a single individuality or a single generation. This is the lesson that so far we have absolutely refused to learn. I do not hesitate to take issue with the Inspector, therefore, and say that it is far better for society, far better for the fathers of unfortunate victims of sex mania, far better for the victim himself that he be “on the Island with hands muffled or tied behind him” where death to one will end the misery to all, than that, by applying the remedy which the

Inspector recommends, the result should be, as it is, a future generation of sex maniacs, scrofulous, epileptic or simply constitutionally undermined weaklings.

The boys who are encouraged to sow their “wild oats,” and taught that it is safe to do so, should hear the reports of some of the students of hereditary traits, conditions and developments. There is to-day in an asylum not so far from the City Hall but that its records are easy of access, one victim of this pernicious theory whose history runs thus: “He was a gentleman of good social, financial and mental surroundings. He was a ‘young man about town.’ He possessed (perhaps it was an hereditary trait) more consciousness of the fact that he was a male animal than that he was an intelligent, self-respecting human being who had no moral right to degrade another human being for his gratification, while he assumed to still retain a higher and safer plane than his companions in vice. He was, in brief, no better and no worse than many young fellows who—alas, that they are so taught by men who believe themselves good and honorable—“turn out to be good family men.”

After his system was thoroughly inoculated, physically, mentally, and morally or ethically, with the tone, the condition, the *trend* of the life which the Inspector, and many other good men, insist is unfit for the ears of women, but necessary to the welfare of men and “best” for them; after his life and flesh had this trend and absorption, he married a lovely wife from a good family. All went well. Society smiled (this is history, not fiction) and said that rapid men, when they did marry, made the best husbands after all. It is said such men know better how to fully appreciate purity at home.

Society did not state that there could be no purity in a stream where half of the tributaries are cesspools. But society was satisfied to talk of ‘pure homes’ so long as there was one pure partner to the compact, which resulted in the home. It does not talk of an honest firm if but one of its members is (privately and in his own person) honest, while he accedes to the dishonest practices of his associates. But society was satisfied. A child was born, society was charmed. Four more children came. Society said that this late profligate was doing his duty as a good citizen of the state. He is now about forty-seven years old. He is a “paretic” in an asylum, and, if that were all, then the Inspector’s theory might still stand, because he would say that at least the awful calamity had been staved off all these years while he had built a “pure” home and left to his country others to take his place. The facts are these: His oldest son is an epileptic, the second is a physical caricature of a man, the third is a moral idiot. He has no moral sense at all, while he is mentally bright. He delights in victimizing dogs, cats, or even small children. All things, in fact, which are in his power are his legitimate prey. Then there is a girl. In the phraseology of the doctor she “shows only the general, constitutional signs of her inheritance.”

The youngest son is now less than seven years old; he is such a hopeless sex maniac even now that the parents of other children do not dare allow them to be alone with him for one moment. In speaking of this a doctor said: “He would shame an old Parisian debauchee. The Spartans were not so far wrong after all. They killed all such children as

these before they had the chance to grow up and still further pollute the stream of life." And so our good citizen followed only the usual course prescribed by the Inspector—and by society—and the result is, (leaving out the horrible, necessary sacrifice of a woman—some woman, or number of women,) the result of the plan is this: a house of vice, in a secluded quarter "for greater safety"; a few years of license which he believed to be his legitimate perquisite in the world and "no harm done;" the association with—in the later years of his wasted energies, with his pretense and vice-soaked life and flesh—the life of a pure girl; the legacy to society of five more sex maniacs, (who, being born in wedlock, which, by its present terms, laws and theories, still further develops sex mania in men and thereby implants the disease in each generation to be fought with or yielded to again); a doddering, drivelling wreck of a man in an asylum at the prime of his manhood; a worse than widowed wife with a knowledge in her soul which is an undying serpent as she looks in despair upon the five lives she has given, in her pathetic ignorance and trust. And this is not an unusual record. Of course its details are seldom known outside of the family and physicians. It is legitimate fruit of a tree which society and avarice and ignorance and vice carefully foster. It is the tree, the fruit of which fills our jails, mad-houses, asylums, poor-houses and prisons, year after year, and yet we tend it carefully and keep its root strong and vigorous by exactly the methods recommended by Inspector Williams, viz: It must be systematically continued for the good of "robust boys who might else be on the island with muffled hands. It must be kept in certain quarters, and secret for greater safety to men, and that our wives and daughters may not hear of it."

Not hear of it until when? Not until the years come when the honest physician must tell her, if not the cause, at least the horrible facts, when it is too late for her to prevent the awful crime of giving life to the children of such a husband. We hold it a terrible crime to take life. Is it not far more terrible in such a case to give life? In the one instance the results to the victims are simply the sudden ending of a more or less desirable existence in a more or less comfortable world. In the other case it is assuming to thrust unasked upon helpless children a living death, an inheritance of pollution which must and does develop itself in one or another as the years go by. Which is the greater, more awful responsibility, to give or to take life? The law says the latter. Is it certain that heredity—nature's surest and least heeded voice—does not in many cases say the former?

When society is wiser it will be a bit more like the Spartans. It will say: Far better that they be "on the island" than that they lay their fatal curse upon the world to expand and blight to the third and fourth generation. I believe, it was to be the "sin of the fathers" which was thus to follow the children, was it not? What was that sin? Are not its roots to be found in the very soil advocated as good by Inspector Williams, viz: The ignorance (desirable, he says) of "our wives and daughters," that such things exist; the secret, legalized, regulated slaughter (social, moral, and actually physical) of hundreds and thousands of one sex at the demands and for the gratification of the other?

Are there not sex maniacs in more directions than one?
—Helen H. Gardener.

Woman of the Century.

Woman, didst thou but know thy power,
To claim thy birth-right and thy dower
Thou wouldst o'erleap the gulf that lies
Twixt thee and thine own paradise,
Then turn the soil of liberty,
And reap the harvest yet to be;
Thou wouldst walk forth as one great God
Instead of cowering 'neath the rod.

Walk forth to conquer in thy might
Clothed in thy robes of freedom's light,
Unseal the seals of God's great plan
For woman shall encompass man,
And soon we'll see the rule reversed,
The last ascending to the first.

I see a woman all replete,
The moon hangs low beneath her feet
Clothed in the halo of the sun;
Her royal race has just begun,
Her soul reclaims again its youth,
She wields the sword of nature's truth,
Arisen is her star of hope
And beams upon her horoscope.

She has put off her scarlet dress,
She wears no more her 'brodered vest,
But in her bridal robes she comes
As came the Lord forth from the tomb;
And lo the bridegroom cometh too,
The old is past, behold the new!

Behold her on her milk-white steed,
In her right hand she holds a reed
With which to measure joys to come
Within earth's universal home,
Where dual love is all complete
And lust lies moaning at her feet.

In life's sweet cup she pours a balm
Extracted from the Jewish palm;
The battle's fought, the victory's won,
The bridegroom and the bride are one.
No sins to purge, no scars to heal,
For every woe is turned to weal,
And so the rule has been reversed,
For woman has become the first,
Clothed in her armour of knighted mail.
Nature is just, truth shall prevail!

—M. M. Sisco.

'TIS BETTER TO FORGIVE.

'Tis better to forgive than hate,
To bear than nourish spite;
Since when hath hatred e'er availed
A human wrong to right?
For though injustice sends the blood
Indignant to the face,
Its pardon to the injured brings
No sorrow or disgrace.

Pity the man whose hasty words
Like poisoned arrows burn;
He, too, may have a heart to feel,
And for compassion yearn;
For there is none of humankind
But in his life will need,
Sometime, his neighbor's clemency
For bitter word or deed.

Though hatred follow hard and close
On every cruel wrong,
Forbearance makes the wounded soul
Invincible and strong;
While on an easier bed he lies,
Who from revenge is free—
Who says, my heart forgives the wrong,
As God forgiveth me!

—Selected.

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.

A Graphic Pen Picture.

In a private letter, a friend of the Koreshan cause—or the cause of humanity—writes: "We cannot always live amidst so much sorrow, and under such dark clouds. I can see the dawn approaching; but, before the dawn, I can also see a more terrible cloud—a time of trouble such as never was since there was a nation! Capitalists will oppress until the laboring classes will refuse to work; capitalists will become alarmed, withdraw their money and refuse to invest in uncertainties. Laborers will be thrown out of employment. No manufactories, no new enterprises, no work, mean no money, no bread, wives and children starving. Laborers become desperate; anarchism follows. "Bread or blood" is the watchword. Capitalists in the name of the government order out the militia, and Satan with all his imps is let loose.

Pen cannot picture this dark day of intense trouble and distress. It will indeed be the day of vengeance, a day of wrath, a day of darkness, distress, and anxiety—the devouring of the whole earth with the fire of God's zeal. But beyond this terrible cloud comes the dawn, the time when the Lord's children will be purified, blessed, and brought nigh unto Him by having the dross of error destroyed. Then will come the *new order* of things—the new heavens and new earth wherein dwelleth righteousness, justice and love. May we all be able to pass through the cloud, and view the beautiful sunrise.—P. S. R.

Open Letter To "The Golden Rule," Cincinnati, Ohio.

WHEATON, ILL., MAY 6, 1892. REV. E. P. FOSTER, EDITOR;

My Dear Sir: I am very much interested in your effort to establish a "New Republic" on the primitive Christian basis. I also agree with you and many others in the conclusion that there is no hope of a political reformation. Politics has come to be, as it were, a "stench" in the minds of the masses; every man is doubted, and often rudely criticised, who attempts anything further in this line of reform. The reformer may be sincere and honest in his efforts, working "without money and without price," spending long hours of study in search of the best logic and proof for the cause he so earnestly loves, yet he is doubted. I know this from experience.

There is then only one thing for an honest reformer to do, and that is to get out of politics and begin to work where his efforts will not be doubted and wasted, on a plane where brotherhood relations of man can be honestly considered and advanced. But this takes us into the unpopular arena of Christian Socialism, and but few have the moral courage to "right-about-face" and leave old comrades for this unpopular doctrine: most reformers have a goodly share of courage in the line of militant conditions, but are not these militant conditions nothing but a waste of energy and strength—not the conditions that are to build the New Republic or Kingdom of Righteousness? We can agree as to the answer to this question; we believe in an era of "peace and good-will" toward all men, even our enemies. I believe in "God's Kingdom in earth as it is in heaven;" not in a mythical, away-off kingdom, unknown and unknowable. I also believe that "He, the Spirit of Truth," is to come again upon earth as a leader, as a Divine Messenger, and as a "FLAMING SWORD" to inaugurate this era of Peace and to build this "New Republic." It is certainly very foolish to try to build without an architect or leader that holds the plumb-line, the square, compass, and the other tools necessary to secure a sure foundation. Have you such an architect or leader for your proposed New Republic? Are you the master-mind, the leader, that can make all the builders of one mind? This oneness of mind that came from and of the man Jesus is what has given us all the Christianity that we now have. There has been a "falling away" from that "oneness" but it is to come again, we trust, and from another master-mind, man, or leader that embodies or involves Truth in a personality, as did the man Jesus. Truth is Eternal, but its manifestations and embodiments are ever changing.

I am with you for the "New Republic" or Kingdom of Righteousness, but desire to follow a master-mind or builder who embodies Truth. As it was not the present church organizations that gave us the foundation principles of this nation or set free the slaves, so also it will not be the churches of the present day that will give us this master-mind and builder of God's Kingdom in earth. When he has come, the church will be the most bitter in denouncing him as did the Jewish church Jesus when he came. I believe in Osiris (Cyrus) of nature, masonry, and history, the master-mind and builder of the ancients, and also that his personal manifestation is again with us in the person of our Koresh. We are not surprised that ideas of a New Republic begin to be manifest in so many different persons and organizations. These ideas have come to stay and the "New Republic" is to be built, but not until this Koresh has been taken away, made into the "Spirit of Truth" for the purpose of vivifying, giving life, impetus, and a oneness of mind, as a FLAMING SWORD of masonry and the Bible, that guards the entrance to Paradise or the New Republic.

Yours Fraternally,
A. S. LANDON.

They Make Their Living That Way.

It is a difficult trick to reconcile the gospel of Jesus Christ with the pagan-made theory of "every man for himself," but there are a great many ministers in this country equal to the task.—*Omaha Tocsin.*

WAGES AND PRICES.

We are from time to time treated by the great dailies to cheap dissertations on the growing purchasing power of "the people's dollar," observes the New York *People*. Wages, we are told, have largely increased in the present generation, and prices have fallen considerably. There is more moonshine than substance in this assertion; but the people are fond of moonshine, and when they "see it in the sun" they believe "it is so." Taking the average of all industries, it is safe to say that improved machinery has increased fourfold, at least, the productive and distributive power of labor within the last thirty years. Some will, rightly perhaps, consider this a ridiculously low estimate; but the results obtained by taking it as a basis of calculation are quite startling, and any higher figure that may be justified by a better knowledge of facts than we now possess, will simply emphasize our conclusions. Upon this basis, in order to give labor the same share of its product as it received in 1860, money wages should have increased fourfold if prices had remained the same; or prices should be one quarter of what they were if wages had remained the same; or wages should have doubled if prices had fallen one half, and so on. What are the facts? Of the total expenses of a workman's family, according to the best statisticians, food constitutes about sixty per cent, clothing ten per cent, fuel five per cent, rent twenty per cent, while miscellaneous items (including doctor's bill, medicine, insurance or union dues, "amusements," etc.) absorb the remaining five per cent.

Let us, then, first consider *food*, which constitutes three fifths of the workman's expenditures under ordinary circumstances. (The prices for 1860 are taken from the reports of the Massachusetts Labor Bureau and have long been received as correct. The prices of this year are those ruling in the cheapest retail stores of New York City, and any purchaser can verify them.) Flour is one of the staples in the production of which the greatest economy has been realized by machinery. As much wheat is raised by four hundred men on the great wheat farms of Dakota as by five thousand French peasants with the implements of thirty years ago. The country grist-mills have nearly all disappeared and less labor is now employed by the few vast establishments that have taken their places than was required by all the former mills taken together, although the production has trebled. As to the means of transportation everybody knows the extent to which they have been multiplied and improved. The price of flour was \$7.61 a barrel in 1860; it was \$8.63 in 1878; \$8 in 1882, and, owing solely to the abundant wheat crop of last year, it is now \$5.50. Granulated sugar cost ten cents a pound in 1860. Owing chiefly to its adulteration by the profuse admixture of glucose, which has a much less saccharine quality than the cane sugar of 1860, its price has been reduced to five and one third cents. Before the recent removal of the customs duty on low grades, the price of this adulterated sugar was higher than that of cane sugar in 1860. Rio coffee, roasted, cost twenty three cents a pound in that year; the same grade costs now twenty five cents. Oolong tea, of the quality that cost fifty five cents a pound in ante-war days, costs now sixty cents. There is no tariff on tea and coffee. In the meantime rice has increased from seven and a half to eight cents; beans have risen

from eight to ten cents; other groceries generally show an advance of price as compared with thirty two years ago. Butter of the quality that sold at twenty two cents in 1860, commands now twenty eight cents, while the quart of milk, for which we now pay eight cents, was then worth five cents. Meat shows a marked advance. We have previously observed in these columns that the supply of meat, per capita, was now less than in 1860 and less even than in 1850. Without again giving the reason for such a state of affairs in a country where sufficient meat could be raised to feed the whole world on the present basis of consumption, we shall state that the general increase in the price of meat as compared with 1860 is at least ten per cent.

As to *Clothing*.—In spite of the great reduction in the price of cotton goods, clothing, upon the whole, is much dearer than in 1860. In wollens, owing to the present practice of adulteration for the sake of bogus cheapness at the cost of durability, the grades used then and now can hardly be compared. Boots are eighteen per cent dearer, regardless of the enormous progress made in the machinery of manufacture.

As to *Fuel*.—Coal, that sold for \$6.40 per ton in 1860, can now be bought at \$5.50 by those who have room enough to store it. But the vast majority of workmen—a much larger proportion of them than thirty two years ago—live in crowded quarters and must buy their coal by the pail or the bushel at the rate of from \$12 to \$30 per ton. Wood has advanced in price fully twenty per cent. Lastly *rents* have advanced not less than twenty five per cent anywhere, and in many cities more than thirty per cent.

Now as to *Wages*. According to a detailed statement in the report of the Massachusetts Labor Bureau for 1879, the returns for 63,575 employes in a large number of occupations showed that "average weekly wages, on a gold basis, were twenty four and fourtenths per cent higher, and average prices fourteen and a half per cent higher, in 1878 than in 1860." This showed an improvement of about 10 per cent in the economic condition of labor. In the report for 1884, obviously prepared with some consideration for the requirements of protectionist orators in the Presidential campaign of that year, the average money wages showed a small advance and were said to have been twenty eight per cent higher in 1883 than in 1860; but a further advance had also taken place in the prices of groceries and provisions, and the condition of labor was substantially the same as in 1878. Since that time the rate of wages has been subjected to important reductions in many leading industries, such as coal-mining, iron and steel, textile fabrics, railroad transportation, etc., which employ armies of men, while the reserve army in enforced idleness has grown larger, employment less steady and actual earnings smaller in those industries than at any previous time. True, in some occupations, such as the building trades, the bakers, the cigar makers, and generally those trades in which the concentration of capital has not yet reached that point where organized labor can no longer enforce its demands, the wage workers have been able to maintain their position and to even improve it, especially in the matter of a reduction of the hours of labor. But, taken as a whole throughout the country, the working class has certainly fallen below the standard of comfort of 1860, except in so far as the shorter work-day might

justly be considered an important improvement if the advantage derived therefrom was not somewhat neutralized by the greater intensity of labor during the hours of toil.

To sum up. Fine fabrics, elegant furniture, all articles of luxury consumed by the wealthy class, have considerably fallen in price. So have the materials used in the production of new capital. The price of steel rails, for instance, decreased from \$150 in 1867 to \$30 in 1892, and would be still lower were it not for the ability of Carnegie and his Trust to hold it up; while other metals, machinery, building materials, etc., have likewise suffered important reductions. On the other hand, the average price of the necessities consumed by the masses is higher than in 1860, to an extent which nearly balances the higher wages of those who have steady employment. As to those who are more or less unemployed, they have no fixed standard of living by which a comparison of their condition may be made with that of their predecessors in misery.

Preachers Must "Prostitute Their Brains."

The *Journal of the Knights of Labor* in speaking further concerning the Parkhurst crusade has this to say:

The action of the Rev. Dr. Parkhurst of New York in constituting himself a detective, and visiting houses of ill-fame in order to obtain evidence on which to demand their suppression, is being widely criticised. There are many who denounce his course as altogether inconsistent with morality and the profession to which he belongs, while in other quarters he is commended for his zeal and boldness. The *Voice* puts the whole case in a nutshell when it says that "if Dr. Parkhurst was not justified, it will be difficult to justify the detective service. * * * He has, so far as the rules of morality are concerned, just as much right as any professional detective to do what he did. The rules of morality are the same for detectives as for preachers." This is sound logic so far as the personal question is concerned. But the regrettable and hopeless part of the whole business is that in all the wordy discussion that has been stirred up by this crusade, hardly any of the participants seem to grasp the real question at issue—the possibility of doing anything to "stamp out" vice—while present social conditions continue.

We are treated to long-winded sermons and moral disquisitions on the iniquity of great cities and the need of moral reform or greater police vigilance, or to vigorous denunciations of the conduct of Dr. Parkhurst in acting as he did, but no one seems to understand that prostitution is an inevitable consequence of the competitive system. It is utter folly to talk of crushing out vice and suppressing dens of iniquity so long as there are in all our large cities tens of thousands of women compelled to work for less than subsistence wages, or unable to find employment on any terms. The breaking up of particular establishments which have become notorious or a nuisance to the neighborhood effects no good purpose. This has been done in every large city again and again, the only result being that the evil reappears in some fresh shape. Reformers like Dr. Parkhurst accomplish no good, simply because, like quack doctors, they are ignorant of the causes of the disease they rashly undertake to treat, and merely deal with its external symptoms. If the doctor

really wishes to suppress or lessen prostitution he should use his talents to overthrow monopoly, and to enlighten the public as to the cause and cure of poverty—the parent of all social evil. This sort of work would not be as acceptable to his congregation and might cost him his position; but were he the true, courageous, single-hearted reformer that he claims to be, such considerations would not deter him.

If the shallow talkers and writers who are giving vent to so much irrelevant nonsense about the Parkhurst crusade, would but stop to consider the causes that drive thousands of poor girls yearly to lives of shame—but there is no use completing the sentence. In that case the capitalistic press would not publish their productions. They must prostitute their brains as the others do their bodies.

ARE WE BETTER OFF?

I have listened to many ingenious persons who say we are better off now than ever we were before. I do not know how well off we were before, but I know positively that many very deserving persons of my acquaintance have great difficulty in living under these improved circumstances; also, that my desk is full of begging letters, eloquently written either by distressed or dishonest people, and that we cannot be called, as a nation, well off while so many of us are living either in honest or in villainous beggary. For my own part, I will put up with this state of things passively not an hour longer. I am not an unselfish person, not an evangelical one; I have no particular pleasure in doing good, neither do I dislike doing it so much as to expect to be rewarded for it in another world. But I simply cannot paint, nor read, nor look at minerals, nor do anything else I like, and the very light of the morning sky has become hateful to me, because of the misery that I know of, and see signs of where I know it not, which no imagination can interpret too bitterly.—*John Ruskin*.

Queer Sign of Advance.

The *Commercial Bulletin*, official organ of the New York Produce Exchange, is usually well-informed but unusually stupid, says the *New York People*. In commenting on the returns of farm production in the United Kingdom for last year, which show for England alone a decrease of over six hundred thousand acres in the area under cultivation as compared with the preceding year, this "esteemed contemporary" denies that British agriculture is declining. In the face of this terrific decrease, and of the further well-known fact that the agricultural population of Great Britain is steadily diminishing, the editor of that paper would have us believe that "the comparatively insignificant increase of the area devoted to orchard products and such root crops as potatoes, instead of implying a decline means a distinct advance in agriculture;" in other words, that "the British farmers find it more profitable to cultivate their land intensively than extensively." They are, he says, "adapting themselves to the new condition of things." There can be no doubt as to the truth of the last statement. But the new condition of things is such in England that the British farmers must abandon agriculture in their own country and emigrate; and it is such where they emigrate that they must become wage-laborers.

The May ARENA Contains:

Frontispiece.....FRANCES E. WILLARD.
 EMIL BLUM, PH. D.....Austria of To-day.
 REV. MINOT J. SAVAGE... ..Psychical Research. More Remarkable Cases.
 SAMUEL LELAND POWERS } . } The Use of Public Ways by
 SOLOMON SCHINDLER } . } Private Corporations. (A Discussion.)
 PROF. JAMES T. BIXBY, PH. D..Zoroaster and Persian Dualism.
 FRANCES E. WILLARD.....Woman's Cause is Man's.
 EVA McDONALD-VALESH.....The Strength and Weakness of the People's Movement.
 HENRY A. HARTT, M. D.....Alcohol and its Relation to the Bible.
 WM. D. McCrackan, A. M....A Riot in Rome.
 ELLA WHEELER WILCOX.....Reform. (A Poem.)
 HAMLIN GARLAND.....A Spoil of Office. Part V.
 THE EDITOR.....The Broadening Horizon of Civilization.

Thirty Thousand Workmen Idle in the World's Fair City.

There was a good deal of comment on the prosperity of Chicago in spite of a mortgage indebtedness greater than calamity-howling Kansas. But some folks are "singing mighty small" since it has been announced that thirty thousand workmen are idle in Chicago, notwithstanding the World's Fair boom.—*Chicago Express*.

A Million Pairs of Hands Idle.

There are a million pairs of idle hands in the United States to-day. Imagine, if you can, the enormous wealth which these hands could create, even in a single year, if they were employed. Yet our modern statesmen think it is wisdom to keep them idle! At least they have not the sense to set them at work.—*Chicago Sentinel*.

Beauty of the National Banking System.

On the first of March the people of Denver were paying her national banks interest on \$15,587,933, which at ten per cent means over a million and a half annually, or about \$60 a year for each head of a family in the city. Add to this about twice as much for real estate loans, and you have a pretty good picture of the condition in every locality in the United States. The banks hold only three and a third millions in money against a liability of \$28,097,807. Beautiful system, this national bank scheme!—*Industrial Union*.

Discreditable Boasting.

We Jews are lusty blood. We are the strong of the earth. We serve you, but you must minister to us. Sensual? We have truly excellent appetites. And why not? Heroical, too! Soldiers, poets, musicians; the Gentile's masters in mental arithmetic—keenest of weapons; surpassing him in common sense and capacity for brotherhood. Aye, and charity; or what stores of vengeance should we not have nourished! Already we have the money bags. Soon we shall hold the chief offices. And when the popular election is as unimpeded as the coursing of the blood in a healthy body, the Jew shall be foremost and topmost, for he is preeminently by comparison the brain of the latter-day communities.—*American Israelite*.

The Fate of Despots.

According to a German statistician, the world has had two thousand five hundred and fifty kings or emperors, who have reigned over seventy four peoples. Of these, three hundred were overthrown, sixty four were forced to abdicate, twenty eight committed suicide, twenty three became mad or

imbecile, one hundred were killed in battle, one hundred and twenty three were captured by the enemy, twenty five were tortured to death, one hundred and thirty four were assassinated, and one hundred and eight were executed.—*Agnostic Journal*.

A Coal Lie.

The total production of coal in Great Britain last year was over one hundred and eighty five million tons. It was by far the largest annual output on record, and the statement of the British inspectors of mines, that the trade of Scotland in that year "was exceptionally prosperous as a whole, in spite of the falling-off in the production of pig-iron and steel," bears testimony to the falsity of the recent pretense that a reduction of the miners' wages was necessary to the maintenance of British industry.—*The People*.

His Search Rewarded.

Mr. Simpson.—"Rastus, do you ever read the Bible?" 'Rastus.—"Yes, sah; I done read it cler froo to fin' out wedder it tol' of de cullud gem'men." Mr. Simpson.—"Indeed! Well, did you find an instance?" 'Rastus.—"Yes, sah; I done dis-kivver w'ere it tell ob Ebon Ezer."—*Kate Field's Washington*.

"Perfessor of Political Science."

Ward Leader. "Billy, there's a new family moved into your precinct. Better see the man. We need every vote, and maybe he's one of our sort."

Heeler. "Naw. He'll never vote for nobody."

"Why not?"

"'Cause he's perfessor of political science in a college. Them ducks never knows when it's election day."—*Chicago Times*.

AMERICANA.

Whenever a Government grows
 To be wealthy, corrupt, and paternal,
 It uses its ears and its nose
 With freshness exceedingly vernal;
 Then new institutions arise,
 Beyond its creator's intention,
 That make of our meddlers and spies
 Societies for the prevention—

Societies though they are named,
 They are deputy Governments, rather,
 And widely they come to be famed
 For bother and bluster and blather.
 Their powers they blindly abuse,
 Because they are mainly despotic,
 And often the methods they use
 Are, sad to relate, idiotic.

No doubt there is good they may do,
 If fairly and wisely conducted,
 And courses of crime, it is true,
 Have sometimes been duly obstructed;
 But all their prevention is vain,
 If won by oppressive abuses,
 And small is morality's gain
 If freedom its better part loses.

When the people are governed too much,
 And suffer too much interference
 Of Government side shows, and such,
 Some day they will order a clearance;
 Then some institutions, unless
 They are managed with better intention,
 Will learn what it is to suppress
 Societies for the Prevention—

—N. Y. Sun.

SHARP CUTS.

This is the big day of small statesmen.—*Chicago Express*.

Saloon keepers are friends to labor only so far as they can exchange liquid refreshments for the products of labor.—*Herald*.

Great men owe their fame to the littleness of the rest of the world. Fame is only a result of comparison, after all.—*Texas Siftings*.

Fifty years from now John Sherman will be held in greater detestation by Americans than is Benedict Arnold to-day.—*Western Advocate*.

Pardridge, the grain gambler, made \$500,000 the other day on the Chicago Board of Trade, and he is still at large. Here in Cincinnati it is a daily occurrence to send people to jail for stealing less than \$5.—*Cincinnati Herald*.

The United States Senate incontinently kills every measure for the financial relief of the people that comes before it. Well, the hardening of Pharaoh's heart was the prelude to the escape of the Israelites from bondage.—*Journal of the Knights of Labor*.

Poor men have grown tired of going to church and seeing rich men worship Him who had not where to lay his head; and listening to a cut and dried gospel, whose only genuine ring was that which came from the rattle of gold and silver in the contribution box.—*Chicago Sentinel*.

The long neglected problem—the problem of life—is at last forging itself to the front. The great masses—the common people—are beginning to interest themselves in the question that concerns them most; that is, the equitable distribution of wealth which their labor creates.—*Sedalia Truth*.

The grain gamblers, the land sharks, the railroad sharks, the trust sharks, all the sharks that pirate off from the productive classes, are in the old parties, and are well satisfied with their policy. What business has a farmer, mechanic, or laborer, voting for a party whose policy satisfies the robbers of labor?—*Cincinnati Herald*.

Of one hundred and six thousand persons employed in the factories of Poland, only four thousand are minors. If the degree of barbarism in any country were determined by the proportion of children sacrificed to the avarice of factory lords, the United States would rank below Russian Poland in the list of civilized nations.—*The People*.

To get a realizing sense of the hopelessness of any important reform in this direction from Dr. Parkhurst's work, while the present social conditions are retained, it is enough to reflect that if he should succeed in absolutely suppressing prostitution in New York City for one week, twenty thousand women would be reduced to the verge of starvation.—*New Nation*.

Trusts, monopolies, flunkyism, British syndicates, sweating shops, police brutality, political heelers, corruption, landlordism and other public nuisances are decidedly "American" institutions, and it is utterly "un-American" and seditious to demand their abolition; at least so say some people in this country. But these nuisances will be abolished, nevertheless, as soon as we shall succeed in convincing the majority of the American people that they are nuisances.—*Journal of the Knights of Labor*.

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* * *

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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 iype 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.—K.

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The Society Arch Triumphant and the Woman's Mission will not meet in future at Nos. 2 & 4 College Place, the Koreshan Unity having removed from that locality to Beth - Ophrah, Washington Heights, and, to Sunlight Flats, Normal Park. Arrangements are not yet completed for the future meetings of these bodies. When a place of assembly is fixed the same will be announced in THE FLAMING SWORD.