

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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SCIENCE.

Alchemy Vs. Chemistry.

Noah, signifying the breath of God, communicated the wisdom of God to Metsraim, or Mizraim (Egypt), his grandson, through Ham. Egypt, the parent of the race of people to which he transmitted his name, in conferring upon his progeny his own characteristics, imparted to them the light of Egypt or the light of Cham. Cham, Kam or Ham, is the root from which is derived chemy, and the prefix, al, signifies wisdom or light. Hence the term alchemy, as the title of the ancient science, implies the wisdom of Noah himself as the progenitor of the Hamitic or Egyptian people. There were three distinct categories of transmission from the Noatic head to the races descending from the antediluvians, for let it be remembered, by the student of Koreshanity, that the flood was an inundation of fallacies that overwhelmed the pre-Noatic church, and that the earth was swarming with inhabitants when the three heads of three distinctive peoples infiltrated their philosophies.

Shem, Ham (Kam) and Japheth gave to the world the three phases of mental activity characterized as specifically including first, religious life; second, the order of human government (social life), and third, physical science, or cosmogony.

The Egyptian system had for its basis of superior conviction, a knowledge of the elementary metamorphoses constantly associated with and related to the integrative and

disintegrative processes of creation. They comprehended the law of transmutation, or the interconvertibility of the energies called, latterly, correlation of energy; but they also knew that every substance, now called elementive, was convertible to every other substance, and that, therefore, the law of correlation (now known to obtain as between the distinctive energies) inhered, as well, in the domain of material things. In the declension of the race the science of alchemy, the true science of the basis of cosmogonic form and function, lost its hold on the mind, and the weaker theory of chemistry, with all its fallacies, was substituted. Alchemy comprises the very foundation principle—the substratum—of the constructive classification and nomenclature of cosmogony. Its energies are but the product of atomic destructions, and atomic depositions are, in turn, the transformation of spiritual qualities to material manifestations and forms. The alchemic law is all-pervasive, and the principle of transmutation once discovered and believed in, the key is held which unlocks the ark of all hitherto unrevealed arcana. The sons of Noah held the keys and mysteries of life, but subsequent degeneration has brought the world to its present state of ignorance, and the human race is groping in darkness as to its origin and destiny, and the principles to be applied to effect its restoration.

The student of Koreshanity is already acquainted with the outlines of cosmogonic form, and the activities operating through it. It is the purpose of this present paper to define alchemic activity in its relation to the creative or recreative office, and to show the general process of the mutations of matter to energy, and of energy to matter. It will be understood that the term substance is a broader one than either that of matter or spirit. If matter is destroyed as matter, it immediately becomes energy. If energy is destroyed as energy, it immediately becomes matter. We have, therefore, the terms matter and energy (or spirit) as the distinguishing names of substance in the two distinctive states, and the term substance as embracing both matter and spirit.

ALCHEMICO-ORGANIC ENERGY.

Energy derived from the destruction of an atom of matter heretofore called inorganic, that which has not been aggregated into organic growth, or living substance and form, we have denominated alchemico-organic. The term organic is employed because, in Koreshan Science, the so-called inorganic substances are related to an organized whole, called the physical universe, and they cannot strictly be said to be inorganic or unorganized. Every element contains that degree of metaphysical energy authorized by the quality of organic life to which it belongs. So-called organic and inorganic calcium may be taken as illustrative of the power of the

modification of quality through organic complexity. The calcium of the lime-stone held in solution cannot be distinguished from the calcium of the clam shell, in a corresponding solution, by the reagents of so-called chemical science, while by their comparative reactions in vegetable growth they are readily distinguished. This difference in metaphysical power, indistinguishable except in its relation to organo-vital existence, is the result of physical contact or touch, and through it the building of experience which modifies, in a progressive ratio, the spirit or energy of a given order, as pervading an entire series, from lowest to highest. If we take any of the so-called elements and subject them to similar or corresponding comparison, the same law will be found to obtain. Gold, for instance, as in the outward material and physical universe, possesses the degree of potential energy belonging to its alchemico-organic grouping. Gold as a mental energy possesses a potential force, the metaphysical powers of which can only be estimated by the psychic impressions possible, as comparatively differentiable, through the most subtle mental analyses.

We have, as before stated, given a general outline of alchemico-organic form. We will now somewhat specifically define the law of deposition, and the process of transition from kinetic energy to mass. We will illustrate from one, only, of the strata comprising the shell or rind of the cosmogony, namely, the aurific stratum. Gold is one of the firmamental laminæ or plates of the cosmogonic structure, and is perpetually maintained in its emplacement through alchemico-organic deposition. As there is a perpetual disintegration between the water surface of the earth and the atmosphere resting upon it, caused by their contiguity and actinic penetration, so there is a corresponding disintegration of the gold stratum, and a passage of the aurific energy through overlying strata, flowing towards the nucleus or correlated center. Aurific energy flows incessantly towards and into the central nucleus, as one of the attenuate quantities and qualities of the ether which fills the interspaces between the circumference and the center of the great ovum or shell which we call the cosmogony. The relation of the center to the circumference, forming the nucleus and its environment, namely, atmospheres and shell, comprise, all together, a great galvano-magnetic, battery cell; its metallic plates or laminæ, the solid element and the fluids and energies, the solutions and generated electro-magnetic products. While the emplacements constituting a great battery, perpetually operative in the generation of the energies upon which the system depends for its forms and motions, are alchemico-organic as a secondary cause, within this alchemico-organic arrangement there exists the aggregate and nucleated anthropogenic form and energy as a preconceived and primary momentum. This momentum is a co-operative, voluntary and involuntary, active and passive, cause of form and motion.

Creation, which is but the perpetuated general and specific function and form of the universe, does not proceed from a direct voluntary mental desire. Primary mental activities, either of the affectional (love) or the intellectual (wisdom) qualities, are first instituted as primates of desire and its intellectual direction, thence proceeding, consequently, through categories, series and degrees according to the regular descending order of creative continuity. If the universe did not ob-

tain as an entirety in which the organic arrangement, inclusive of mind and its correlated forms, had its enthronement, then creation could not proceed as a perpetual integrative and disintegrative co-ordination. Electricity and magnetism cannot obtain only as the battery in which they are generated has its elementary and material basis, neither can mental energy, composed of love and wisdom, or the affectional and intellectual principles, exist outside and independently of the mental battery, the human brain and body whence they are derived, and in which they reciprocally react.

The primary impulse of being is desire or love; the secondary and concomitant is its involuntary reflection. "I form the light, I create darkness; I make peace, I create evil; I the Lord" (Jehovah, not Elohi), "do all these things." This is a plain biblical statement, and it is either true or false. If Jehovah voluntarily creates darkness and evil, while his omnipotence could have been exercised in the creation of light and good, without these painful opposites, then he made a great mistake. Darkness is the consequent reaction of light, and evil is the consequent reaction of good; neither can, nor ever will, exist without the other. There is a domain of eternal and perpetual good, but it constantly evolves from and through the forms and functions of evil as the channels of experience through which it obtains. There is a domain of eternal and perpetual light also, and it obtains by virtue of the darkness of which it is the contrast, and without which it would have no basis or foundation. The fruit of the tree of knowledge of good and evil is man, having attained, through the incorporation of the principles of good and evil in his constitutional existence, the power to distinguish by contrast between the two. This contrast can only obtain by experiences in both, by which he learns,—through the sufferings that the one entails, and the awards of the joys of the other—the power of selection or election by which the one is rejected and the other chosen. Man becomes the fruit of the Tree of Life when, after having gained the knowledge of good and evil, he appropriates and assimilates the one, and rejects and eliminates the other. The fruit of the tree of knowledge of good and evil becomes, through regeneration (reproduction), the fruit of the tree of life.

As we enter upon a specific analysis of the qualities of that principle which we call love, the special affection for offspring may be observed to comprise the supreme emotion (inmotion). The love of life is the secondary impulse. This is where and when the spiritual and natural propensities have not become vitiated by abnormal concomitants and conspirations of inclination. The love or desire to reproduce, not from the mere desire to reproduce, but primarily from the desire for new association, may be found in the inclination of the Lord to impart his life—sacrifice it—that through his sacrifice the multiplied fruit of regeneration (reproduction) might obtain as the product of such desire of the will. It is by virtue of this purpose in the affectional element that he is called the Lamb (Ram) of God. It is also by virtue of this fact that Aries or Ram constitutes the head of the constellations and signs of the zodiac, a term implying the circle of God's animal life.

The first momentum of the universe resides in the impulse of the desire to generate, a desire primarily residing in the affectional element and principle of Deity, and ultimat-

ing in the generation of the Son of God,—the Son of man. The involuntary reflex of this is the inclination to destroy all progeny but your own, and from this arises the desire to destroy the Son of God by the son of iniquity, whenever truth and good fulfil their generation. From this also proceeds the competitive impulse, from which is acquired the abnormal aggregation of substance for purely selfish ends; ends destructive to organic unity and perpetuation.—K.

THEOLOGY.

Judge not that ye be not Judged.

In his Sabbath evening discourse on the church of Thyatira, Rev. Mandeville, (pastor of the Methodist church, corner of 64th Street and Stewart Avenue,) in his comment on God's charge against that church, said, "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols."

Rightly the preacher concluded that Jezebel (whose name means, according to Young's great concordance, without cohabitation, and as Swedenborg says, "Those who are in the doctrine of every false, from the pleasures of self-love, and the love of the world") means false and apostate religion. The cohabitation referred to is the higher cohabitation and consequent union of God and man, as in Jesus the God-man, the divine seed in whom dwelt the Father, as the father of the reproduced wheat dwelt in the seed sown. Such false religionists are those of whom Paul, in his letter to Timothy, speaks as sure to come in the last days, "forbidding to marry and commanding to abstain from meats." The careful student can come to no other conclusion than that all the churches of to-day—which unanimously deny this higher marriage by which Jesus, as Holy Ghost, the Divine seed sown in the beginning of the Christian Age in the good ground (human hearts prepared to receive it) should in the harvest, the end of that age, produce a crop just like the seed sown—are those of whom the apostle spake as "forbidding to marry." John says speaking of what he saw in the end of the Christian Age: "He that hath the bride is the bridegroom." "And I John saw the holy city," (new and holy doctrine) "New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "Come hither, and I will shew thee the bride, the Lamb's wife." At that time, which is the present, the Lamb will have a wife and offspring—the resurrected sons of God—from the divine seed sown in the beginning of the age, and, as in the end of the Jewish Age there was a similar conjunction and marriage of God and man in Jesus the Christ, and as the old apostate Jewish Church of that age forbade that marriage, so in the end of the Christian Age the equally apostate so-called Christian churches will forbid the bans of this higher marriage of God and man, which can only be obtained at the expense of the utter destruction of the lower, merely animal cohabitation, in such as obtain it, who "make themselves eunuchs for the kingdom of heaven's sake."

All those who forbid this higher God-marriage are without cohabitation, hence Jezebel. This includes not only all the so-called Christian churches of to-day but such professed Messiahs as Schweinfurth who, with a large number of others,

claims that they have already been resurrected from the dead and have already attained to eternal life. The speaker said that Schweinfurth claimed that there were children born of the Holy Ghost (as Jesus was) in his home; this he regarded as certain proof of immorality there. He then said that Teed and his people were just like that, and ought not to be tolerated in a respectable community. If a man who publishes to the world all his views, including the most pointed and positive denial of any such power as parthenogenesis, or virginal propagation, at this time, and that if there were any births in his celibate home he would know there had been something wrong there, and would make thorough investigation into the case, is like a man who publishes nothing to the world, and, while confessing that there have been in his home what are commonly called illegitimate births, charges them over upon the Holy Ghost, and claims that they are all right; if a people, one of whose cardinal principles is belief in, and practice of, the strictest celibacy, is like a people who have neither such belief nor practice; if a people whose great desire and effort is to bring about better economic conditions for humanity, by destroying the dreadful power of money and the competitive system, is like a people who express no such desire either in words or actions, then may Schweinfurth and Dr. Teed and their peoples be said to be alike but not otherwise; the man who publicly declares that they are is a defamer and slanderer of his brethren.

In the case of Dr. Teed and his people there is no possible excuse for such a course, for they have taken the utmost pains in their power to inform everybody as to what they believe and practice. If a people, living on the lower, sensual plane, cannot believe when we say—and prove by every external sign the truth of what we say—that we are strictly chaste celibates, certainly the fault is not ours, but must be looked for in the very nature of the people who falsely accuse us. Dr. Mandeville was constrained to admit that our neighbors had no right to persecute or kill us, although, if report is true, much of the abuse to which we have been subjected is traceable, in part at least, to members of his church; the still hunt of the one hundred conspirators, whose object is our destruction by taking the life of our leader, is not entirely unconnected with the same.

In his admission that there are other great evils, such as sabbath desecration and the rum traffic, responsibility for whose existence lies at the door of the present churches, it seems to us, he fully confessed judgment to the impeachment we here and now make. There is not a single canker that is gnawing at the very vitals of the community that does not, in one way and another, owe its existence to the so-called Christian churches. Is political corruption rife and rampant and reeking, its leaders and principal beneficiaries are leading so-called Christians: is the race rotting and reeking with sensuality, the conditions which make it so are created by, and for the benefit of our millionaire so-called Christians; is gambling on the top wave, our mighty Christian(?) gamblers divide the gains of it. Were a Christian pastor minded to apply the plain letter and spirit of God's law to the life and character of his parishioners, if he made an honest job of it, when he got through with them he would have to preach to empty pews, without any salary; no one knows this better than the preacher in question. The question invariably is, not what a God of infinite purity thinks of a given act or course, but how does so-called Christian public sentiment regard it. In a world where this is unmistakably the condition of things, for one part of a community to set

itself up as judge, and without any examination, or effort to know the truth in the case, to proceed to condemn and vilify another portion, is at least to show none of the spirit of Jesus, the being whom they pretend to worship.—O. F. L.

Christ's Second Coming.

The second coming of Christ is a subject which, at this time, should engage the earnest attention of all thinking people whether they be in or out of the established church, Catholic or Protestant. Modern science, with what little information it has at its command, is able to confirm the signs of the times, indicating—by the movement of the sign on the ecliptic, which sign is now passing out of the constellation Pisces into Aquarius—the close of the Christian dispensation. Persons, considered well-informed as measured by the standard which the old system of thought has set up, are fully cognizant of the foregoing fact. We recently heard an Episcopal minister say, in referring to the Koreshan movement, that he looked for such demonstrations as Koreshanity at this time because we had reached the end of the dispensation. He knew nothing concerning the doctrines of Koreshanity, but was perfectly convinced that some new ideas and many strange movements were due at the present period. Taking for granted, then, that the majority of persons claiming to be intelligent occupy the same position as the gentleman referred to, we wish to lay before their minds the subject of the manner of the Lord's second coming.

It is quite strange, however, that a great ecclesiastical body, such as the Methodist General Conference, lately convened at Omaha, claims to be, should discuss in one month's session varied questions pertaining to the administrative and religious polity of the church, without touching on the most important topic now agitating the world. Not one word, as far as we know, was said in that conference concerning the subject of Christ's second coming. Such a grave omission by a body of men professing to voice, in a large measure, the religious thought of the United States, is unpardonable and, at the same time, significant. The bishops, editors, and leading pulpiteers of the Methodist church are supposed to be at least sufficiently conversant with the Bible to be aware of the fact that all biblical prophecy pointed down to the end of the age in which we are now living. They have all the material proof at their disposal that the Lord will soon come "with power and great glory," as he prophesied.

There are wars and rumors of wars, earthquakes, famine, and pestilence. The abomination of desolation spoken of by the prophet Daniel is standing in the holy place, and false Christs are flourishing in great numbers; we know of at least a dozen. Gog and Magog (capital and labor) are marshalling their forces for the great conflict—the third woe—which John the Revelator saw on Patmos, and in our social organism "truth has fallen in the street and equity cannot enter." The rich men to whom James spoke have heaped up their treasure unto "the last day," and have oppressed the hireling in his wages; never was labor so poorly remunerated in proportion to the amount of wealth as now. There is not an indication lacking that Christ will soon come to judge the world, and yet the Methodist church, in common with other denominations, is dumb on the subject. We can only account for this silence on the well warranted opinion that the modern church *does not want the Lord to come*; it therefore ignores, as far as possible, any consideration of the subject of his second advent. This indisputable fact should cause those in and out of the church to make a rigid examination as to the genuine-

ness of the claims of our modern ecclesiastical bodies that they constitute the church of Christ.

"Be ye therefore ready," said our Lord, "for in an hour when ye think not the Son of man cometh." If the modern church ignores a consideration of the second advent at a time when this subject is engaging the thoughtful attention of intelligent people—if, as a rule, non-church-goers—we must justly conclude that it is not ready for Christ's second appearance. This state of the church would clearly indicate that it has fallen, and become callous and indifferent to biblical prophecy and Christ's teachings. This condition of things in the established church furnishes strong evidence that we are nearing the time of the end, for Paul distinctly declared that "that day" (the time of the second advent) "shall not come to pass except there be a falling away first" (a falling away of the church from Christ's teachings) "and that man of sin be revealed, the son of perdition." Leaving then the established church to look after its own lamps, bereft of oil at the time of the bridegroom's coming, let us make some inquiry into the manner of the Lord's coming as above proposed.

With the spirit of impersonalization which so clearly characterizes the modern church, it declares that "the man of sin" here referred to is the spirit of antichrist that should arise at the time of the end. No such assumption is warranted by the text. It refers alone to a *personality* who must come in fulfilment of prophecy. Again, Christ said: "first shall ye see *the sign* of the Son of man in heaven." No clergyman can tell you what is referred to here as "the sign." Koreshanity can prove that "the sign" anticipated is "the man of sin" who comes up out of the race at the end of the age as the product of the planting of Christ's body in the race by theocrasis at the beginning of the age when he took upon himself the sins of the world. Such deific assumption clearly necessitated his descent into the race, by which he became the "son of perdition." This man of sin must appear previous to the manifestation of the one hundred and forty-four thousand sons of God, who will be the product of the Christ seed planted at the beginning of the age, and coming forth at the time of their cyclic fruitage.

Christ distinctly indicated this manner of the generation of the sons of God from the humanity when he said: "The good seed are the children of the kingdom," (the primitive church in which he planted himself by theocrasis,) "the field is the world" (age), "*the harvest is the end of the world*" (Greek, age). The man of sin becomes such in a living personality through a supreme cognizance of the sin existing *in himself*. "The man of sin" must be able to see himself spiritually as we see our material selves in the mirror. By such recognition his interiors are opened to a reception of divine truth, the science of immortal life which was to be given to Peter, as the keys of the kingdom of heaven, that he might strengthen his brethren and bring them into the resurrection (recurrent memory of embodiments.)

If Christ is not coming now at the end of the dispensation, then the Bible is not true. If he is coming he must come either out of the clouds (which belief of the manner of the second advent is well adapted to those living in the clouds, but hardly worthy of refutation) or he must come up out of the existing humanity. "Ye are the temple of the living God," Paul declared, "and Christ dwelleth *in you*." Christ cannot exist both in and out of his people, hence when he appears in the one hundred and forty-four thousand, he must mature from the human race. God is in the race, not outside of it, and when the one hundred and forty-four thousand materialize they will be evolved from

the sinful flesh, and will constitute the fifth or God kingdom, the virgins (*virgine*, men-women) whom John saw standing on Mount Zion. Jesus Christ, the first son of God in this cycle, was the archetype of this new genus, or race of beings, and if his incorruptible body had not been planted in the race by theocrasis his second coming now, at the end of the age, would not be possible.

This "man of sin" is Elijah the prophet whom God promised to send before the coming of "the great and dreadful day of the Lord." That day is nearly upon us and we must therefore look for the Elijah. Among all the professed Messiahs to the race now existing there will be found the genuine one; the only proof of his genuineness will be the credentials he carries in the form of clear, cold science which when understood is able to convert the chemical elements composing the human body to spiritual energy, a consummation effected by the focalization of the love and hate of the world in a tangible centre. Such a desideratum will be effected through the persecution and martyrdom of KORESH by the orthodox, scientific, and commercial worlds on account of his truthful but revolutionary doctrines, and his sustenance at the hands of friends. By this convertibility of matter to spirit the world will be baptized through the occult absorption, by his church, of the energy thus generated, which in due season will, by human appropriation, bring forth in visible, immaculate form the Motherhood of God through whom the sons of God will be born, by a general dematerialization of men and women.

KORESH AND SCHWEINFURTH.

Koreshans seriously object to having their movement coupled in any way with that of the person in Rockford who claims to be the Christ. Such an association is extremely ridiculous from a Koreshan standpoint; the heads of the two movements do not even make the same claims. Schweinfurth says that he is Jesus Christ, the Lord; he is therefore called the Rockford Christ. The head of the Koreshan movement makes no such claim. Jesus Christ, from a Koreshan standpoint, was the fulness of the Godhead bodily, the immaculate Jehovah, therefore any man born of sinful flesh—from which we have all sprung—who declares himself to be this same holy one is manifestly guilty of blasphemy. What, therefore, is the foundation for the charge that KORESH is "a false Christ" when, unlike the Rockford claimant, he does not profess to be Jesus Christ?

When the head of the Koreshan system is called "Messiah Teed," those who make use of this term have little conception of its true meaning. Swedenborg claimed to be a messiah, as his writings prove. A man may be a messiah without being the identical Jesus Christ. In Hebrew the word "messiah" means an anointed one, hence Enoch, Noah, Moses, Abraham and many others were messiahs because they were anointed of God to do his will. When the modern clergyman claims to be called of God to preach the gospel he must believe himself to be anointed of God and therefore a messiah; and when he claims to be regenerated (reproduced) or to be born of God—a Son of God—he is as guilty of blasphemy as Schweinfurth who is so strenuously denounced. Jesus Christ was the Son of God, and therefore he who claims to be a Son of God in our day must claim to be equal to Jesus Christ. From this standpoint the church and clergy are blaspheming every day and are no better than the Rockford

pretender. This is doubtless a new interpretation of the question, but we defy any one to refute the arguments herein used.

Now it is one thing to hold the Christ spirit, and it is quite another to be Jesus Christ, the Lord. Swedenborg held the Christ spirit in its pneumatic descent and hence gave to the world the spiritual degree of the word—a partial revival of the science of correspondence. That truth as partially communicated by the Swedish Seer must appear in its ultimate or literal degree at the end of the age; and this the founder of Koreshanity gives to the race. Such communication of the Logos in its literal sense, at this time, constitutes the one through whom it becomes messianic. "All power," Swedenborg declared, "is in the literal sense of the word" which is communicated to the world through Elijah the prophet before the coming of judgment at the end of the age. Schweinfurth has called his body "The Church Triumphant," which name was given to the Koreshan church by its founder long before Schweinfurth used the term. We wish Schweinfurth no harm. Such movements as his are to be expected at this time.

The anointed comes this time with power and great glory in the one hundred and forty-four thousand sons of God; but before the appearance of the multiplied Son of man, the *sign* of the Son of man will appear. The statements concerning the sign of the Son of man and the Son of man, are two different statements. Koreshans believe that they have found the *sign* of the Son of man in heaven, and that they are following that sign in the anthropotic world.

There is as much difference between the Schweinfurthian and the Koreshan doctrines as there is between light and darkness, and, if reports are trustworthy, there is a marked difference in the *manner of life* of the two bodies. The Schweinfurth movement is based purely on assumption without reason to sustain it and with no literature to propagate it; on the other hand the Koreshan System is founded on a great and universal science developed by reason, which is nature's God. It embraces every department of thought and is too vast and far reaching to be more than hinted at in these columns. No man or woman can accept Koreshanity except through the rational faculty. We wish that those condemning us and classing us with the followers of the Rockford "Christ" or "Prince Michael" would exercise that faculty a little more, and their prejudices and impulses a little less.

Tendency Toward Co-Operation.

The tremendous facility with which trusts are forming suggests to the thoughtful observer what will happen when the people really find out what a benefit combination and co-operation are. Then the question will be put, why not all become co-operators? If it is profitable for a few, why not for the whole community? The tendency of the times is towards the great phase of co-operation known as the trust. We oppose the trust because it is in the interests of the few. If we could have a trust in the interests of the people, we would greatly rejoice. There is no question but that the competitive system is to be superceded, and this will mark another step in the upward march of men.—*Progressive Age*.

SOCIOLOGY.

SIMPLICITY OF THE FINANCIAL PROBLEM.

(CONTINUED FROM NO. 22.)

What, then, is the true position to take regarding the financial question, and how can it be arrived at by the masses? THE FLAMING SWORD never indulges in any of the idle discussions going the rounds of the reform press regarding postal savings-banks, paper money, graduated income taxes, municipal coal yards, government ownership of railroads, or any of those questions forming a part of the commercial problem, the supremacy of which under the competitive system is absolutely impossible. We consider the discussion of these subjects with a view to their adoption under the present regime as time thrown away.

As frequently iterated in these columns, the existing government is controlled by the national bank power which permeates every avenue of society. If you turn to the church you find this power in control. It stands over the so-called "religious sentiment" of the country as with a club. "All hail the power of Jesus name" would lose all its potency to-day as a Christian song without the power of the devil's name as expressed by usury, wherewith to back it. If you take a melon that is rotten to the core, and attempt to cut away its bad parts you will have as much sound material left in it as is to be found in modern society bereft of the entrenchments of an iniquitous money power. How impractical then to talk about establishing, under such a system, a graduated income tax, postal savings-bank, a greenback currency or a governmental control of railroads? The money power which controls Congress—and must necessarily continue so to do as long as the competitive system lasts—would never tolerate such innovations. So long as the wage system of labor exists, there manifestly can be effected no reform in governmental affairs, any wild and ill-founded assumptions of the farmers' alliance or the people's party to the contrary notwithstanding. These people will assuredly fail of getting control of the present government, but while thus disappointed they will have accomplished a great work by leading the oppressed and deluded masses out of the social miasma which at present obtains by virtue of the power and the diabolism exercised by a specie basis currency and the competitive system.

The world is crying out for a season of rest; pale-faced men with tired brains, overworked and half-starved women and children with wan faces and fevered lips long for relief from the curse of labor which is now reaching the culmination of its woe. The toiling, moaning, despairing masses are making one last, hopeless effort toward personal sustenance before being carried on the crest of the tidal wave of revolution, whose distant roar can now be plainly heard and which will soon wash away every vestige of existing wage slavery and capitalistic inequality. While we much deplore such a consummation, we see in the coming terrific struggle between capital and labor the only solution to the present grasping, rasping, autocratic dominance of monopoly, and the unreasonable, intolerant, unrighteous claims of labor. Human selfishness, which gave birth to competition, will soon, in its mad frenzy, bury its offspring so deep in the grave that

ages must pass ere cyclic evolution can bring them out of the heat of darkness into the heat of light.

The foregoing conditions in humanity, which are making thoughtful people quiver like a frightened deer, will turn back the best qualities of thought to a contemplation of fundamental principles. A boasted civilization will then be unable to save itself from barbarism entailed by revolutions, famine and pestilence. Psalm-singing deacons, rhetorical pulpiteers and pompous bishops, unmindful of an obedience to the Mosaic law, which is just as binding to-day as when thundered from Sinai, will find that for them and their misled flocks there is no balm in Gilead. Hades will belch its foul effluvium upon a sensual, selfish and godless race, which will strike the usurer dead and the church hypocrite dumb.

Where can truth-loving people fly in such an emergency? Surely not to the church, for that institution, supported by, and working in the interest of, the competitive system, will have been lost in the debris of revolution. They will rather seek those who, banded together by a communistic bond, are aiming to live the Christ life, but who up to this time will have been scorned by a corrupt society. This little body will, nevertheless, have established a strong, enduring and chaste organic unity, operated on the principle of love to God and the neighbor, and which will have grown to large proportions by virtue of the power of its works. Such a haven will be found quite acceptable to the many in a time of social storm. From this nucleus a new civilization will be established. It will not be found necessary then to devise bills for the purpose of reducing enormous incomes, to effect government loans, to nationalize railroads or abolish a specie basis currency, for the former things will have passed away and all things will have become new.

At such a time, with bankers, usurers, capitalists, trades-union agitators and politicians either swept away or robbed of their power, the commercial question will be found to be a very simple one. There will then be no "boss" to pocket the products of labor, for the money system and capitalism will have been destroyed. Men and women will perform uses and be compensated equitably, through the distribution of the products of use without the aid of the fictitious medium falsely called money. The economic adjustment of the performance of use associated with the equitable distribution of the products of industry will luxuriously supply the universal and special demands of the race. These are some of the factors of the Koreshan system of equitable commerce.

How the New Order Shall Come.

"Hatred ceases not by hatred at any time; hatred ceases by love," said one of the wise of our race two thousand five hundred years ago; but we have not yet learned the lesson. Not amid yells of hatred nor of scorn; not amid crossing bayonets and whirling clubs; not amid warring factions and class bitternesses shall the new order come. It shall come when each thinks for others and forgets self; when the general good is the recognized aim of the individual; when each outstretched hand is put forth for service, not for gain; then, when brotherly act is the necessary fruitage of the brotherly spirit, the republic of man shall be born.—Annie Besant, in *Once a Week*.

A Man With Little Brains Attempts to Play a Big Game of Bluff.

After the great hue and cry of Attorney Hill and the posse of conical-headed roughs behind him, the persecutors of Koresh fail to come to time. They knew from the beginning that they had no case; not even the shadow of one. The so-called prosecution—a mere sham—had two things in view. One was to create an adverse public sentiment against Koreshanism and its Founder, the other, to obtain a little sweat money by a “legal” process of black-mail. We are informed that Mr. Schweinfurth walked up to the rack of Mr. Hill, this same little man of straw, and, like a major, shelled out the settlement to the tune of some few thousand dollars, and Dr. Teed was supposed to be made of the same kind of material. As the papers put it, when the arrest was made, “Dr. Teed will fight,” which no doubt was a great disappointment all around.

A fundamental doctrine of Koreshanism is, that we have now come down to the age of the practical application of the Mosaic law. The age of mercy or grace has culminated, and the end of the dispensation ushers in the day of judgment. It is now “an eye for an eye, and a tooth for a tooth,” and of course Dr. Teed had nothing to do but to meet his enemies on their own ground by the crossing of legal swords. We met the enemy and they would have been ours but the conclusion was, that the spoils were not worth possessing. The case of Cole’s complaint of adultery was discharged without the testimony of a witness; the decision rendered by the court upon the testimony of the attorney for the prosecution (?), he stating that he had no case against the Doctor.

The first great effort was to imprison Dr. Teed; this having failed, the “prosecution” weakened at once. The civil suits will flat out the same. They are just as groundless. If there are no present means of redress from a malignant attempt on the part of the press and individuals to ruin reputation by a slanderous and sensational newspaper racket, there will come a day of retribution when, by the force of logical sequence, the reaction will establish an equilibration. We can afford to await the turn of the wheel of divine justice.—K.

THE AVERAGE EDITOR.

When Will the Earth be Freed From the Pest?

That veteran editor, John Swinton, at the meeting of the New York Press club, in the hearing of two thousand brother editors, in answer to a call to respond to the toast, “Our Independent Press,” said: “We are intellectual prostitutes.” He might have added moral and religious as well. The average editor, like the poor woman driven to the street by man’s inhumanity, barter his virtue for daily bread. With him, and we might include the average clergyman and the average teacher, the advocacy of truth and justice is a luxury in which he may not indulge, unless, indeed, that merciless tyrant, public sentiment, which is really no public sentiment, but is manufactured by his masters, a handful of conscienceless millionaires, permits. He cannot even keep silence however ignorant he may be of the real facts. Just

or unjust, he must condemn what it condemns, even when to do so stifles every sentiment of his better, his higher nature. He must, at its behest, make of himself a mere conscienceless, senseless machine, the veriest smut-mill in existence, or, if he will not, go out to buffet starvation with the common herd. There are many marked and shining exceptions to this general rule but their existence does not greatly vary the results. To suppose that such a state of affairs is to last always, is to suppose that there is no God of truth and justice, or that he has, in disgust, abandoned the world and left it to its own bitter destiny, or with the Koreshans to consistently acknowledge that since man was created in his image and likeness, he must be just like man.

Man is a voluntary and involuntary being, doing some things because he wishes to do them, and other things because he must. If he is just like man he has an infancy, prime, old age, and death. As his abode is in humanity, as in Jesus, in whom he had an outward humanity, which came to do his will as he declared, but which humanity, being the divine seed, like other seed had to die in humanity in order to reproduce itself out of it. When that divine seed, which in its human form was in the form of God, and was God, died in humanity in order to reproduce in the harvest, in the end of the Christian age, God died in humanity having no outward form in which he could perform his will. When that God seed, sown in humanity and dying in order to reproduce, comes to its time of harvest, like the wheat sown in the beginning of its cycle, it will come forth multiplied, and there will be more God-men like Jesus in whom God’s will can and will be done. This is what Jesus meant when they asked him about his kingdom. He said: “My kingdom is not of this world (Greek, age).” “Those who have obtained that world (age) and the resurrection of the dead, neither marry, nor are given in marriage but are as the angels in heaven.” When that time comes there will be also the coming of the kingdom of heaven on earth for the coming of which Jesus taught us to pray, and God, having an outward humanity which can and will do his will, will make short work with the damnable injustice of the present in all its multiform phases, and bring in the everlasting kingdom of righteousness, according to prophecy, right here in the earth.—O. F. L.

APPLICATION FOR MEMBERSHIP.

We are receiving constant inquiries regarding application for membership to the Koreshan Unity. As it is impossible for us to accept members otherwise than through the appointed methods, and as the first step is an entrance to the outer court, all who contemplate an ultimate union with us should send for blank admission cards. This is a card of application, and must have the signature of the applicant. Through this the applicant becomes a member of the investigative degree of the Society Arch-Triumphant. The Home (Ecclesia) cannot be entered except through the Society-Arch Triumphant of the Koreshan Unity. For card of application address, Mrs. V. H. Andrews, Sec. Koreshan Unity, 3619 Cottage Grove Ave., Chicago, Ill.

Sword Thrusts.

Dr. Parkhurst says that in "this great republic the sovereignty is with the citizens and never passes from them." A few more observations like this coupled with the circumstances connected with his recent raid on disreputable houses in New York will create a well-founded impression that Dr. Parkhurst is growing long ears.

* * *

Normal Park's committee of three appointed to raise money to prosecute Dr. Teed met yesterday and decided not to limit solicitations for subscriptions to the residents of Normal Park and Englewood, but to give the general public an opportunity to contribute. Checks or cash should be sent to W. R. Keeler, care of Marshall Field & Co., wholesale department, where a subscription list has been opened. The checks should be made payable to W. B. Keeler, treasurer of the Teed prosecution fund.—*Chicago Herald*.

You see the prosecution of KORESH has become almost a national affair. We print the above notice in order to give any of our readers an opportunity to contribute to the fund if they feel so disposed. We would not deprive any of the opportunity to persecute the Founder of Koreshanity, if that is their desire, but let all such remember that if the cause which is now being pushed so zealously is unjust, the rebound will strike those who have entered upon a wild and ill-considered denunciation of a man against whom naught can rightfully be proven in any court.

* * *

Senator Hill has dodged the silver issue. When a vote on the bill for the free coinage of gold and silver was taken in the senate the other day, the New York presidential possibility left his seat before his name was called. This action, however, was practically equivalent to a negation, so that we may fairly consider Hill as opposed to free coinage, which is Cleveland's attitude also. These men are afraid of the national bank influence.

* * *

Another Decoration Day has come and gone. Large sums of money have been expended on the dead. Would it not be more practical to let the living have the benefit of this money? There seems to be such an irresistible fascination, now-a-days, for dead issues. The republican and democratic parties are about to meet in convention in Minneapolis and Chicago, and men are betting much money on the outcome of those meetings. Both of these parties represent naught but dead issues. They both stick to the tariff as a last resort when the one is really no more in favor of free trade than the other. They are willing to do most anything but discuss the money question. The democrats fear to favor the free coinage of silver although they know they must differ somewhat from the republicans in the money plank of their platform. What attention is paid to these dead parties! Everything dead and dying is now receiving attention, and why not, for the masses are dead in trespasses and in sin.

* * *

Dr. Mandeville of the Englewood Methodist church is much concerned over Koreshanity. He, in common with many others, calls it a wicked doctrine. Well, celibacy does grate pretty harshly on the ears of some folks.

We rise to remark that the Koreshan issue seems, at present, to command great attention. We think it will run even for awhile with the republican and democratic campaigns, after the nominations are made, and then come out ahead, for the reason that the principles of the two political parties are short-lived while those of Koreshanity are eternal.

LUCY PARSONS ON "LIBERTY."

"Society to-day is one of caste, and the proportion of those who break through the crust and rise to a higher grade is no greater than the proportion of black slaves who escaped to the freedom of the North. Individuality is dead in the great army of wage workers. They are but cogs in a machine; so many hours to sleep, so many to work, so many to eat, and on they march with military precision from the cradle through a work-a-day world to the grave. What beauties of life do they enjoy? Instead of paternalism we want fraternalism; instead of nationalism we want devotionism, internationalism. Our religion is that of Tom Paine, to 'do good.'

"We have religious freedom. It was bought with blood and tears. The little attempt made recently to persecute a band of religionists of peculiar belief at Washington Heights was fanaticism, and will react on its perpetrators. In this country any one has a right to get to heaven by any narrow avenues his imagination may lay out, or he has the right, if he pleases, to go the broad road to destruction. That right is given by the government. We want economic freedom. Pardon me for calling your attention to an incident which took place at our picnic to-day given at Ogden's Grove in support of the families of the Anarchists. The Captain of Police brought fifty uniformed policeman to the grounds. Then he went to the gate-keeper and told him that he must admit free of charge fifty more policemen in citizen's clothes, and that all who came after that, he could charge an admission fee. What unbounded liberality! Why should these sluggers dead beat their way into our picnic? There was no disturbance, merely a quiet Sunday picnic. We want to see the time when we will be freed of such petty tyranny, when individual liberty will succeed the liberty of the few and the slavery of the many. That time will come, and the grand round-up into that glorious age will be attended by the greatest violence."

NOT MUCH LONGER.

How long! how long, my countrymen, shall despotism drag
The people through the dust before our country's glorious flag?

How long shall those we employ to serve us, legislate
Against the interests of all, in city, nation, state?

How long! how long shall knavery with arrogance succeed
In grinding with oppressive hand our citizens in need?

How long! how long shall we remain content, patient, meek,
While public servants fail to grant the remedies we seek?

How long! how long shall mildness mark the temper of our plan,
While vested rights encroach upon the holy rights of man?

How long shall wealth created by prolific labor's hand
Be wrung from many by the few who claim to own the land?

Not long! not long, for now I hear the rising of the storm,
And on the horizon I see its hand shaped, cloud-like form.

Not long! not long, for like a bolt from Great Jehovah's hand
We'll smite, as Gideon smote of old, the heathen in the land.

Not long! not long, shall despots rob a people brave and free,
And soon from Maine to Oregon will sound the jubilee.

—Dr. Houghton.

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.

Office Of New Jerusalem.

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called; the Lord our Righteousness." Judah and Jerusalem will be gathered into one person, first, in the Messenger of the Covenant, the baptizer, thence into the divine female head of the new kingdom. The Jewish dispensation was one of types and shadows. This foreshadowing included, with other things, the city and temple. The temple of Solomon prefigured a building of which the patriarchs and apostles constituted the foundations, and the Lord Christ the chief cornerstone; these to be ultimated in the manifest and resurrected humanity.

The natural Jerusalem will not be again builded during the now culminating Mazzarothic cycle. It has fulfilled its mission as the type of the New Jerusalem, which John saw coming down from heaven prepared as a bride adorned for her husband who arises to meet her in the resurrection of the dead, not from the corruptible, physical graveyard, but from the grave of a mortal humanity that will awake at the sound of the trump of God—the voice of God through the archangel, which implies the manifestation of the Sons of God. Jesus was the Logos (voice) of the Almighty, (constituting the mouth-piece,) spoken through his incorruptible dissolution, communicated and transmitted through the cycle of time, (the dispensation or age) and culminating in the multiplied product of regeneration. The sons of God comprise the voice or speech of the Almighty—the extremity of the trump of the archangel. These sons of God (Logii) are the Words of the book of life unfolded, as Jesus was the Word or Logos of the book of life infolded. It is the province of the New Jerusalem, who is the Mother of us all, in her marriage with her husband, for whom she is prepared, to bring forth these sons.—K.

Co-operative Club For Women.

Miss Jane Adams' new club, the Jane Club, a co-operative association, gave its opening reception last night at Hull house, 335 Halsted street. An excellent musical entertainment was given.

This new club is the outcome of a project that has long been in contemplation by several young women, whereby they could live economically and at the same time enjoy all the comforts of home. Its principal feature is to promote profitable social intercourse and to create good fellowship among the members. The club now occupies the house at 253 Ewing street, and by June 15 it will have possession of the adjoining

premises at 251. Miss Adams signed the lease and furnished the house.

The Jane Club is similar in many respects to the Sorosis at Ann Arbor, Mich. It is co-operative, the members meeting current expenses by weekly assessments. Mrs. Moody is the housekeeper and has facilities for accommodating thirty members. It is expected to increase the membership to that number soon.—*Chicago Herald*.

Nine women graduated the last Tuesday of March from the Nurses Training School of the National Temperance Hospital. *Woman's Standard*.

Kate Sanborn, teacher and lecturer, is a grandniece of Daniel Webster. She is proud of the thought that she has earned her living ever since she was seventeen.—*Woman's Standard*.

Among the exhibits in the Woman's Building will be a representation of woman's work in illustrating books, periodicals and manuscripts.—*Woman's Tribune*.

It is said that since Kentucky and Mississippi have chosen women as their state librarians, there is a conspicuous absence of cheap cigars and whisky, and a welcome reign of order, regularity and attention to business about the library.—*Woman's Standard*.

Three thousand women of Greece have signed a petition to the Government asking that public schools of art and industry be established for women, and claiming that the failure of Greece to meet the expectations of its well-wishers is due to the backward condition of its women and their non-participation in public affairs.—*New York Sun*.

A WIFE'S RIGHTS TO HER CHILD.

A subscriber writes to know "If in this state a father now has a legal right to will his children away from their mother? She adds, "Such an outrageous law never could have been made if woman had the right to vote. I think the reason all women do not demand the right to vote is because they do not know what abominable laws men make to protect (?) women. If they could only realize this, I am sure they would all demand the right to protect themselves, in such a way that men could not resist them.

The law in Massachusetts does not give this right to the father. Through the efforts of Mr. Sewall, Massachusetts' laws have been so altered that they deal more justly with women than in some other states. The law in New York even to this day gives to the father the right to will away even his unborn child, and some cases of great cruelty could be cited which have occurred in New York within a short time.

The laws of Massachusetts are uncommonly just in this respect, and in the disposal of children in case of divorce or separation the one most fitted to care for the children, while living is given the custody of them.—*Woman's Voice*.

Not Bad.

The man who prays for the golden rule in society, and then votes for the law of Moses, will never be accused of inventing a successful flying machine.—*Omaha Tocsin*.

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.

Elimination of Love of Money, and Its Helpmeet, Alcohol.

Some time since I saw an article, by a prominent New York author, entitled, "The Diseases of the Cup." The writer deplored the ravages made upon humanity by alcohol, and expressed his hope and belief that some one would yet discover some remedy which would prove efficacious in removing the curse.

We, in the light of Koreshan Science, know that an evil so prevalent, so deep-seated and so inwoven with the life, the habits, the very nature of people and society, cannot be changed, to any great extent, by herb or drug. One of the devil's strong weapons is love of alcohol, begotten and born of sensualism, the lusts of the flesh, the desire to stimulate the senses to an abnormal degree of excitement, that man may thus be enabled to go on in the wild insane rush for gain for *self*. Selfishness is the foundation-stone of the whole structure of society; here and there a few, with keener sense of justice, pause to consider its deplorable condition.

The commandments—love to God and to the neighbor—are forgotten, the decalogue is trampled under foot; nevertheless it is the *law of Him* who is greater than all, and *must be obeyed* soon or later. Is not the love of money the greatest curse, to-day, with alcohol its helpmeet? A *belief* in religion, as understood by the orthodox church has, it is true, but little effect. It is used rather as a cloak to hide the practice of many vices; but religion in its truest and highest significance means the re-binding of man to God; when understood and practiced this will produce an entire reformation in the world. No "medicine" can have effect when the whole thought and desire is against it. The *thought* must be changed; to do this will be to revolutionize the world.

CAN THIS BE DONE?

To those who are acquainted with the signs of the times, the answer is plain. It is written in the heavens. The stars proclaim that they have nearly reached their point of departure twenty-four thousand years ago; greater changes will take place than have been known during this cyclic period. Then will come the dawn of the Golden Age. To-day, we are living at the very close of the Iron Age under the influence of the constellation Pisces, the most prolific of the twelve groups—pro-

lific in all that makes up the tragedies of life, the lusts of the flesh out of which grow all the evils which afflict humanity. When the appetite for money, the greed for outdoing, instead of loving, the neighbor, is stimulated by alcohol, no crimes are too great to be accomplished in the gratification of self. The world moves in cycles; it is in its last throes of diabolism. Science and the Bible prove that humanity has its light and its dark side, its good and its bad; the great struggle of life is between fallacy and truth. Truly is it said, "God never inaugurated a failure. He inaugurated this world; ergo, the world will not be a failure." The great day is very near to those who have "agonized for improvement;" the day when the balance shall be struck, when justice shall be meted. "The race has degenerated until the depths of error have been reached; it must soon *begin its ascent*. The light side must come uppermost. When there is an equilibrium a rest point is reached; then there will be no desire for stimulants; then the lion will lie down with the lamb. This is not an idle tale of the dreamer or enthusiast. The law of polarity is operative in the anthropotic as well as in the physical world, and is *inevitable*.

To the thinking mind free from prejudice, hence receptive to wisdom, it is evident we will not have long to wait before the evils we so greatly deplore will be consumed by their own intensity. Prophecy and Koreshan Science now prove to us that the human race will soon pass fully into its great phase of maturity, when the whole character of man will be transformed, brought into complete unison with the spiritual forces and life of the universe. He will then be able to yield full obedience to the perfect law and thus counteract all forces which tend to destroy his organism. He will thus become a Master of Life.
—H. Blue.

The People Demanding Truth.

The so-called Christian church of these latter days is facing an earnest and mighty demand for more practical and reasonable doctrines concerning the welfare and salvation of the human family. The people have had about all the humbug crudism they are going to stand, and in thunder tones they demand a salvation more definite for the poor, the down-trodden, and the oppressed. The great empire state of New York is reported in the eleventh U. S. census report to have increased in wealth many millions, yet the same report shows a very large increase in pauperism and crime. The old church, saying "Blessed are the poor," etc., and pointing up to an away-off-yonder-somewhere for God's kingdom of righteousness is too chimerical and foolish for further consideration. The masses are beginning to read their Bibles outside of priestly domination, and as they read the Lord's prayer, Christ's Sermon on the Mount, and the statement that God's kingdom of righteousness belongs to and is of the earth they feel indignant, to say the least, toward the lying salaried priesthood.

The people begin to discover that their oppressing enemies, the millionaires, are in partnership with the churches, seeking to purchase salvation or favor or both with a few thousand dollars thrown down, as it were, from the throne of mammon. Earnest and honest reformers all over the country find that if they continue in their reform work in the interest of the masses they must leave their church relations behind them. Some of these leading reform workers already see very plainly that the church of to-day is doomed—that it must give way before the mighty onward march of the glorious dawn of the spirit of truth.

Yes, it is coming, and this uprising, mighty demand and earnest desire for it is going to help on its coming from an involved microcosmic center of the macrocosmic humanity. This involved center is not to be in a white elephant, a monkey or any other animal, but in a man who comes as "Messenger of the Covenant." The Bible plainly teaches of this coming, the symbolism of Masonry plainly points to such a coming, and both science and reason teach us that there must necessarily be such a focalization of the intellectual principle of the anthropotic or human domain.

Koresh and Koreshanity hold aloft the higher principles and possibilities of the human family, leading boldly and fearlessly from out the shadowing influences of the wily priest toward the higher and broader fields of personal enlightenment where a reason for the hopes and aspirations of our being is a scientific possibility.—A. S. L.

THE REIGN OF MAN.

It comes in power and glory,
To write in earthly story
A golden age;
The time-worn chains to sever,
Which bind the vast forever
To written page.

On creeds of nameless terror,
On dogmas born of error,
Full light to cast;
To burst their bonds asunder,
And roll time's wheels from under
The buried past.

With hearts all free from malice,
To lift truth's holy chalice
For all to drink.
Fear's chains forever riven,
Love, free as sunlight given,
All hearts to link.

It comes in time's new morning,
With light the hills adorning,
From source divine;
When ever-present angels
Are writing new evangels
From wisdom's mine.

To weak, or poor, or erring
It comes, their seared hearts stirring
To life and hope.
The wrongs of ages, righting—
Toil, glory-crowned, inviting
To grandest scope.

Hark! from heaven's open portals
Come warning notes to mortal's
Enlightened age,
Which bid each yield to o'er,
As fellow-man and brother,
Earth's heritage.

Which show, that toil's sore burden,
With want and woe its guerdon,
No land can bless;
Nor can the gilded measure
Of rank, or hoarded treasure
To earth bring "Peace."

(* Yet not in judgment posing,)
But to all hearts disclosing
Life's tangled skein—
Unraveled, hopes will brighten,
Man will his burdens lighten,
The heights to gain.

(* The above line is erroneous. The Son of man cometh at the end of the age to judge the world. Notwithstanding the error noted, this verse is certainly inspired.—ED.)

See fade the thrones of splendor
Where grovelling masses render
Their servile praise.
"The home o'er throne or steeple,
The earth for all earth's people"
The watchword raise.

Beyond old Sinai's thunders,
The living age of wonders
Will wrongs efface.
The "Son of Man, he cometh
All power," all "glory," summeth
To bless the race.

Eternal laws unfolding,
An era new is moulding,
On nobler plan.
And higher knowledge voicing,
The world will hail, rejoicing,
The "Reign of Man."

—Anna Morris Whaley, in *Better Way*.

THE CHURCH "IN A SORRY PICKLE."

The labor resolution introduced in the general conference of the M. E. church of Omaha, by Rev. Thos. Hanlon, has been much commented upon. "The laboring classes are drifting away from the church," he said. "Our church is made up to a large extent of women. 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 interests of capital."

The editor of the *Golden Rule* studied in the Union Theological seminary under Prof. Briggs, who is now being hauled over the coals by the Presbyterian General assembly. I received my diploma, along with the other members of my class, on graduation day in the church of which Rev. Dr. Parkhurst is now pastor. I know now, as I did not then, that the church can never "take a stand on this great question affecting capital and labor." For the church to do that is, as an organization, to commit suicide. The church cannot "stand" at all without denominationalism, and denominationalism is not only anti-Christ, but is opposed to reason and to human brotherhood. The church is now almost at the point where the Roman religions were when Cicero, the Bob Ingersoll of his day, said that he did not see how one augur, or priest of those religions, could look another in the face without laughing. The preachers of to-day are in a sorry pickle. They dare not stand in the pulpit and tell the truth. To leave it is to face starvation. No wonder the general conference pigeon-holed Mr. Hanlon's resolution.

The Forces Mobilizing.

The hand-book by the Federation of Labor shows the strength of the seventy-four national trade unions of the United States to be 675,117. The Carpenters' Brotherhood leads with 65,000 members; Amalgamated Iron and Steel Workers, 60,000; Iron Molders' union of North America, 41,000; International Bricklayers' and Stonemasons' union, 35,000; Brotherhood of Locomotive Engineers, 30,000; International Typographical union, 28,000; Cigarmakers' International union, 27,000; Brotherhood of Locomotive Firemen, 23,000; United Mine Workers, 20,000; Journeymen Bakers' National union, 17,000; Brotherhood of Railroad Trainmen and Brotherhood of Painters and Decorators, each with 16,000. —*New Forum*.

THE FAMINE-SMITTEN.

The lark messaged heavenwards
 Blessings from earth—
 But I turn'd where our gentle Lord's
 Loves lay in dearth.
 They heard not, nor heeded,
 The sounds of life o'er them!
 They felt not, nor needed,
 The hot tears wept for them!
 But earth-flowers were springing
 O'er human flowers' grave!
 And, O God! what heart-wringing
 Their tender looks gave!
 They died! died of hunger—
 By bitter want blasted!
 While wealth for the Wronger
 Ran over untasted—
 While Pomp, in joy's rosy bowers,
 Wasted life's measure,
 Chiding the lagging hours,
 Wearied of pleasure!
 They died! While men hoarded
 The free gifts of God:
 They died! 'tis recorded
 In letters of blood.
 Yet the corn on the hills
 Waves its showery-gold crown;
 Still Nature's lap fills
 With the good heaven drops down.

Gerald Massey.

"Primogeniture In The United States."

William Astor left at his death a fortune of \$70,000,000. Following suspiciously close to the English law of primogeniture, he left some \$60,000,000 to his son John Jacob. To his three daughters he left \$2,000,000 cash, and to his widow an annual income of \$500,000. Upon her death, this sum also reverts to the fortunate eldest son, together with the magnificent family residence. This unjust method of dividing great fortunes is but an example of a tendency whose development in America is to be regretted. This is the movement toward the building up of gigantic fortunes by keeping the major portion of a fortune in the hands of the eldest son. The Vanderbilts have done the same thing, and other rich New Yorkers who have made their fortunes during their own lifetime have already concluded to follow their example. Thus, it is generally understood that George Gould is to inherit the bulk of the Gould fortune.

While every man has a right to divide his fortune exactly as he pleases, within certain defined limits, the theory of primogeniture should find no place in a republican government. We have no titles, no thrones, no entails. The fact that a dullard happens to be born a year before a genius does not entitle that dullard to distinguished consideration while the genius languishes in obscurity and poverty. This is what the law of primogeniture means in England, Germany, and the Continental monarchies. We have no room for this unjust system in the United States. Aside from the injustice of primogeniture, it embodies principles which sap the very foundations of republican government. More than any one tendency, does it make toward the formation of a great moneyed aristocracy living in a world apart from their fellow-citizens. It is but a truism to state that such a tendency has lain at the root of every national degeneration since history commenced. Men are the same flesh to-day as they were in the time of Rome, and the waning years of the Bourbon monarchy. They object, and with justice, against laws and customs which exalt wealth as against intellect and honesty. They object to a

system which has a tendency to crystallize two distinct classes—the minority of the very rich, and the majority of the very poor. In such a system lies the fruitful seed that blossoms forth into anarchy and revolutionary socialism.—*The Minn. Tribune.*

Idleness, Wages And Earnings.

From the last report of Carroll D. Wright on wages and cost of living, it appears that cotton operatives, when employed, earn on the average \$1.02 per day in the Northern district of the United States, 69½ cents in the Southern district, and 66 cents in Great Britain. But the average period of employment is so much shorter in the United States that the total earnings of the operatives are considerably lower than in England. For instance, in a period of six months the operatives of the Northern States worked only seventy-nine days and earned \$80; in the Southern district they worked fifty-four days and earned \$38; whereas in Great Britain they worked one hundred and thirty-one days and earned \$86. According to these figures the amount of enforced idleness in the United States was over fifty per cent of the working time; in other words it was greater than the amount of employment. Again, the average earnings of operatives while at work convey no correct idea of the actual rate of wages, because piece-work is the rule and the working day is longer in the United States, especially in the South, than in England. By taking into account the number of working hours and the amount of product turned out, it is found that our Southern operatives are paid considerably less than the British for the same amount of labor. The most important point, however, is as to the small earnings in America, consequent upon the enormous amount of enforced idleness in the face of a prodigious development of the cotton industry. These facts cast a lurid light on the condition and prospects of labor in this country. They are in a line with the state of affairs in the iron, steel, coal and other great industries.—*The People.*

BELIEVE HALF YOU READ.

Don't believe even half of what you read. Don't believe anything as regards thought, opinion or assertion until you have run it through the mill of your own judgment and seen if it emerges without a flaw. Remember that a book is generally one man's talk on paper. Remember that his conclusions and deductions are often based on other men's statements, which time may prove partly or wholly wrong. Remember that it is extremely rare for two men to give the same account of the same event in which both are witnesses. Remember that no conscientious scribe can read what he wrote twenty-five years ago without finding many opinions and assertions which will make him squirm and feel like hunting for a hole to hide in. Remember that the man, be he writer or not, who all his days sticks to one opinion, simply because it is his opinion, ceases to grow intellectually and imprisons himself in his own dogmatism. Remember that the man who is searching for the truth must give up his mistaken convictions, no matter how dear they may be to him, nor how sorely it may hurt his pride to own that he has been mistaken.—*Old Homestead.*

In the proportion that the volume of currency has been contracted, the general price of labor and of its products has fallen, and the purchasing power of the dollar has increased.—*Cincinnati Herald.*

Is It Persecution?

Dr. Koresh Teed, whose other name is Cyrus, is having a good deal of free advertising from the Chicago papers at present, in which said papers are ably assisted by the nobility (?) of Normal Park, an aristocratic suburb of the modern Babylon. Koresh has been carrying on the business of establishing some kind of a home, where he claims the celibacy of man and the chastity of woman are to be the cardinal principles. The community owns about one thousand acres of land in Indiana and Illinois, some property in Chicago, and also has a branch in San Francisco. A few weeks ago a fine large mansion was purchased in the suburb above referred to, and the headquarters of the assembly, or by whatever other name it may be known, was removed to that place.

As chastity of woman is an ancient relic among the snobocracy, who exist by sucking gold headed canes and sapping the life of the industrial portion of the nation through trusts and combines, these Normal Park people have been holding meetings nightly, in which tar and feathers, burning of the property, mobbing of the inmates, etc., have been the general subjects of discussion. The proceedings are published daily by the city press, and read with avidity by the police of that great city who see nothing wrong in such proposed anarchy, but who are marched out to stand in platoons at every corner when the working people of the city go out for a picnic.

If any statute is being violated the law should be and is strong enough to bring the offenders to justice, but as the community was allowed to carry on the work unmolested for years and no notice was ever taken of them until they had accumulated money enough to buy a mansion in an aristocratic neighborhood, it looks more like persecution than an honest intention to preserve the law and the purity of society.—*Mill's Weekly World*.

Good Logic On Anarchy.

When mankind becomes awake to the fact that God is the embodiment of universal, eternal and living truths, instead of decaying falsehoods, it will become possible to make human law conform to Divine law. When men fully understand the laws of God (nature) they will obey them whether they are on the statute books or not. Nature is an impartial and inexorable judge; an adequate penalty follows each of its broken decrees. No man who is ignorant of divine law is capable of making laws for the people, for if human law is not based on divine law it is not based on justice, because the divine law is justice, and any penalty imposed for the violation of a law not based on justice is a crime against the divine, a crime against nature and consequently a crime against the race.

Human laws are only necessary for the guidance of those who do not understand the divine law; but it will always be necessary, for all men are born ignorant. But the law is no less divine because it is recognized by human statutes, and it is not essential that men prescribe a penalty for the violation of the law, for the penalty, like the law, already exists. Therefore the duty of human government is education—to show men the penalty by helping them to understand the law. All human law that prescribes a penalty to be administered by man, is anarchy against the laws of

God, for "vengeance is mine, saith the Lord, and I will repay."

The men who set aside the universal laws of nature, which are God, and make laws of their own and prescribe penalties for their violation, are the real anarchists of the world. They are anarchists because of their ignorance. If they understood the law, they would obey it; therefore, as knowledge is the light of the world, godliness, so ignorance is the darkness of the world, (d) evil.

Men who are trying to abolish unjust laws by violence, are no more anarchists than those who are trying to uphold them by force. Both are anarchists; both are ignorant; both are possessed of the (d)evil. We must abolish the (d)evil of darkness by educating both in the light, and until we do this we can never have a perfect government of men.—*Omaha Tocsin*.

The Church vs. the Labor Question.

The Rev. Thomas Hanlon, of Pennington Seminary, N. J., and a delegate, created a sensation in the Methodist General Conference at Omaha, by introducing a resolution declaring that the Methodist church should take a decided position upon the great struggle of the nineteenth century, to wit, that between capital and labor as now being waged in this country. The church has stood aloof from this vital and overshadowing question in religious and church ethics. Why does not the church, its pulpit, and press, dare to apply the teachings of the Nazarine to this leading question of the age? Simply because its pews would be emptied of the plethoric Pharisees who gather shekels from oppressed laborers and keep the church treasury supplied therewith.

The ethical or religious side of this labor question must come to the front. It is at the front now, though ignored by the churches. The middle and laboring classes, the wage-earners, are looking askance at the churches as inimical to their rights, while the church is bewailing its loss of power to convert and retain these classes. The position is natural. There is more of commercial greed and pride in the churches than of a true spirituality which teaches and acknowledges a human Brotherhood. It creates caste in society while condemning it by its teachings. Words are cheap, but acts impress. When the church meets this question fairly, and takes a position in harmony with the teachings and life of Jesus, it will exercise a greater power over the laboring classes who are criticising and keeping aloof from its fold.

This general conference will not revolutionize the church by dethroning mammon and exalting justice, for it has need of mammon's plethoric purses to carry on successfully its huge financial machine.—*The Better Way*.

Doesn't Want The Debt Paid.

Greenbacks were legislated down to 38 cents on the dollar during the war; the trade dollar with $7\frac{1}{2}$ more grains of silver than the standard silver dollar, was legislated down to 78 cents, and then later legislated out entirely; silver bullion was \$1.19 per ounce one year ago, but has been legislated down to 70 cents per ounce now. All merely a question of law. Silver has lost one third of its value in one year, and gold has gained one third more power to prevent the payment of debts. The money power does not intend that the interest bearing debts shall be paid.—*Gibbon Reporter*. (Neb.)

SHARP CUTS.

The diseased thousands who inhabit the "slums" of the great cities; the toiling thousands who rack their feeble frames for a pittance a day; the soul-crushed workman whose only hope is the same condition to-day, to-morrow, and as long as life subsists; the mortgaged farmer of the west, the starving children of the great cities, all tell the tale of the great money oligarchy of America.—*Dakota Ruralist*.

The nobility of Russia are not starving. The usurers are not starving. The landholders are not starving. The priesthood are not starving. The rich are not starving. The poor only are starving. Starvation in Russia and everywhere else is the outworking of the infernaleconomy, that pervades all civilized countries, of which usury and land-owning are the most accursed elements.—*Rockland Independent*.

"But as for me, give me liberty or give me death," was the noble spirit that actuated Patrick Henry in his resentment of English domination by a king, and were he alive to-day he would resent with even more vigor the domination—through corrupt and traitorous politicians—of England by her gold. Americans do not deserve the name of Americans who do not resent this conspiracy against their liberties.—*National Economist*.

For two hundred and fifty years we have been trying to develop great races of horses, cattle, sheep, and swine. We have succeeded. In the next two hundred and fifty years we will seek to develop a great race of men and women, and we will succeed. The true patriot, hereafter, will live to ennoble his countrymen in all that graces and prolongs life. Who would not live a life to help prepare for the full coming of that time?—*Progressive Age*.

In Sandusky, O., several years ago, on St. Patrick's Day, there were big doings in one of the Catholic churches, participated in by the Irish societies. The organist, Mr. Robinson, after playing "St. Patrick's Day in the Morning," gave the inspiring strains of the "Star Spangled Banner." Priest Sibley came to the organist in anger, said such a tune was inappropriate to the occasion, and forthwith gave the organist a dismissal from the position.—*Primitive Catholic*.

Capitalism has no politics. It supports any party that will advance its interests, and subordinates all considerations of public welfare to the one object of securing its supremacy. It is only workmen who allow themselves to be divided by party watchwords, and who sacrifice everything for a party name. It is only workmen who are fools enough to allow partisan schemers and tricksters to blind them to their own welfare, and to use their votes to keep in office the man whose interests are in direct opposition to their rights.—*Ventura Unit*.

New Light on the Matter.

Chicago Man.—I understand that you have said that I was not honest in my business affairs!

Boston Man.—A mistake, sir. I simply said you were not sufficiently scrupulous to jeopardize success.

Chicago Man.—Then I have been misinformed. I beg your pardon, sir.—*Texas Siftings*.

Effects of Alcohol in Germany.

The preparation of alcoholic intoxicants robs Germany year by year of sixteen million double hundred-weights of grain, twenty million double hundred-weights of potatoes, twenty-seven million double hundred-weights of coal, and many other useful articles. It robs Germany, in other words, of the harvest of 1,779,000 hectares whose rye value would be 380,000,000 marks; it robs every inhabitant of sixty-five and one half pounds of bread each year. It robs them of the working power of one man out of every sixteen; on its battle fields we find each year 6,343 wounded (lunatics, murderers, etc.) and 223 dead. The drink bill last year robs the German people of two billion marks, of which they pay 60,000,000 marks to foreigners; it makes each year 32,000 paupers to be supported by the State and by charity; takes 4,235 German men each year into the involuntary imprisonment of the working colonies, and endless numbers of men, women and children into other charitable institutions. At lowest estimate fully 1,333,000 German men are shortening their lives through intoxicants; 1,600 become suicides each year from the same cause, 1,300 are injured by accidents, 30,000 lose their minds, and 150,000 become transgressors of the law. Is there a German alcohol question?—*Christliche Welt*.

Russian War Preparation.

Political, financial, and famine troubles in Russia do not prevent the Government from undertaking new and vast schemes of armament. The new naval programme which has just been adopted, provides for the construction of 22 new war vessels within the next four years: three iron-clads, each of 1,100 tons displacement (Pultowa, Petropaulovski and Sevastopol), costing £1,230,500 apiece; one iron-clad of 8,880 tons displacement, costing £894,375; one armored cruiser of 10,600 tons displacement, costing £965,937; two armored coast defence vessels, each of 4,000 tons displacement, two torpedo cruisers (Voivode and Pocadnik,) each costing £125,000; one torpedo gun vessel (Gridden,) costing £75,000; one despatch vessel, £225,000; one despatch vessel, costing £150,000, and ten first class torpedo boats. Only one of these vessels apparently is intended for the Black Sea fleet, and all of them, with the exception of half a dozen of the smaller boats, are to be built by Russian industry on the Baltic. The whole scheme is regarded in the European diplomatic world as a reply to the recent naval activity on the part of Germany.—*New York Evening Post*.

Thousands Must Starve for One.

John D. Rockefeller, of New York, is worth \$125,000,000. As the average wealth in this country is \$1,000 per capita, in order to sustain this man in useless wealth, 125,000 persons must be deprived of their last dollar.—*Independent Press*.

A Futile Barricade.

The junior of all the Vanderbilts is spending four million dollars on a fortress at Asheville, N. C., which he intends to make his home. The basement walls are from twelve to fifteen feet thick, and the architect of the structure is quoted as saying that the young plutocrat looks ahead to the time when an outbreak may test the strength of those Cyclopean walls.—*New York People*.

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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