

# 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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## See These Poor Heathen Rage!

"We are a law abiding people at Normal Park." "E. S. Metcalf, chairman of the *citizens' committee*," (roughs from every part of Chicago) "appointed by the meeting of Wednesday night, said, yesterday, that the Normal Park people had promised to drive Teed out, and he vouched for the performance of the obligation." Law abiding, very! P. Saunders, manager of the Anglo-American Packing Co., another member of the committee, said that "the committee would call upon Teed and his followers, and request them to vacate the Sunlight Flats and move out of the neighborhood. \* \* \* If he does not, I am not prepared to say what will be our next move."

The above is what one of the Chicago dailies says of it. It may be as reported. If so—and the Wednesday night meeting may determine the animus of the "law abiding citizens" of that place—then we would like a glimpse of the Normal Park people who are not "law abiding." There was never a more disgraceful lot of men in an audience of its numbers. Language was employed, so vulgar and obscene that even the daily papers of Chicago dare not repeat it. The meeting was an aggregation of men saturated with fusel-oil and nicotine; men whose sexual abuses of wives had driven them (the wives) to the desperation of declaring that they should maintain the integrity of the functions of life solely for the offices for which they were created. "We will not," say these wives, "lend our bodies longer to sensual indulgence." Woman was not intended, in her appointment as a helpmeet for man, to prostitute herself even under the marital guise, to sensual abuse. The law of reproduction demands that, beyond co-habitation for the development of offspring, males and females have no right to desecrate their vital energies. The constantly augmenting number of incurable diseases afflicting the human race, is the product of the waste of human energy through excessive sensual indulgence, and there is no power in earth, save that of woman, moved by the spirit of righteousness, that can stay the debauchery and corruption forced upon the womanhood and motherhood of the world by the ignoble beasts, with animal passions stimulated with rum, beer, tobacco, and lechery, degraded an hundred-fold below the level of the common animal.

The enemies of KORESH are driven to such desperate efforts that they have even gone so far as to deny that Cyrus, or KORESH (the name in Hebrew), is the Christian name of the Founder of Koreshanity. Why object so strenuously to the name Cyrus? Is it because they have read the twenty-eighth verse of the forty-fourth chapter of Isaiah: "Who saith of Cyrus, he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid;" or the first verse of the forty-fifth chapter of Isaiah: "Thus saith the Lord to his Messiah," (we have used the Hebrew term,) "to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know I the Lord, which call thee by thy name, am the God of Israel"? It looks as if the enemy feared this name in connection with this prophecy of Isaiah; but do the poor



weaklings imagine, for one moment, that they can sustain this, with a thousand other lies, in court, in the face of parent, uncles, brothers, sisters and son, who will appear to refute the base calumnies?

The enemies of KORESH must be driven to desperation when they will trump up these attenuated subterfuges to bias the public.

For twenty-one years KORESH has tried to induce the public to examine his philosophy; for to examine it is to accept it. For twenty-one years it has been regarded by the general public as unworthy of consideration. For the last few months the Koreshan System has received, gratuitously, what could not be purchased for money, and now it would appear that at least public curiosity will be sufficiently awakened to give attention, without invitation, to that which we have struggled so hard to bring to general public notice. We care not for the false charges of arch conspirators. The Koreshan philosophy has received its impetus, and the ball will not cease to roll, whatsoever may befall the "faithful martyr," Antipas. "Blessed are ye when" (mad) "men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my name's sake; rejoice and be exceeding glad, for great is your reward in heaven."

No system of religion ever did thrive without persecution, and the more bitter the persecution the greater the progress. We know of no better place than Chicago to open the fight. A million people, at least, may hear the first thunders of Sinai, as the Eternal law of God goes forth: "Thou shalt not commit adultery." "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." If Koresh has thrust his FLAMING SWORD against this idol of the human heart, to hurl it from the temple of God, the devil and his imps will gather, and this will be the first charge against him.

Let Hades spue her vomit, and let rage the bottomless pit! Koresh will ride triumphant over all his enemies; the law of the Eternal will find lodgment in the human soul, and the prayer will be fulfilled: "Thy kingdom come; thy will be done in earth as it is in heaven."—K.

### The Koreshan Theology is About to Come to Trial, and the World, Through It, to Judgment.

It begins to look as if Koreshanity was of some consequence after all. Koresh has made the prediction that the system of science and philosophy promulgated through the propaganda of the Koreshan Unity would inaugurate the revolution, that, through the martyrdom and theocrasis of its Founder, would sweep from the face of the earth the old church and state; they having waxed old, as a garment gone to corruption. Koresh is compelled to take his case before Cæsar's tribunal, for, like one of old, he will appeal to Cæsar.

The Head of the Christian system sealed the inception of Christianity with the blood of martyrdom as the price of the revolution he brought to the world. The occasion of the animosity of His enemies, ending in his crucifixion, was his unmerciful denunciation of the ecclesiastical and social evils of his day, and the men who committed them. The hub,

around which His revolution swung, was the two tables of the covenant, ushered through Moses from the thunderings of Sinai. The church of that day had made the law of God of none effect. The traditions of men—through interpretations of the law, to suit the inclinations of the avaricious and sensual—had set at naught the law of Moses which Christ the Lord came to justify through his obedience. Jesus did not abrogate the law, but made it honorable by keeping the commandments. He corroborated his example by the precept given to the young man when he was asked: "Good Master, what good thing shall I do that I may inherit eternal life?" With no ambiguity the declaration, "Keep the commandments," has been handed down, generation after generation. The teachings of Jesus are as ineffectual to-day, now that the end has come, as were the teachings of Moses and the prophets at the inauguration of the Christian church.

Will the ushering in of Koreshanity also be sealed with the blood of a martyr's fate? John saw things which were to come to pass; events to occur subsequent to his day and time, and among the things seen is the event expressed in the following language: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days" (prophetic future) "wherein Antipas was my faithful martyr, who was" (will be) "slain among you, where Satan dwelleth." In the above John predicted a coming martyrdom. Let us wait and behold the sacred head upon which that martyrdom falls, by its confirmation.

The animus of the persecutions of Koreshans is not in the desire to bring Koresh to justice through orderly methods, but rather to create, through excitement and sensation, an adverse sentiment that will sustain and justify the rabble in the commission of any violence. The man who has stood at the head of the opposition in Normal Park has proposed to withdraw all legal proceedings if Dr. Teed will take his community and run. The Koreshan Unity has purchased the Sunlight Flats, and as much more ground as the Flats now occupy. According to a practical and comparative test, side by side, of Koreshans and the original citizens of the place, the former have shown themselves to be the most orderly and law abiding. We do not know of any law that can prevent Koreshans from being celibates, or that can deprive them of occupying their own property so long as they obey the city ordinances and keep the laws of the county, state, and government. Koresh is entirely innocent of the trumped up and absurd charge that his enemies hope to gain converts by. The man who constitutes the mudsill of the prosecution is a conical-apexed, mildewed sepulchre that whitewash makes no impression upon, and he will wake up some morning to learn that he has overreached himself.

Koreshanity has come to stay! It has force enough, through its *sword of flame*, to bring to the issue the *dies irae*. The vengeance of Almighty God culminates; the end has come, and Koreshanity is evolved, thanks to the drunken rabble which has been instrumental in giving us gratuitous advertising, and bringing us into notice.—K.

What doth it profit a man to pray for the kingdom of Christ to come, and then vote for the reign of wrong to remain?—*Omaha Tocsin*.



### The Normal Park Mask-Queer-aid.

The Clan-na-Gael and the Cronin murder are subjects still fresh in the mind of the community. A committee, nameless and secret, of one hundred men, a sort of a barbarian *vigilante*, to concoct schemes beyond and outside of the pale of legal procedure, gives a significance and importance to the operations of the modern Cyrus, already denominated Cyrus I. by the Chicago press, hardly in keeping with the hitherto persistent effort of the newspaper world in general, and of Chicago in particular, to depreciate the power now shown to exist in the Koreshan Unity and in its scientific and religious moment. Koreshanity is a kingdom come to the birth. Kingdoms, like vidual offspring, are born. It has been predicted that a nation should be born in a day, not of twenty-four hours but at the culmination of the Christian era, when church and state would have become so corrupted as to remain only the mausoleum of primitive grace and purity. The degradation of human governments is climaxed; the old earth has lost its stability, and that which was instituted for the protection and happiness of its populace has become the iron heel of oppression. The old heavens are passing away with the mutterings of Thun, and, as a fabric of the past, threadbare and moth-eaten, have become a useless and parasitic appendage, and an obstruction to correct theological and scientific progress.

The old church and state (the old heaven and old earth) shall pass away, and in America, where there is boasted liberty and toleration of religious, social and scientific conviction and expression, and where, instead, plutocratic domination and religious bigotry abound—more subtle and determined than in the medieval ages—the voice of the people shall become the voice of God. Koreshanity is the coming kingdom, and we hail with the greatest delight the prominence that the press of the country and the cormorants and vultures of prostituted law are giving to our theology, founded as it is upon the inexpugnability of the scientific of Deity. We are building an enduring temple, the foundation of which is the law and the prophets, and the superstructure, the immortality which shall be the resurrection to life.

We wish the secret committee were one thousand instead of one hundred, if numbers can add to the force of the power with which our enemies seem compelled to confront us. Language is inadequate for us to express our detestation of the mockery—called, in this day, the religion of Jesus Christ—and our abomination of the sensuality and universal corruption into which the degradation of our common manhood and womanhood has precipitated the truth and life of our Lord, the corner-stone of original Christianity. If the machinations and falsifications of infuriated passion can consummate the martyrdom of the founder of a new religion, may Satan haste the day of exasperation. The new kingdom cannot be born except through the immolation of its progenitor.—K.

### Doesn't see the Beam.

The "Sabbath reformer" is a man who agitates for laws placing restrictions upon other people; never upon himself.  
—*American Sentinel*.

### Waverly Hall Socialists, the First Defenders of Human Rights in Chicago and the Country.

The first note of sympathy or encouragement which has come to Dr. Teed, was sounded yesterday by the Socialists. In an emphatic manner, and with a ringing unanimous vote, they declared that he was all right, and had as much right to live and preach his peculiar doctrine as had the Christ, whom the Jews crucified. Press and public were condemned "for persecuting the new Messiah."

John B. Adams led the Socialists in this action. In a loud and excited tone of voice, and with frequent gesticulation, he read the following preamble and resolution, which were greeted with cheers from the one hundred men and women present:

"Before the courts have had any opportunity to act in Teed's case, and before he has had any opportunity to defend himself, a wild howl against him is heard on every side. Indignation meetings are held at Normal Park; he is strongly denounced; he is called upon to leave the village immediately; and threats are made to tar and feather him and his followers, and burn down the house in which the little community dwells. During all this time the behavior of Teed and his colony has been, as far as ascertained, above reproach, at least when compared with the conduct of their assailants and the Chicago press.

Socialists believe that if Dr. Teed has violated any law he should be dealt with according to law and should not be persecuted. In the meantime, as this is supposed to be a free country, Dr. Teed has a right to believe any doctrine he pleases, so long as his liberty does not interfere with the liberty of any other person.

*Resolved.* That this meeting strongly condemns the action of the Chicago press and the public in this affair. It is a disgrace to the city as a civilized community, and one that is professedly so strongly opposed to anarchy.

Mrs. Woodman, in denouncing the action of the people of Normal Park in trying to drive Teed from their midst, quoted from an interview in which Special Assessment Attorney, E. S. Metcalf, expressed the opinion that if the law could not drive Teed out, there was a law of energy which might be applied. "The newspapers," said Mrs. Woodman, "applaud Mr. Metcalf for this sentiment. But suppose it had been a few laboring men that openly proclaimed a desire to use some such 'law of energy,' what would the papers say then? And how quickly police protection would be granted."—*The Chicago Tribune*.

One of our shoddy aristocratic journals, which probably believes in human rights for its friends or those whose views and purposes its infantile comprehension enables it to appreciate, imagines that Dr. Teed will hardly feel complimented with the efforts of Waverly Hall Socialists to put themselves squarely on the record in favor of the rights of all men who violate no law. The same God-defying, humanity-wrecking journals that present almost an unbroken front in favor of denying us, by mob violence, (unheard and without any chance to defend ourselves) every right for which our fathers fought and suffered—constantly sneer at and misrepresent these honest workmen, the Waverly Hall Socialists, holding them up to ridicule, as professional agitators, seeking to live without



work. Thus did the lying reporter in last Monday's *Inter Ocean*, in his slur upon Mr. Heaver, who has a distinct record as one of the most hard-working men in Chicago. When the *Tribune* admits, as it distinctly does in the above slip, that Waverly Hall's is the first, and up to the present, the only utterance in favor of common justice to a man unconvicted of crime, and against whom and his friends the accusations are so contradictory and often so absurd and unlikely that, were these charges made against any one they had not, without hearing, determined to destroy, instead of repeating them in a manner to give them sanction as true, they would not even notice them. It, in effect, arraigns as guilty of the most damnable injustice, the whole newspaper press of this city and largely of the country; all the professedly Christian and religious organizations, and the men who speak for them; all political, social, professional bodies, and those who represent them; in fact, all things of the old church and the old state, which are now evidently to all thinking persons passing away.

That such condemnation, not, however, so understood by the *Tribune*, will be the millstone about the neck that will drag down to nether damnation all things of the old heavens and old earth—old church and old state—we sincerely believe. If the offering a cup of cold water only in the name of a disciple could not fail of its reward, so will not the utterance of brave words of truth and soberness at this time, when "Truth is fallen in the streets and equity cannot enter."

Waverly Hall socialists have not arrived at a comprehension of, and have not adopted, Koreshan views, but they do understand and dare maintain that all men, innocent of crime, have a right to "Life, liberty, and the pursuit of happiness" in their own way, and according to their own views, and that no man or combination of men has any "right to molest them or make them afraid."—*O. F. L.*

#### Normal Park Beside Itself.

Such must be the verdict of every sane and impartial mind that considers the meeting in Thornton Hall last Thursday night, ostensibly gathered to hear the report of the committee of citizens appointed to interview Dr. Teed as to his views and purposes in purchasing the Sunlight Flats in that classic suburb, and removing a division of his people thither, but really, as the result proved, to incite and organize a mob to do personal violence to Dr. Teed, and break up and drive out his peaceable, orderly, and law abiding community. We understand well that it was an effort of the money power and man's lust, moved by the devils that back and support them both. This demoniac power sees in humanity the rising tide of liberty and purity that will ere long sweep it back into its native hell whose barriers it has for the present overleaped; knowing that its time is short, it has come down with exceeding great wrath to check and, if possible, destroy the power and, if need be, the lives, of those who are imperiling its long and cruel reign over a prostrate and bleeding humanity. Their rage and mightiest efforts will be in vain, since we well know that this is the great movement, the church of the new dispensation, the New Jerusalem which is of Jesus' own planting, "and the gates of hell shall not prevail against it." We understand well that the time hastens when there must be, for sinful humanity, another great

and costly sacrifice, and we are not at all ignorant of its method, its perpetrators and its precious victim; but until the fullness of its time, the hell-hounds who are on his track will expend their efforts in vain. In the name of Christian morality, for which, with their mouths, this respectable mob of Normal Park citizens—gotten up by those organs of mammon and every immorality that has money in it, the Chicago newspapers—expressed urgent solicitude lest it be violated by the victims of their causeless and insensate rage—the Koreshans—the cheek of modesty was by them made to blush with very shame by the most foul, filthy and immoral, not to say murderous utterances. To suppose that men practice morality who can thus make a horrible jest of it, and who openly justify and incite to the destruction of property and life is to outrage all common sense.

It may be that our condemnation of Normal Park citizens is too sweeping. We sincerely and heartily hope that it is, and if in the end we find it so, no one will be more rejoiced to record the fact than we. As the case now stands, the meeting of Wednesday night must fairly be held to voice the sentiments of that fair suburb of our great and noble city. If there be a greater and mightier portion of that community who do not approve of mob violence, and who are willing to grant other law abiding citizens the same rights which they claim for themselves, that fact cannot be known until they make it known in some decided and effective way; until that time they cannot escape the reputation which the unrebuked advocacy of mob violence of last Wednesday night has brought upon them. As all history shows, only error and falsehood resort to mob violence. In the end, that Scripture always comes true which declares that he who taketh the sword of violence shall perish by it. Not only have the good citizens of Normal Park something to do to expunge from their heretofore fair record the stain which the open advocacy of mob violence brings, but the legal fraternity and the Bar of Chicago—if they will retain their own self-respect, and in any degree the respect of right-thinking men—cannot sit indifferently by when one of their number hires out his abusive tongue to set at defiance all law and justice, sapping the very foundations on which the whole fraternity is supposed to rest.

But far the greatest concern of all in this matter is that of the governments of the city of Chicago, the State of Illinois, and the United States. If they do not afford protection to every good citizen who violates no law—and every man, in law, is presumed to be such until the contrary is proved—then, according to those principles laid down by our revolutionary sires in their immortal declaration of independence, they have forfeited all title to the allegiance of their subjects and all right to exist.

As derelict governments and peoples will yet learn to their cost, England's statesman, Edmund Burke, in the trial of Warren Hastings, uttered a great and portentous truth when he said: "It is well for you to remember, gentlemen, that if the time should ever come when British law does not protect the life, the liberty, and the property of the humblest Hindoo upon the banks of the Ganges, no nobleman will be safe on the banks of the Thames."—*O. F. L.*

The *St. Louis Republic* is a democratic paper, while the *St. Louis Democrat* is a republican paper. This is a fine, large sample of the difference between the two old parties.—*Omaha Tocsin.*



## PERSECUTION.

"Blessed" (in the Greek, the strongest word for happy) "are ye when men shall revile you and persecute you, and say all manner of evil" (Greek, every evil word or thing) "against you falsely for my sake: Rejoice and be exceeding glad" (Greek, exult, leap for joy): "for great is your reward in heaven: for so persecuted they the prophets which were before you."

The careful and thoughtful reader will need no other evidence than what our enemies, the newspapers, furnish, that Koreshans are the people, in the line of spiritual descent, concerning whom the above and many similar Scriptures were written. If he could look into our hearts he would see that in the highest degree they respond to the exhortation given. While we mourn in sackcloth and ashes for the exhibition of human depravity that leads men, who make the loudest professions of regard for truth and righteousness, to openly advocate the throwing off of all the restraints of law, human and divine, and the utmost disregard of the rights of others, even to the destruction of property and life, we rejoice greatly that we are accounted worthy to suffer for truth and righteousness sake, and especially for him who was and is the "way, the truth, and the life."

If even the heathen Roman poet, Horace, could write of the just and upright man, that he had no need to fear the threats of a fickle, angry mob of citizens, or the power of a human tyrant, or the war of elements, or even the thunderbolts of angry Jupiter; that if the world were to fall in ruins, the fragments would strike him unterrified, we who have done no man any wrong have nothing to fear, and in ourselves, no cause for anything but the greatest joy and rejoicing, whatever suffering the devil in his great and final exhibition of wrath may be permitted to bring upon us.—*O. F. L.*

## A Vigilance Committee of One Hundred.

At the mass-meeting held at Thornton Hall, Normal Park, on the evening of May 25th, to take definite action toward the ejection of Koresh from that town, it was decided to appoint a committee of 100 to effect said ejection. The meeting, we are creditably informed, was composed mostly of boys and roughs. We are considerate enough to think that they do not represent the majority of the citizens of Normal Park. One Metcalf, said to be a lawyer whose reputation for legal brilliancy has never, as yet, made the members of the Chicago bar stand aghast, and who has never, up to the present time, been noted for any great degree of philanthropic or moral excellence, rises upon this occasion as a sort of injured saint to drive out from Normal Park one whom he says comes in the name of Christ, but whose actions are those of a devil. Without any evidence wherewith to substantiate such a charge he, *as a lawyer*, remember, advocates the formation of a vigilance committee of 100! In other words, as a barrister, he recommends *Indiana methods* to rid Normal Park of a man and a community against whom no charge of crime has been proven.

The policeman who drove the disorderly crowd away from the abode of the Koreshans at Normal Park the other Sunday afternoon expressed the truth when he said: "Thim people

on the inside is better than thim people on the outside." The Koreshans at Normal Park have given no cause for offense to its residents, and yet the same spirit of intolerance that was rife nineteen hundred years ago says to this celibate community: "We do not like you, although we can prove nothing against you. You must get out." This, indeed, is a beautiful spirit for people to evince in this so-called Christian age! In the light of the purity of Koreshan life we can see no distinction between the hostility manifest at the beginning of the age against the primitive church, and that shown to-day against the Koreshan church.

A Vigilance committee of 100 is formed by professing Christians at Normal Park to drive out a little body of people endeavoring to preach and practice the law as given by Moses. They have as perfect a right to settle in that town as any other of its citizens. The police authorities of Chicago can inspect the Sunlight Flats at any time. Without a proven charge against this little band of people, a modern Christian community tells them that they must move on. If this is not intolerance to the fullest measure, we do not know what it might be called. We remember, however, the words of the Lord Christ spoken nineteen hundred years ago, "Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets."

## Simplicity of the Financial Problem.

No issue is simpler than the financial question, while at the same time none has been made so abstruse by the fallacy and chicanery of dishonest methods. It is the studied effort of the daily papers—which are controlled by the national banking interests—to constantly mystify the people regarding this most important question, that they thereby may continue to defraud them as they ever have done since usury was recognized by organized society. If you write to a daily paper for information on the money question, the chances are—if your question be a vital one—that you will receive no reply. If, however, the august and autocratic powers which run the daily press condescend to answer your query, they will probably give you an abstruse and puzzling disquisition on "long" and "short" dollars, gold reserves or other trash which makes the impression on the mind of the novice in financial matters that such questions are beyond his comprehension; that they are intended for "great financial brains" such as those of John Sherman, Jay Gould, and that class of public pirates.

Now this is just the impression that the money power—through its organs, the daily newspapers—desires to make on the public mind, and it oftentimes succeeds in its object. In fact it has so well succeeded that the vast majority is totally ignorant of the laws governing true finance. Until within a few years it was very difficult to procure good literature on the money question, because the national bank power—which controls both church and state, and is the most outrageous conspiracy against societal interests that was ever imposed on a civilized people—controlled nearly all



the avenues of communication with the public. It even controls our schools and colleges so that nothing but the yellow metal fallacy is taught in our educational colleges; no more willing dupes and tools of this heresy are to be found than the college professors, who fancy that they possess about nine tenths of the knowledge possessed by mortals. If you expect to get knowledge on the financial problem do not rely on the schools, or the daily papers.

What is called the "reform press," to be found only in the weeklies, is now in a measure educating the masses on the money question, but we regret to say that even there the whole truth is not to be found regarding true finance. Nevertheless, the papers scattered over the country and working in the interest of the farmers' alliance and the peoples' party are doing a grand work in upsetting the yellow metal fallacy, if they have not also arrived at a full comprehension of the white metal fallacy which many of them now advocate. We are glad, however, that they are all united on one point, and here is where their power is felt—they universally believe that a gold basis currency and the national banks constitute a great piece of legalized fraud which must go. Let six or seven hundred weekly papers, reaching in the aggregate 500,000 American citizens, play on this one string for four or five years, and old Shylock will begin to show signs of apprehension. This has been done, and as a result, the money power is beginning to tremble for its safety, which is, perhaps, most clearly evidenced by its effort to have a bill passed by congress authorizing a public censorship of newspapers. If such a bill becomes a law, how many reform papers, do you think, would be granted the second class mailing privilege? Well, just as many as would not oppose the national bank conspiracy, which controls the government, inflates and depreciates values at its pleasure, and does not propose to relinquish its oppression of the masses. So, if you wish to be bound helpless in the chains of plutocracy, simply permit your legislators to pass the proposed bill.

We said that the reform papers were doing valiant service in exposing the villainy of the national banking system. We honor them for this, yet they have not succeeded in making the financial problem as simple as the mathematical demonstration that two and two make four, although the one problem is really as simple as the other. THE FLAMING SWORD professes to be the only paper published in the universe that can give an ultimatum on the financial problem; while such a statement may appear to be flavored with conceit, we would beg of you to waive final judgment until you have fully investigated our claims in that direction. We contend that the truth regarding the use of money cannot be arrived at so long as mankind adheres to the specie basis fallacy. Coin never was, never can be, a true commodity as a medium of exchange. It is burdensome, and requires much labor in the digging of it that could better be utilized in adding to the material wealth of society, *which must always be based upon the principle of use.* Therefore the doctrine which advocates the remonetization of the white metal and its parity with gold is, in essence, just as fallacious and as palpably inimical to the common weal as the present "gold-bug" logic. For this reason, if for no other, the farmers' alliance and the people's party must fail to make any great impression on the body politic. They simply represent the transition state

through which American society is now passing, with regard to finance, before coming out into the glorious light of truth.

(CONTINUED.)

### How Atheism Will Die Out.

Many persons are becoming very much concerned over the onward march of atheistic thought, and they have good cause for apprehension. There is no recognized power in the world at present that can stay the ever swelling tide of this life-consuming and faith-destroying force. The preacher, the teacher, and the thinker are dumb when the quizzing infidel pops his questions concerning the nature of God, and the truth of the Scriptures. The preacher is lost in any effort to unravel the problem of the immaculate birth and the dogma of the vicarious atonement, to say nothing of those—to the world—head splitting questions involving the creation of the world in six days, the second coming of Christ, and many other matters, connected with divine revelation. The teachers and thinkers find themselves unable to locate a God in the limitless, centerless universe which Copernicus has, for lack of a better theory, so accommodatingly given us. Just how to harmonize orthodoxy and its six thousand year theory of the world's creation with that other seemingly reasonable proposition that the world has existed for many more than six thousand years; how to fit the creation of Adam to modern evolution—these are questions of sufficient complexity to give all the professors, philosophers, and preachers a chronic headache—if they bothered their heads much about them, but they do not (particularly the preachers). They just sail along, unconcerned, on a sea of theological doubt and scientific theory purely assumptive, hoping to land on the shores of truth sometime in the far future. This happy-go-lucky, brainless style of reasoning will never accomplish anything, whether it is indulged in by so-called scholars or windy preachers. The truth must be arrived at.

Atheism, which is making such serious inroads on the forces of the modern church, can be overthrown, but not by that church or by so-called science. Neither can furnish the requisite panacea. There are two forces that will kill modern atheism—starvation and Koreshanity. Starvation will soon come as a result of crop failures and the collapse of our present money system. At such a time people have no time to read, and there is no money to publish atheistic literature. When the stomach is empty the individual carrying it does not care much whether there is a God or not. In fact, such an one will readily accede to the opinion of the person able to feed him, respecting his idea of a God. More divine doctrine can be carried to the human mind through the medium of the stomach than from the pulpit.

Koreshanity proposes to furnish this kind of doctrine. It will establish a great organic unity through the final aggregation under one head of all the celibate bodies. This will constitute the ark which God will build in humanity previous to the flood of revolution. Many will fly to this; it will be established and operated on an industrial and economic basis. The science of Koreshanity is the only doctrine in the world to-day that can defeat atheism, because it establishes, through the hollow globe theory of the earth's formation, the true relation existing between God and man.



It explains the law of the planting and the fruition of the God seed in the race, of evolution and involution, and all questions involving science, theology, and sociology. Koreshan Science will, therefore, overthrow atheism. The masses do not really care much whether man is mortal or immortal; they simply follow the leading trend of thought in this matter as in all others, hence they will easily be led to a point where they will flatly deny the nonsense of atheism through the channel which we have indicated—the stomach. Koreshanity, beside the truth of its science, will furnish the great panacea for all human doubt of God, and for all misery. It will establish a great system of equitable commerce wherein there will be found no room for usurers, or go-betweens of any kind who live like vultures on the producer and consumer. Through the culmination of the social revolution, and the decay of existing governments, such an organized system will alone be adequate to administer justice and equity in the world.

This will be the coming of Christ's kingdom.

### Luther and the So-called Reformation.

The New York *Freeman's Journal and Catholic Register* has been recording the life of Martin Luther, and the opinions of his contemporaries concerning him. The Protestant world has, by some strange freak, grown into the belief that the founder of the so-called reformation was about the greatest man who has lived since the days of Jesus Christ, but it would be quite difficult for any one to substantiate such an opinion. We quote some of the views of him held by Luther's contemporaries in order to tear away the gauze which has singularly hid the real character of this man from modern gaze.

Zwingle said of him: "The devil has made himself master of Luther." Melancthon said: "I tremble when I think of the passions of Luther." Count Hoyer, of Mansfield, wrote to Ulrich of Helfenstein: "I have been all along as I was at Worms, a good Lutheran, but I have learned that Luther is a blackguard and as good a drunkard as there is in Mansfield, delighting to be in the company of beautiful women, and to play upon his flute. His conduct is unbecoming, and he seems irretrievably fallen." Erasmus describes him as "a boar who devastates the Lord's vineyards." Again the same writer says: "It must be evident to the most feeble intellect, that one who raised so great a storm in the world, who always found pleasure in using language either indecent or caustic, could not have been called of God." Sleidan, a friend of Luther, said "he was well aware of his immorality, and wished they would remove him from the office of preaching." Henry VIII. rebukes Luther as one even more wicked than himself. He says: "You may well be ashamed to raise your eyes to me. But I wonder how you can raise your eyes to God or look at any honest man, when you, an Augustinian monk, at the instigation of the devil, the suggestions of the flesh and the emptiness of your own understanding, have not been ashamed to violate with your sacrilegious embraces a virgin devoted to the Lord. Such an act in Pagan Rome would have caused the vestal to be buried alive and you to be stoned to death. But this is a greater offence. You have contracted an incestuous marriage with this nun, whom you

parade publicly, to the confusion of morality, in contempt of the holy laws of marriage and those vows of continence at which you laugh with so much effrontery. Abomination! When you ought to be sinking with shame and endeavoring to make reparation, you, wretched man, glory in your crime, and, instead of asking pardon, carry your head high and excite other monks to imitate your infamous conduct." From Weimar, Luther writes to his wife: "We are getting on well here. I devour like a Bohemian and swig like a German."

The foregoing quotations, notwithstanding that they appear in a catholic publication, give a correct portrayal of the character of Luther, by his friends. As THE FLAMING SWORD believes in dealing only with the truth, it is but just and proper that the sentimental and silly estimate of Luther held by Protestants should be dissipated. Koreshanity does not place Luther on a high plane any more than it does the institution that he revolted against—Catholicism. The morals of the priesthood during Luther's time were admittedly bad, and the Catholic journal that would deny this fact is as much guilty of deception and falsification as are the numerous Protestant adherents who seek to glorify a sensual monk whose only virtue existed in the fact that he tired of playing the hypocrite, and came out openly and made the desecrated nun, Catherine Bora, his wife. In this respect Luther was superior to many of his fellow monks who, under cover of the sacerdotal robe, and with the vow of celibacy on their lips, lived such lives of debauchery as to call into existence the Society of Jesus founded by Loyola.

Neither the mother of the harlots (Romanism) nor the harlots themselves (the Protestant churches) can offer any apology in connection with the events that gave birth to the wide-spread revolt against Rome, but of all the twaddle that we have listened to, that which places Martin Luther on a high moral eminence is the most grotesque. An incontinent monk, the heat of whose passions would brook no restraint, was a sorry specimen to found a new religion to regenerate mankind! He violated the very fundamental law of God, the keeping of which is essential to the attainment of eternal life, for "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The Catholic church fell from its celibacy, and thus gave way to a brazen form of faith which passes to-day under the name of Protestantism. Although, in a great measure, the celibate observance has since been restored in the Catholic priesthood, yet it is a law that that which is transformed through descent loses its original potency, and can never be a great power until made anew by other forces. Paul distinctly declared in Thessalonians "for that day" (Christ's second coming) "shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

Martin Luther established no religious reformation. He simply represented the fallen state of Catholicism which he dragged from its hiding-place that it might give birth to its daughters—the brazen harlots which, to-day, in the form of Episcopalianism, Presbyterianism, Methodism, Congregationalism, etc., are blaspheming the name of God by justifying the crime of adultery in the marriage relation. "Whosoever looketh on a woman" (including the wife) "to lust after her hath committed adultery with her already in his



heart." These are the words of Christ, and their meaning is very plain. While the Catholic church exacts celibacy of its priests and chastity of its nuns, it has no comprehension concerning the commission of the great sin of procreative abuse by the masses who are daily vitiating the God life in the race, and carrying it to hell.

It is the mission of Koreshanity to give this truth to the world as the fundamental law of life by the keeping of which immortality is at last attained, and by the proclamation of which it is destined to supplant both Catholicism and the modern institution to which Luther first gave life.

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### Sword Thrusts.

The great mistake of the church is in trying to make religion conform to the world instead of making the world conform to religion.—*Omaha Tocsin.*

This is just the reason why the modern church is sure to fall.

\* \* \*

What will the Chicago *Evening Post* say a few years hence when confronted with the fact that it encouraged the citizens of Normal Park, in its issue of May 23rd, to tar and feather KORESH? Koreshanity by that time will have grown wonderfully, because it will then be understood by the people to be a great humanitarian organization founded on principles of purity. Where at the same time will papers like the *Evening Post* be which now clearly advocate violent and unlawful measures toward a man against whom not a living soul can substantiate a charge of immorality? The man who opposes, or the newspaper that vilifies, Koreshanity, might as well fight against destiny.

\* \* \*

The Chicago *Herald*, which first advocated severe measures against KORESH, has cooled down a little and now advises the Normal Park people to go slow and keep within the bounds of the law. It is as well that it has drawn in its horns in this matter; a time may come, you know, when the public, after coming into a better understanding of Koreshanity, will make it exceedingly uncomfortable for some of these mob-inciting, plutocratic newspapers. Several of them have already clearly committed themselves in favor of unlawful violence toward KORESH, and they will be kept in mind for future reference. The public sentiment that seems to support them now, may not be quite so friendly toward them a few years hence.

\* \* \*

The persecution which has at last come on the Koreshan church is no light matter, and will call for much heroism on the part of its adherents before the finality is reached. Christ said in speaking of the signs of his second coming (in the 144,000) "For wheresoever the carcass is, there will the eagles be gathered together." The devil, in the culmination of his hate at the end of the cycle, scurrying around in search of the carcass, lit on Schweinfurth and "Prince Michael," but did not find in either the food he sought. Now that the guns of a hypocritical church, of false science, and of a decaying sociological system are turned on KORESH, it will be found that the persecution of others who make greater claims than he, will practically cease. Schweinfurth professes to be the Lord, and "Prince Michael" to be the son of man cleansed of

all evil. Koresh never made such preposterous claims. With the science of immortal life in his grasp, while still a mortal man, he does claim to see the great light of truth shining more clearly than other men. Through the perception and application of the truth thus imparted, he will overcome the mortal flesh and baptize the world through theocrasis, or by an incorruptible dissolution of the body. This ultimatum will be attained through a comprehension and application of revealed science.

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The statement was made in the Chicago *Mail*, purporting to have come from the managing editor of THE FLAMING SWORD, that Schweinfurth was a false Christ who should be destroyed. While the former statement was made, the latter was not. This is but one of the thousand lies which our very honorable(?) daily press is constantly printing concerning Koreshans.

\* \* \*

Cannot good people see that what is called charity is ineffective in relieving the world of its misery? Why do they not drop these shinplasters and get down to the root of the evil? It is a bold step to take, but the world will soon have to take it, nevertheless. The clergy will never give the key to social misery, because they get their bread and butter by the hiding of it. Search for this key. It is to be found in the competitive system. So long as that exists and creates unjust inequalities, just so long will human misery last. But what will destroy it? Nothing but the social revolution, just ahead of us, precipitated by capital and labor in selfish conflict. Then "behold," saith the Lord, in Revelation, "I make all things new."

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### Be Consistent.

Colonel Robert G. Ingersoll, who professes such regard for home and the oppressed, would be more consistent were he to come out with an honesty of feeling and utterance equal to his ability, in opposition to the two old parties, to whose legislative action the people are indebted for their general poverty. He says he is in favor of the workers who live by honest toil, yet all his political influence is given to those who declare that the poor should all be ruled by the rich, and that wealth means the right to rule. The return to specie payment and funding the greenback money for the benefit of the new class of holders thus created, whereby the people of this country were robbed of their money, was urged by Ingersoll, who denies to God any right to a monopoly, yet who is the advocate of, and an attorney for, monopolies that even deny the right of voters to form a new party. As Colonel Ingersoll believes in liberty, why not urge it as a right of the voter in political as well as religious matters? *Pomeroy's Advance Thought.*

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### ADAM WOULD FALL SHORT.

If God in the beginning had given Adam a salary of \$25,000 a year and had continued his life and salary until the present time, and Adam had hoarded every cent of it, he would yet be \$50,000,000 poorer than Wm. H. Vanderbilt; 6,000 times \$25,000 is \$150,000,000; Vanderbilt's wealth, \$200,000,000.—*Colorado Workman.*



## 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.

### NO QUARTER.

THE FLAMING SWORD does not ask for, nor will it give, quarter in the war it wages on *the* vital question. All men are not libertines. All women are not violators of the procreative law. All married people are not necessarily marital prostitutes, but all men and women who cohabit for any other purpose than for propagation, violate the most sacred law of being. The propagative function was given for propagation, not for pleasure, and we know of no law that can prevent us from declaring for a reformation at the very foundation of social life. We do not imagine for a moment that the source of bestial pleasures can be attacked through our instrument, "THE FLAMING SWORD," without setting up a howl in hades. Said Jesus: "I am from above; ye are from beneath. I came forth from my father, ye are of your father, the devil." It could be said with double force to-day, if the infamous proceedings of the people of Normal Park constitute the criterion.

The meetings at Thornton Hall do not express the sentiment of Normal Park. We believe the people of that beautiful suburb are, many of them, liberal citizens of a country, the very foundation principles of which are religious tolerance and liberty of conviction and action. The disorderly conduct of a few people of that place ought not to be charged to those who are innocent, and we believe many are American citizens, not barbarians. It remains to be demonstrated.—K.

### Pagan Origin of Woman's Subjection.

Scriptural authority is often invoked when all else fails to enforce woman's inferior position, yet the Biblical record of the law as delivered upon Mt. Sinai, contains no hint of woman's inferiority. The first trace we have of such a law is when the Pagan King Ahasuerus, a man who never recognized the God of the Hebrews, sought to revenge himself upon his beautiful queen Vashti.

According to Holy Writ it happened in this wise. A drunken revel was held which lasted seven days in the court of the garden of the king's palace. It was a very magnificent palace with pillars and pavements of marble, and drinking vessels of gold, and hangings of white, green and blue, fastened to rings of silver.

All the officers of the king's house had liberty at this feast to do according to their own pleasure, none but men being admitted to this feast, the women of the palace being apart by themselves with the queen. When the king had become exhilarated with wine he sent his chamberlains to bring the queen before him to show these drunken princes

and the people her beauty—for she was fair to look upon. In womanly modesty she refused to obey this outrageous mandate, and so one of the king's men advised the king to put away his wife, and that it be written among the laws of Persia and Media "That every man should bear rule in his own house, and that all wives should give honor to their husbands, great and small," which in this case held whether he was drunk or sober, no matter how imbecile or unreasonable he might be. The king gave the decree, and, as we know, the laws of the Medes and Persians were unalterable.

It is not strange, therefore, that the whole pagan world, as well as the captive Jews, were forced to their observance; the strange thing is that men and women of the present day, yea, even ministers of the gospel, still acknowledge themselves under the dominion of the Medes and Persians.

Among the ancient Jews nothing was known of the inferiority of women. Women led armies and prophesied; served as judges, and in all secular matters had the greatest liberty, even advising King David as to who should be his successor.—*M. Sears Brooks, in Eastern Star.*

### WOMAN.

'Twas woman rolled the stone away,  
'Twas woman's hand that won  
The first true deed of sympathy,  
For Christ, the living son.  
Then blessed be her honored name  
In every clime on earth,  
To her the angel first proclaimed  
Our holy Saviour's birth.

Last at the cross, first at the tomb,  
Was she, whom angels loved;  
A wreath of glory she has won,  
By all on earth approved;  
Religion is her guiding star,  
Reflecting virtue's ray,  
Her's are such joys as angels share.  
Not soon to pass away.

*Written in 1843 by Mrs. A. E. Morrison.*

### How Shall I Pray?

Father, how can I thus be bold to pray  
That thou shalt grant me that, or spare me this?  
How shall my ignorance not go astray,  
How should my foolish lips not speak amiss,  
And ask for woe when fain they would ask bliss?

How shall I dare to prompt thee, the All-wise,  
To show me kindness? Thou art ever kind.  
What is my feeble craving in thine eyes  
Which view the centuries vast before, behind,  
And sweep unnumbered worlds like viewless wind?

Thy goodness ordereth what thing shall be,  
Thy wisdom knoweth even my inmost want;  
Why should I raise a needless prayer to thee,  
Or importune Omnipotence to grant  
My wishes, dim, short-sighted, ignorant?

And yet I come—for thou hast bidden and said,  
But not to weary thee, or specify  
A wish, but rather with this prayer instead,  
"O Lord, thou knowest—give it or deny,  
Fill up the cup of joy or pass me by."

"Just as thou wilt is just what I would will;  
Give me but this, the heart to be content,  
And if my wish is thwarted, to lie still,  
Waiting till puzzle and till pain are spent,  
And the sweet thing made plain which the Lord meant."

*—Susan Coolidge, in Housekeepers' Weekly.*



## 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.*

## WE NOTICE

FIRST. That James F. Reese closes a very fair article on "A Shaker Community" in the current No. of the *New England Magazine*, with these sentences. "The strict, temperate habits of the Shakers, and their observance of the laws of morality and hygiene are conducive to health and long life, as may be seen from the inscriptions in their cemeteries. The proportion of those who have attained to the age of seventy-five and upwards is strikingly large, while very many live to be ninety. So, barring the possibility of new recruits, there is not much temptation to join them in the expectation of becoming an heir to their wealth—the last man in a Shaker community." This goes to prove the truth of the teaching of Koresh that the potencies of life may be conserved, and the life of the vidual prolonged even without the science of life which will "in the last days" eventuate in the resurrection.

SECOND. That the church people are still agitating the question of closing the World's Fair on Sunday, some gatherings having passed resolutions declaring that unless the gates are closed on that day they will not attend or in any way patronize the Fair. They seem to have forgotten that Paul, the apostle whom they have been quoting to the women for these many years, said: "Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." They not only wish to judge this whole nation in this respect, but all visitors who may come from abroad. In their great eagerness to hold on to the shadow they seem to have forgotten that there is a body.

THIRD. That in order to be consistent these good Christians should pass resolutions not to ride upon the railroad or street cars, or in any way patronize conveyances of any description, because their managers do not keep Sunday; *but*, they want to use the cars Sunday as well as other days, and consistency would be inconvenient.

FOURTH. That those who are so anxious to have the gates closed on Sunday appear to have much more sympathy for the employees of the Fair than for those of the Railroad

and others who have no day of rest in the week for all the years of their service, perhaps of their lives.

FIFTH. That, after all, when we come to think of it, these people who have been resoluting so strongly cannot go to the Fair, whatever the final decision of the commission, since the gates have already been open for several Sundays and a fee taken at the entrance, which of course must be just as sinful now, as a few months later.—C. W. L.

## Truth, The One And Only Way.

The church and the world generally agree in the fact that we are in a condition of sin; that we are all "dead in trespasses and sin;" that we are still under the curse, or in a condition of being that is very far from perfection. Public journals picture, in sensational details, the many, very many, scenes of crime and suffering that prevail in every department of life. We discover from the late census reports that in the states that have increased in wealth the most during the last ten years there now exists the greatest proportion of pauperism and crime. This is accounted for in the fact that by the grasping and overreaching selfishness of the world generally, the wealth of the country is being concentrated in the hands of the few who are the most selfish, heartless, and unscrupulous. It is generally admitted that the "love of money" is the greatest incentive to human activities, hence it very naturally follows that the world is being led, in its downward career, by the daring, relentless, and successful money-getters. But it is not our purpose to dwell on conditions as they now exist, so much as upon the conditions that will free us from this bondage of crime, pauperism, and suffering. The church, masonry, and other brotherhood orders have been professing to teach how to get to heaven, which attainment means, if it means anything, getting from under the curse, or out from the condition above referred to.

Koreshanity dares to tell the high-salaried priesthood and the world generally that the building of palatial churches and cathedrals; that the making of colossal fortunes on the one hand, and many paupers on the other will do nothing towards relieving our condition. We take delight in pointing to the very evident success of the celibate societies of the United States, which own all their property in common. If you go into a county where they live, you will not find any of their members in the poor-house, and of course you will find none of them millionaires. In reading the history of the ancient Essenes and other celibate societies, which had all their property in common, we must conclude that they enjoyed not only a far greater degree of happiness than is now enjoyed in our ordinary church relations, but they were endowed with superior spiritual power of the very highest order. There is now but little doubt expressed in opposition to the fact that Jesus, Mary, Elizabeth, and Joseph belonged to the order known as Essenes; hence we conclude that without a celibate genealogical line there could not have been generated the divine man Jesus. We also conclude that if we are to have any more divine beings, "just like Jesus," re-generated or reproduced from Jesus, (who was a quickening spirit) that they must come of a celibate lineage, made eunuchs for the kingdom of heaven's sake."



The church may continue to teach that we can go on marrying and giving in marriage, that we can enjoy worldly pleasures, but when we fearlessly recognize that we are endowed by our Creator with certain reasoning powers which lead our convictions and beliefs in other and opposite lines, let us follow wherever the Truth may lead. I have never belonged to any church, have never been so far as an "anxious seat," solely because I dared to doubt the church theories of these later days, even if an all-wise and all-powerful Creator did choose to have me boiled in a lake of fire; but when the masterful teacher, in the person of Dr. Teed, came to Chicago and told us, plainly and fearlessly, of the one and only way, there was a recognition within me of his logical and reasonable premises. I was not hypnotized, for the more I calmly and deliberately examined his theories in the light of science, history, and the Bible, the more I became convinced. When the press and general public began their tirade of lies, ridicule, and persecutions, my Americanism was aroused, as never before, in his defense. These Satanic efforts to drive Dr. Teed from before the public have been a great and mighty power to cause the curious public to want to know what it is that he has which excites so much attention from Maine to California and even in many parts of Europe. Allow me to say plainly and without fear of contradiction that he has the one and only way—the Truth—that will make us free if we have attained to an inherent conception of *what Truth is*. The church and the world generally do not want the Truth, but are seeking more especially to avoid it, in marital relations, in worldly relations, and in money-getting relations.

We dare to face opposition, ridicule, and persecution, hoping to attain to an abiding, indwelling power that shall be as a well of water springing up even unto divinity—even unto a full and complete conception of Truth.—A. S. L.

#### Liberty and License.

"Where the spirit of the Lord is, there is liberty," hence, in the absence of this divine spirit there can be no liberty. As an American people we have been talking very boastfully of our freedom, of this "land of the free and home of the brave." Gradually however, the fact has been dawning upon the minds of a few advance thinkers that some of our fancied ideas of liberty are of a shadowy character, fleeting and uncertain, possibly, also, mostly of a licensed character. We take it for granted that license is liberty granted to deviate from certain rules of propriety; it is authority granted in certain directions not allowable by general and undisputed consent. There have been those since the days of the Essenes, and before, who have questioned the propriety of having any marriage system, hence tradition, custom, and laws have made the "marriage license" a necessity. The same might be said of the "liquor license," and other licenses of a general character outside of city licenses. It is true that all the usurers or money lenders do not have to get licenses, yet there are statutory limitations and regulations in regard to them, to the banks, and to the pawn-brokers of the country.

We feel warranted in the assumption that our definition as given above is a correct one, or, at least, that when acts are committed in opposition to undisputed authority, there often occurs a necessity for the man-made license; hence we conclude that the term license is of a questionable character, and that

when we keep outside of its jurisdiction we are on undisputed ground and can the more nearly say with Selkirk:

"I am monarch of all I survey,  
My right there is none to dispute."

The Truth, as an indwelling inherent spirit of will, makes us free; but license, never. Koreshans make a new declaration of independence from the domain of questionable authority, and pledge lives, fortunes and sacred honor in the defense of undisputed authority where purity, charity, and love prevail in an era of peace and good will for all men. We feel that the world has been groping along in the shadows of license long enough; that our only salvation is in obliterating all knowledge of the word,—we have no use for it. We feel assured of the fact that the Truth in personal ultimates, soon to be manifest to the world, will carry us forward to victory. We cannot fail, for there will be none to condemn when the great mystery of godliness is revealed. The Spirit of Truth promised to come to the world again, and we expect it soon for we have seen its "sign," the Messenger, the "Elijah the prophet," that is to come before the great and dreadful day of the Lord.—A. S. L.

#### A Strong Sermon.

Rev. William A. Colledge, of Cadillac, Mich., preached from Dr. Thomas' pulpit, Sunday morning May 22. He took this text: "Ye shall love the Lord, thy God, with all thy heart, and with all thy soul, and thy neighbor as thyself."—Luke x:27. The sermon was a strong one and so remote from the usual vein of meaningless sentences that the modern clergy are wont to use in the earning of their bread and butter that we quote below a good portion of the same, only wishing that there were more such sermons preached; but, alas! there are not.

"The traffic in liquor and gambling we realize brings ruin, yet our laws are not stringent enough, or cannot be enforced with sufficient energy to keep these things within the bounds of common decency. We gave the Indians certain lands and privileges, but we permit them to be cheated out of their property. Examine the bills of lading and passenger lists of many steamers sailing from our ports, to what we are pleased to term heathen lands, and you will find missionaries in the cabin and barrels of rum in the hold. We present to the heathen with the one hand, life; and with the other hand, death. Not many years ago five thousand persons perished during a famine in a British dominion through want of forethought, or carelessness, on the part of the government. Enter any large city and you will find women working for many large establishments, and receiving for their labor such a small sum that it is hardly sufficient to provide them with the necessaries of life, to say nothing about a few of its luxuries. Such employers in many cases know something about the relationship they should sustain toward God, but they know absolutely nothing about the relationship they should sustain toward man. And the church instead of pointing out this growing evil, has been going on year after year, century after century, preaching, fighting, and almost dying in her efforts to prove plans and doctrines, and has overlooked to a great extent the fact of the brotherhood of man which was everywhere emphasized by the Christ. The man of Galilee was as much a witness to the truth of man's relationship to man as he was to the doctrine of God's universal fatherhood. He was as much a witness to the truth of man's duty to man as he was to the fact of man's divine possibilities.



What the world stands most in need of today is a gospel of humanity, a gospel of generosity, a gospel of human sympathy as taught by Christ, that will lead the great, throbbing heart of humanity from earth to heaven. And it is the duty of every follower of the Christ, every lover of truth, every lover of the true science of right living to awaken the church to the fact that she must recognize the human as well as the divine, for both appeals are made by Christianity to her existence.

A new era of church history is dawning—its light is just tinting the sky. The fight for dogma and theory has already passed, and now Christian energy is being utilized in elucidating the practical problem of life. And this great and sublime truth, a truth that appeals to every thinking brain with a power that cannot be subdued, is gradually lifting society to such stages of spiritual intelligence that man will not only have a knowledge of his relationship to God, but will also have a perfect understanding of the relationship that is necessary for him to sustain to his fellow man. I tell you there is a day coming, call me a dreamer if you choose, when the spread of this truth, viz., the gospel of humanity, will banish war, slavery, class distinction—when such words as heathen and heretic will become obsolete. And it is for this, the grandeur and practicability of the idea, that I admire and love the gospel of humanity, for it makes it possible to love God and man in the one thought, and walk as naturally in the path taught by the Christ as if we had his living, breathing example ever present before our senses."

#### Methodism and the World's Fair.

The Methodist conference objects to any appropriation by Congress for the success of the World's Fair, unless the gates are closed on Sunday. The ground of this resolution is that the opening of the gates on Sunday "would shock the moral and religious sensibilities of millions." Also that it "would do injustice to important interests of labor by ignoring a recognized principle of nature." How considerate the brethren are about the shocking of the moral and religious sensibilities of millions! And how careful they are about defending the natural rights of laboring men! Why don't the brethren frankly say that the reason they want the gates closed on Sunday is because the opening of them on that day would conflict with their own dear creed? Why don't they candidly say that it is in the interest of their own cherished dogmatic organization that they take such an interest in the welfare of the country's morals and in the protection of the rights of working-men?

The TOCSIN submits in all due respect and fairness that if the Methodist church really desires to do something for its country which would be of some moment, and actually has the interests of laboring men at heart, it would resolve and work against the party-made systems which breed immorality and oppression of labor by wholesale job lots. If it were true to its professions, it would vote against the outrageous political invasions of the rights of labor, and the removal of the opportunities and environments which are necessary to the morality of men. Rev. Thomas Hanlon, recognizing these truths, introduced a resolution declaring that the M. E. church should come out squarely upon the great struggle between capital and labor being waged in this country, and declared that the church has not shown sufficient sympathy for the toiling millions. He further said: "The laboring classes are drifting away from the church. The church has been too much inclined to lean toward the interests of the capitalists." But of course the res-

olution did not carry, and the outcome will probably be that such good ministers as Rev. Hanlon will leave such a hypocritical body of fine-haired gentlemen to their treasures where their hearts are.—*Omaha Tocsin.*

#### "Until Shiloh Come."

The Persians say that "four beautiful stars were placed as guardians at the four corners of the world." Now it so happens that at the commencement of the Kali Yuga, 3,000 or 3,100 years before our era, the "eye of the Bull" (Aldebaran) and the "heart of the Scorpion" (Antares) were exactly at the equinoctial points, while the "heart of the Lion" (*Regulus*, "the king") and the "eye of the Southern Fish" (Formalhaut) were very near the solstitial points. Now the four cherubim were represented by the ox (Taurus), the lion (Leo), the eagle (Aquila), and the man (Aquarius), and these also were representatives of the four points of the Zodiac.

Now then in the XLIXth of Genesis Jacob foretells the destinies of his sons which are well known to represent the twelve signs of the Zodiac. "He set the bounds of the people according to the number of the children of Israel (Deut. xxxii, 8.) (See Drummond's "Edipus Judaicus.") Taking them in Jacob's order, Judah is the fourth; while the lion is the fifth sign and assigned to Judah in the Hebrew Zodiac. *Regulus* "the king" very likely is the *Shiloh*, "the coming one," referred to. There are many unsolved astrologic questions relative to Jacob with his sons, and the Zodiac, and also "Arcturus with his sons" (Job xxxviii, 32), and "the twelve signs" mentioned in the same verse marginally. Dr. Kenealy says the word is a Chinese word copied from the Scriptures of Fo-hi, and brought from India by the Jewish priests who knew what it meant. "There shall come a Star out of Jacob" (Numbers xxiv, 17). Adair tells us that the Indians of India in their circuiting dances, frequently sing on a bass key, *Alue, Alue, Aluhe, Aluhe, and Alwah* which is the Hebrew *Alluh*. They likewise sing *Shilu-Yo, Shilu-He, Shilu-He, Shilu-Wah, Shilu-Wah Shilu-Hah, Shilu-Hah*. They transpose them several ways, but with the same notes. The terminations make up in their order the four-lettered divine name, *Yod-He-Vau-He, Jehovah*. *Hah* is a note of gladness; the word preceding it, *Shilu*, seems to express the sound of *Shiloh*, the coming purifier or peace-maker. *Shiloh* in the Chinese language signifies *the Sun* and is peculiar to that language.

*Hal-Hella-Ouia* signifies in the Abyssinian "the delightful land of God." In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellel-ellel-ell*, whence "to make ellel," is to rejoice. Hence *Hallelujah*; Hebrew, *Halleluyah*; and in Greek *Alleluiah*.

The word *Shiloh* is found in the Hebrew, but is not in the Septuagint. Neither is the word found applied to a person anywhere else in the Bible. Its real meaning seems to be an unsolved problem.—*Notes and Queries.*

#### Practically A Toady.

Two criticisms appear in the issue of the TOCSIN of the theory and practice of Col. Robt. Ingersoll. Many free-thinkers are as bigoted and inconsistent as those whom they denounced as bad men. The colonel's power of speech and wit are very harmonious, but as much cannot be consistently said of his belief and works. He is practically a toady while professing to be a freeman.—*Omaha Tocsin.*



### Will Let Dr. Parkhurst Alone.

NEW YORK, May, 22.—Vice and Mr. Parkhurst were talked of at to-day's meeting of the Central Labor union. It all came about through the boycott on Dennett's restaurant and the employment of girl waiters. Delegate Sweeney wanted the subject of girl waitresses brought to the attention of Dr. Parkhurst and said if he would only visit downtown and east side places he would find them as bad as any of the west side exhibitions he had witnessed. Robert Blissert thought they should appoint two men to assist the minister in his crusade, but several delegates protested and said the less they had to do with Dr. Parkhurst and his methods the better. Secretary George K. Lloyd said: "I do not believe in the Central Labor union playing leap-frog and having circuses. I have no respect for Parkhurst's society, which is supported by men who are driving girls to disorderly houses by working them twelve and fourteen hours a day for a few dollars a week. If Dr. Parkhurst will try and raise the wages of these poor girls so that they can maintain themselves, they will wish for nothing better than to remain respectable." Other delegates expressed themselves in favor of the Central Labor union taking some action, and Delegates Varney, Sweeney, Blissert, and Archibald were made a committee to look into the matter. They will decide whether to call on Dr. Parkhurst or have a crusade on their own account.

### One Fearless Delegate.

Last Friday, at the Methodist Conference held at Omaha, Neb., Rev. Thomas Hanlon created something of a sensation by introducing a resolution declaring that the Methodist Episcopal Church should come out squarely on the great struggle between capital and labor, being waged in this country. He declared in his remarks that the church had not shown sufficient sympathy for the toiling millions. "The laboring classes are drifting away from the church," said Dr. Hanlon. "Our church is made up of women to a great extent. The men are drifting away from it. We must take a stand on this great question affecting capital and labor. The church has been too much inclined to lean toward the interest of the capitalists." The press report says that Dr. Hanlon's remarks were loudly applauded from the gallery. It was not, however, acted upon at the time, being referred to the "Committee on the State of the Church." Whatever be the ultimate fate of the resolution, no matter what the conference may decide to do or not to do about it, it is gratifying to see that at least one clerical delegate realizes that religion is something more than a matter of creeds and church government.—*Journal of the Knights of Labor.*

### The Modern Church Will Not Support Such Men.

At the Methodist Episcopal General Conference held at Omaha, Neb., during the past week, Dr. Thomas Hanlon, of Pennington, N. J., caused a little sensation by introducing a resolution declaring that the Methodist Episcopal Church should come out squarely upon the great struggle between capital and labor now being waged all over the world. He declared that the church has always been inclined to lean toward the interests of capitalists, and seldom shows sympathy for the toilers of the nation. There is so much truth

in the charges made by Dr. Hanlon that they woke up the old fogies who have never changed their opinions in twenty years. Men with the convictions of Dr. Hanlon, and the courage to express them, are badly needed in the councils of the different churches.—*Cleveland Citizen.*

### They Will Sneak Out Of It.

DR. Hanlon has brought squarely to the attention of the Methodist General Conference a resolution that the church is losing its hold upon the masses of the people. What will they do about it? Will they deny it, or will they try to get back to the work Christ sent them to do?—*American Nonconformist.*

### A Sensible Hint.

There is some slight reason to suspect that the people of Normal Park are not deporting themselves as citizens and householders of sense and propriety should. If Teed and his "angels" live decently and in order they should be left alone. If they are disorderly and indecent the law affords a sufficient remedy. Talk of tar and feathers or forcible expulsion is out of place anywhere north of Mason and Dixon's line, except in Indiana.—*Chicago Times.*

### The Coming Revolution.

The European anarchists seem to have entered upon a concerted campaign of insurrection and dynamite, remarks *The New Nation*. In Spain, desperate revolutionary outbreaks by armed bands, and in France a series of terrific dynamite explosions, destructive of life and property, have created an extraordinary panic. In Italy, Germany, and Austria, the police are taking precautions against similar outbreaks by wholesale arrests of suspected anarchists, and in England great alarm is felt over the discovery of extensive conspiracies for blowing up buildings and public persons in that country. In the plentiful newspaper discussion of these events, there is a singular lack of illuminating comment. The average editor seems to be completely mystified by the phenomenon of the anarchist. He finds him a sort of an unaccountable moral monster, a malefactor animated by none of the usual impulses of law-breakers. Here is a person who commits the most shocking crimes, apparently without personal motive. Money or gain he certainly is not after. Neither can he be said to be seeking notoriety, for the only condition of safety for the dynamiter is the concealment of his identity as far as possible even from his comrades. His only motive, evidently, is that which he avows, namely, an implacable and unquenchable enmity to the entire social order and all that represents it.

That a man might criticise society in some of its details and even occasionally urge specific reforms, is comprehensible enough to the average newspaper editor. In fact, he sometimes gently criticises public abuses himself and very sharply indeed when they can be plausibly laid to the opposite political party; but how a rational being can work himself up to such a state of frenzy against the whole social structure as to be perfectly willing to risk his life if he can but strike one blow at it or its official representatives, quite passes his understanding, and the only way he can account for the anarchist is by calling him "a wild beast." This is not scientific. Men are not wild beasts and when they act like them, we should seek the explanation in special conditions,



and particularly when considerable elements of the population, as in Spain, Italy, and France, seem infected with the same seeming madness.

The analysis of the conditions which produce anarchy is not, it seems to us, at all difficult. A very moderate exercise of imagination ought to enable any one to comprehend how the Frenchmen, Spaniards, and Italians who are stirring up this trouble abroad, come to feel as they do toward society. Suppose yourself born of working parents in the mining districts of Belgium or France, or from starving peasants in Italy or Spain, growing up among conditions of squalor and wretchedness, constant want and unremitting toil, utterly without hope of better things. Imagine yourself looking up from the social mire in which you grovel, at the world of the rich and well-to-do above you, living gaily, idly, and luxuriously upon the product of your labor. Suppose yourself to have been taught by bitter experience to see in the government nothing but the jailer of the social dungeon you are confined in, the tool and instrument of your oppressors. By the time you had brooded over the situation through the years of youth and early manhood and found your despair multiplied by the misery of a dependent family, would you not very possibly begin to regard the whole social, industrial, and political structure as nothing but an enormous prison which you could only hope to escape from by tearing it down? Surely no one who knows from observation what is the condition of the lower classes in Europe can wonder that it turns men into "wild beasts." The wonder to us is that the masses are not all anarchists, and indeed a terribly large and fast-increasing proportion of them are. The despatches represent Paris in a panic over the dynamite explosions. That means gay Paris, rich Paris, shopkeeping Paris. There is another Paris living in cellars, in the tenement, in the factory, and in the street, which is smiling grimly, a Paris that would be quite willing to take its chances with the other half in a general explosion.

Is there any warning for America in the terrible social situation in Europe to which these dynamite explosions call attention? Indeed there is a most urgent warning, though our contemporaries seem quite unanimous in ignoring it. The degradation of the masses, the misery of the poor, the hopeless industrial serfdom of the workers, the ostentation, luxury and cruelty of wealth which have bred anarchism in Europe, are fast reproducing themselves here. As yet the anarchists among us are chiefly men who were formed by European conditions. But we shall not much longer need to import our anarchists. They are breeding by millions from native stock in the slums of our great cities. If the ripening of that crop is not forestalled and prevented by the institution of radical industrial and social reforms within ten years, we shall by that time quite generally be busy dodging dynamite bombs. Does anybody think a standing army will be an antidote to anarchy? France has the biggest in the world, and does not find it so. The fact is, and the European kings know it, the larger an army is the more popular in basis and in sympathy it must become, and the more difficult will it be in any proposed social struggle to turn it against the masses from which it is drawn.

#### Where The Real Danger Lies.

The country is not so much in danger from its tramps as it is from the cautious, astute men, who are worth a million or more, who never break a lock and who never steal less than \$50,000.—*Bishop Huntington.*

#### SHARP CUTS.

If labor is plentiful and capital scarce, labor will be cheap and capital will be dear. If money is abundant why do the people use six dollars of bank credit (confidence) for each dollar in cash?—*Monitor. (Mo.)*

Ignorance is not always bliss. Jones on one side of the road and Smith on the other, quarrel continually over tariff high or tariff low, while each pays more usury, every year, than they both do tariff in ten.—*Des Moines (Ia.) Tribune.*

A patriotism that shows itself only in a clamorous devotion to the abstract idea contained in a flag, and does not reach out in a noble sympathy towards oppressed and struggling fellow beings is a spurious article made of the basest of metal.—*Winfield (Kan.) Free Press.*

It is estimated by the Washington Star that \$90,000,000 worth of fraudulent food products are mixed with good articles, or sold in place of them annually in the United States. This amount is stolen from the people by men who coin fortunes by cheating the consumers.—*New York Citizen.*

Since Claus Spreckels sold out to the sugar trust for \$7,000,000, the latter has the sugar market in its control, and the price of refined sugar has been advanced. It is estimated that the advance in price will yield to the trust the snug little sum of \$19,000,000 in a single year.—*Independent Press. (Neb.)*

The Central Pacific railroad owes the government about one hundred million, on which it cannot, or does not, pay even the interest. It is the most stupendous fraud of the century. While the road is insolvent the directors have amassed private fortunes aggregating hundreds of millions of dollars.—*The Caucasian. (N. C.)*

It costs from \$600 to \$700 to send a car load of strawberries from Florida to New York. A freight car costs about \$800. When we consider that the road is only out of the use of the car about five days, and gets nearly first cost for one load of freight, it looks like an argument in favor of government ownership.—*Progressive Farmer. (N. C.)*

You read of the terrible sufferings and consequent bread riots in Europe and turn them off as being far away, and in the despotisms of the old world. Are not the financial systems of Europe the ones our plutocrats are fashioning after? Will they not produce like results here? Is there any other outcome for us if we follow in the same course?—*People's Press. (Ind.)*

It has been estimated that the assessed wealth of the United States is \$65,000,000,000—an average of five thousand for every family of five. It is also estimated that one-half this wealth is in the possession of a little over thirty thousand persons. In other words, one man out of every two thousand has amassed as much as all the other one thousand nine hundred and ninety-nine. This may be because the two-thousandth man has one thousand nine hundred and ninety nine times as much thrift, sagacity and industry as the others, but *we don't believe it.* Do you?—*New York Voice.*



**A BRIEF SUMMARY OF THE KORESHAN SYSTEM.**

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

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

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

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

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

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

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

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

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

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

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

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

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