

# The Flaming Sword.

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

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## A Vindication.

The farcical prosecution of Dr. Teed, on a trumped up criminal charge, was brought to a close Friday, June 3rd., by the refusal of Justice Everett to grant the second continuance of the suit, to accommodate the determination of a conspiracy to persecute Koreshanity out of Chicago.

A suit was brought against the man Schweinfurth, on the basis of his own admission of adultery with members of his society. Schweinfurth is the Holy Ghost, according to his own declaration, private and public. Hence his children are Holy Ghost children, but as the Illinois statutes do not provide for the production of Holy Ghost children in that way, the man knew that he had violated the law, and, according to report, he walked up to the rack and paid his bill. The success of the legal nondescript, having his case in hand, led him to think that possibly Koresh was another of the same sort, and that it would be an easy matter to extort a little blackmail from the Founder of Koreshanity. It did not work as arranged in the program. Dr. Teed did not scare; he never did, and when it was discovered that the Dr. did not run, or foot the bill expected by the prosecution(?), it made so bad a break that the conductors of the train did not know which track to run out on. The principal witness could not be found. "He was in the city," said the constable, "but he got away while I was looking after Dr. Teed," who, it was said, was "playing hide and seek with the sheriff." "We spent so much time looking for Dr. Teed, that we could not find the witness," said the little man of straw.

Let us give the facts about this "hide and seek" business. The Dr. was arrested on a malicious and trumped up falsehood, but this did not alter the fact that it was an arrest, and that bail must be given or the Dr. go to jail. The bondsman was procured, the justice accepted the bail and was satisfied with it. The prisoner labored under the disadvantage of the bias of the court, effected, no doubt, largely by the general effort of the public and press to create an adverse sentiment. The bail was placed at \$2,500 for an alleged offence which, had it existed, and the verdict been adverse, would have been a penalty of not less than one dollar, or more than five hundred, at the discretion of the court; or, in the event that the penalty was not paid in money, not more than one year in prison, and as much less as, in the discretion of the court, would meet the severity of the offence. A charge brought against another man, about the same time, for an offence the penalty of which would have been ten years imprisonment by the same court, was fixed at \$300. This is the justice that meets the Dr. generally. We did not blame Justice Everett. He believed that he had in his court the blackest villain. He had reason to think this from the course the press of Chicago had taken for the six years the Dr. had been a resident of the holy (?) city.

Upon the presentation of accepted bail, the Dr. was discharged from custody, to appear at the proper time in court. It was upon the right of this discharge that he went about his business. The newspapers said that the bail had been rejected, and that a new warrant had been issued for the re-arrest of the Dr. The day that it was reported that the constable was looking for Dr. Teed, he was at the *Inter Ocean* office, at the Palmer House, at the Grand Pacific Hotel, at the office of Newell and Camp, and on the various railroads of the city. All this time the little man of straw was hunting for Dr. Teed. He hunted about as successfully as the sequel proves that he has hunted legal authority. The fact is, the man Hill is a brainless idiot.

A word about the charge of adultery. One of the principal witnesses in the case was a little adopted son of Mr. and Mrs. Cole. The boy was brought to the Home about three weeks before Mrs. Cole entered it, and left nearly a week before she became a member. The boy was never in the Home during the time of Mrs. Cole's residence there. Mrs. Cole did not leave her husband; on the contrary, he left her with the threat that he would not return. Said she, as both she and her sister report, "If you leave the house with that threat, you never will come back to me." He left the house and did not return in eleven days; at the end of this time she packed up and moved. She did not move into the Koreshan Home, but rented a place on La Salle St. and lived there for months, and Dr. Teed did not even know



where she was. Her sister occupied the place with her, and assisted in paying the expenses. She never brought a penny into the Koreshan Unity. She sold her furniture before entering the Home. She always had a room-mate while in the Home.

The so-called prosecution pretended that a principal witness was missing. The prosecution (?) *never* had a witness. The whole matter was a great game of bluff, but it did not work. The sneaking way of backing out of the trial, by the attorney on the case of the pretended complaint, must have been a pitiable spectacle to the blusterers of the preceding two weeks. There could have been but one objection to the trial. The newspapers would have reported but one side of the case; that would have been the nastiness of the side of the complaint. There is not one spark of justice in the press of Chicago. There is no possibility for justice to obtain for the Koreshan Head, either with the clergy or press. We court the fullest investigation from every point of view. We violate no ordinance of city or state. We desire to be under the strictest surveillance, but we claim the right to be citizens, and to entertain and preach the doctrine of Jesus Christ in opposition to the hash dispensed from the orthodox pulpit, which at least one-half of the community knows to be obsolete rubbish, and none know this better than the clergymen themselves.—K.

#### He Will Cause the Wrath of Man to Praise Him.

For the last five or six years the newspapers of Chicago and other prominent cities have loaded their columns with slanderous and sensational articles against Dr. Teed and the Koreshan System. With one or two exceptions there never has been a truthful statement made concerning the Head of the Koreshan Unity, and the purposes of the organization. Regardless of the fact that the lying reporters and slanderous daily publications have discounted the records of Billingsgate, and cracked their narrow brains in their attempts to retard the progress of Koreshanity, it marches onward with ever augmenting strides toward the goal of its ultimate and glorious achievement—the regeneration of the race.

The hope of the world lies in the success of the Koreshan cause. When the Lord came to transform the age, like all reformers he met with the most bitter opposition. He encouraged his disciples and apostles by saying: "They have persecuted me, they will also persecute you. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." The Head of Koreshanity has brought to the world the true system of cosmogony, and upon it has founded a theological and social hypothesis capable of practical demonstration. He has located his first communistic and celibate groupate in Chicago, because he is aware that Chicago is the pronounced commercial and industrial center of the world, and at this point, in the very face of the enemy, he purposes to make his fight against the fallacies of the modern church and state. There are not lying newspapers enough in Chicago to intimidate the Head of the Koreshan cause. All the threats of criminal and civil prosecution are regarded for what they are worth—a certain amount of bluster that

can make no more impression upon the mind of Koresh than if the bluster had not been ventilated.

So far as the Koreshan cosmogony is concerned, we are prepared to meet one or all of the so-called scientific men in America, with the consciousness of the fact that, with the most consummate ease, every argument of the Copernican system of astronomy can be overthrown. Koreshanity will govern the world for the coming six thousand years, or during the progressive movement of the esoteric sign through Aries, Taurus and Gemini, or the precessional movement through Aquarius, Capricornus and Saggitarius. It is the power in the hand of the Almighty God to complete the overthrow of the old church and state (the old heaven and earth), and is ordained to reconstruct the new kingdom, the kingdom of righteousness. As well attempt to exhaust the waters of America and obstruct their flow to the Atlantic and Pacific oceans, as to retard the progress of the cause of the Koreshan Unity. We shall violate no law in our education of the people to the standard of human rights, the name of which, so far, is a farce and a disgrace to the pretensions of a so-called liberty-loving people.

The modern church is an intolerant and persecuting power. The schismatic body, called the body of Christ, is made up of intolerant denominations, each one of which is like an overgrown school-boy that dare not pick a quarrel with one of his size, but who is constantly browbeating and meddling with the rights of the less powerful schoolmate. Every so-called Christian denomination, in its inception, has met the persecutions of the stronger body of pretended Christians. Modern Christianity is a mockery. True Christianity is the salvation of the world, and true Christianity is that which will restore the intent of the primitive plant and re-inaugurate genuine Christian communism, the inner courts of which shall be made immaculately virginal in the purification of body, soul and spirit, its membership partaking of the character of the Lord Christ standing on Mount Zion, being the firstfruits unto God, obeying his eternal law, standing forth as virgins redeemed from among men.

Koreshanity is here to purify the world. It will accomplish this though all the devils of lust and sensualism in the pulpit and pew, the gates of hell (Orthodoxy), contend against it! Let the fight wage hot! Koreshans present a dauntless front, and have come to stay.—K.

#### Millionaires and Paupers. Cause and Effect.

Joseph R. Buchanan states that in a recent conversation with a special agent of the national bureau of labor statistics, who had just returned from an official investigation of labor in Pennsylvania, the latter said: "Show me a place in Russia where the people are miserable and starving, and I will match it in Pennsylvania. Show me a community in Europe where the poor have lost all hope and are only waiting for death to release them from their sufferings, and I will match it in Pennsylvania.—*The New Nation*."

What is true of Pennsylvania is already true of many other sections of the country, and is rapidly becoming so of all of it, for a large portion of its citizens. But the inevitable companion piece to all this poverty and misery is an ever-lengthening column of law-made millionaires, which has the unmistakable relation to all poverty and misery of



cause to effect. If it be argued that unthrift, and laziness, and improvidence, and drunkenness, are the source of the poverty and misery, we say these too are natural effects of perfectly natural causes. The excessive selfishness and greed, engendered by the hell-born competitive system, have broken up the balance in humanity. Under present abnormal conditions one man, who has no need at all for it, covets and grasps everything he sees; his covetousness, growing by that on which it feeds, by an ever-accumulating power, draws to itself that toward which it is directed.

Just as the corresponding power of attraction in the lower physical creation may become strong enough to destroy some compounds in order to create others, so this covetousness, which is attraction on a higher plane, becomes strong enough in some men to destroy the integrity (wholeness) of other men; robbing them of all intellectual and even physical capacity to labor and accumulate wealth. Thus the development of one great so-called Christian millionaire like Vanderbilt, or Rockefeller, becomes directly the cause not only exoterically, in outward condition, but esoterically, in inward spiritual state, of the production of thousands of weaklings, having neither physical nor intellectual capacity for self-support, and ready to become the easy prey of the vicious and criminal.

Then astonished heaven beholds the spectacle of hoodwinked justice seeking to repair the wrong by weak attempts to punish, with fine and imprisonment, the wretched victims of the lawless greed of others, while the great, unspeakable criminal, not only goes unwhipped of justice, but is blindly and absurdly regarded as a great benefactor of the human race!

When the climate of Pennsylvania becomes too sultry for the health and further activity of her coal barons, oil and transportation kings, and other such freebooters, there will be no longer room for such unutterable misery and despair and starvation for great masses of her betrayed and ruined citizens.—O. F. L.

### Why Argue with Plutocracy?

We consider it time thrown away to hold any controversy with those in sympathy with and benefited by the money conspiracy. The true inwardness of all advocacy of the existing commercial system is a personal interest in that system. From a standpoint of selfishness it is very natural for one to uphold the institution from which he receives his benefits, so that any one who expects those particularly benefited by fictitious values to denounce the commercial conspiracy which upholds them, must be doomed to disappointment. It appears to us that argument in this matter is not only unnecessary but fruitless. Experience is the best teacher; this alone will open up to the seared consciences of those engaged in a systematic oppression of the people the unprofitableness of their evil ways. Depend upon it, just as long as the present government lasts, just so long will the daily press support the existing money system and hide away from public view the disasters which it daily works.

The general public has no conception whatever concerning the distress prevailing in city and country, because the daily papers refuse to acquaint them with the facts. The

Associated Press—whether in its eastern, western, or north-western divisions—and the United Press Association gather the news items laid before us for daily perusal; as these news bureaus are in the hands of monopolists, only such items as they see fit to publish are permitted to go into print. Why talk against Congress establishing a censorship of newspapers, when two are already in existence so notoriously dishonest in their methods of gathering news and so powerful in their control of the various avenues for the furnishing of news to the public, that they practically constitute, in this country, a great guardianship of news matter, conducted solely in the interest of the money power? If any one doubts this statement let him look around him at the daily evidences of increased poverty and hard times, and then turn to the newspapers for a verification of the evidences of his senses. He will look in vain.

On the other hand, he will read that times are unusually good, that failures are comparatively few, and that the volume of money in circulation is ample to conduct the business of the country. He will read glowing reports as to the wealth of the country, said to be indicated by a per capita calculation. This per capita scheme of computing our wealth is only one of the knavish tricks of the hired tools of the money power. Who but a low intriguer against the people's interests would dare to reckon individual wealth by such a device, placing the figure at \$40 or \$50 per head when any fool knows that there are millions of people in this country who haven't \$50 worth of property in the world? With about three thousand millionaires, some of whom are worth over \$50,000,000 and even \$200,000,000, can there be any question as to who holds the money or by what methods it has been cornered? No man can amass a fortune of \$1,000,000 by honest methods. Hence, millionaires are simply legalized thieves; they not only have the audacity to run the government, the avenues for transportation and the church—which they keep from toppling over—but they have become bold enough to ask to be elevated to the highest offices in the land, without having their brazen proposals spurned by a blindfolded public. The present vice-president of the United States is many times a millionaire and an active partner of an influential British banking house. Our U. S. senators are mostly millionaires, as are some of our cabinet officers.

Can there be any question as to who owns the government; can there be any profit in arguing with these men? Will they ever yield the political sceptre to others, or is it within the power of the people to wrench it from them? We say decidedly, No! THE FLAMING SWORD will not use its columns for the purpose of controverting the shallow, dishonest, and futile arguments of these men to retain themselves in power. We would rather treat them with the scorn and contempt which their practices merit. Let the daily press, in the interest of a false and pernicious specie basis currency, keep right on with its insane revelry. Let it continue its artful subterfuge of pulling the wool over the eyes of the masses regarding the real issue of the country—the money question—by harping in its idiotic and stale fashion on the tariff issue, but let it also remember that the cloud no bigger than a man's hand which the Elijah of this age has discerned on the political horizon—the fight between capital and labor—will rapidly grow to monstrous



proportions; that the rain will descend from that cloud, and the winds blow and beat upon the commercial house—which selfish mankind has built on the sands of usury—and cause it to fall; great will be the fall thereof.—C. J. M.

## THEOLOGY.

### ETERNAL THUNDER.

**"To All That Believe in His Name, Gives He Power to Become the Sons of God."**

In the above Scriptural quotation is found a direct, emphatic and unequivocal declaration. This Scripture is essentially true or false. If true, then to those who believe in the name of Jesus Christ, believing to the extent of the Scriptural signification of belief, is given the power to become the offspring of Deity. What is it to be a Son of God? The Lord Jesus was not only the offspring of God—the Son of God—but he was the offspring of man—the Son of man. He was the firstfruits of the resurrection, and "the fulness of the Godhead bodily." He was identical with the Father; he and the Father in him being one and the same, as evinced in his reply to Philip. "Lord, show us the Father, and it sufficeth us," said Philip. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. \* \* \* Believe me that I am in the Father, and the Father in me."

Jesus was the *generated* firstfruits, and from him, as the Holy seed, the sons of God are to be *regenerated*. We take it for granted that the premise is correct; not because we find the statement in the Bible, but because every law and principle of nature furnishes corroborative testimony to the fact that the truly progressive humanity is in the line of development from an original inception of the Divine center, and that, through the progress of regeneration (re-production), the sons of God, as the firstfruits of the resurrection must inevitably materialize. The premise being correct, that "To all who believe in His name gives he power to become the sons of God," it remains for us to define the character of that principle called belief. No man believes in the Lord Christ who does not keep his word. "He that *abideth in*" (liveth in) "the doctrine of Christ, he hath both the Father and the Son." Jesus lived the life; therefore he had both the Father and the Son. "It doth not yet appear what we shall be, but we know that when he appeareth we *shall be like him*." Does modern Christianity teach that it is possible for a man to be like Christ? No. Does modern Christianity teach that those who profess to be regenerated are abiding in the Lord's doctrines? No. Does modern Christianity teach that men will become the sons of God, as the direct offspring of Deity, through Jesus Christ and the operation of the Holy Spirit? No. Is modern Christianity anything more than a spurious Christianity? No. Then why not show the world—by an exposition of the abominable theories and practices of the modern schismatic body, blundering through time with the darkness of the medieval age—the hypocrisy and degeneracy of the so-called, lying, thieving, adulterous daughters of the Roman harlot?

Modern Christianity is a blot, a sun spot, on the disk of the solar spectrum, and will be wiped out by the radiations of the sunlight of Koreshanity, now here to revive and restore the flesh and blood of Christ. To believe in Jesus the Lord is to know him as the fulness of the Godhead bodily, and to know, also, that in the progress of regeneration from him man will become his offspring, and, believing, will obey his law—the same that God thundered from the mountain of Sinai through his messenger, Moses, who was as God to Aaron. That law is eternal and incorruptible, and is as binding as when God stood with Moses on the Mount and, in thunderings, breathed it to the world. Jesus made it honorable in himself, and imparted the possibility of making it honorable in all who believe in him, and keep his commandments.

The hand that lays its desecrating touch upon the God-ordained and Koreshan fruit of Christian evolution shall become palsied, for no power in earth or hell can, with impunity, attempt the retardation of this mountain of God's eternal progress!—K.

### The Only Real Salvation.

Fancy 1,527,882,144 reals being spent on soul saving among wretched starvelings [in Spain] not able to keep a body decently, far less a soul. Spaniards who cannot get an onion to eat or a drop of train-oil to drink cannot afford to keep souls. Keep souls indeed; they are ground down to the gutter in keeping priests, and when priests are very plentiful, souls are very scarce. Souls thrive best under the auspices in which the wearer has not to take anxious thought as to where and how he is to beg, borrow, or steal a potato with which to keep himself alive to-morrow. Souls develop in virtuous leisure and culture. Souls flourish under divine, which is just the antithesis of sacerdotal, influences.—*Saladin*.

The whole process of soul saving, now everywhere practiced, whether by an imaginary praying them out of purgatory at so much a head, or praying them into a Protestant church to swell the number of so-called Christians in the census, and the amount of contributions for church purposes while the unsaved millions are starving for bread, or any other of the processes of grinding out so much indifferent and selfish service for so much salvation, differs *toto coelo* from that which Jesus—and after him the early, and only real Christians—taught in the beginning of the Christian age. Professed Christians themselves admit that such unselfish preaching and living are now impossible. What are we to infer? That Jesus and the early Christians did not understand the true process of soul saving, when they began it by feeding the body; or that in reality, the true method has changed since that time, so that, what was at first begun by the Holy Ghost, (which prompted all who received it to sell all they had and put the proceeds into a common fund, which was distributed to every man who had any need) is now continued by the most utterly selfish, grasping, and devilish practices of the competitive system? This diabolical system enables one man to steal enough millions to feed a state, and, to do so, reduce hundreds of thousands to that state of temptation and pauperism from which Agur prayed to be delivered lest he should become a criminal and pauper as thousands are becoming, to-day, criminals and paupers through their poverty thus forced upon them. If the



process, universal among the early Christians, was a soul saving process, there is no escaping the conclusion that the process now almost equally universal among so-called Christians is a soul, as well as body, damning process.

Souls can only be saved again by coming back to the conditions in which they were saved in the beginning of the age, when souls were saved by a process which began by caring for, and feeding the body. Indeed, the great law of salvation—and the Bible, rightly understood, knows no other—is the salvation of the seed. The seed is sown, and death both of the body and of the spirit of the wheat begins; that death is continuous throughout the wheat cycle, existing germs dying and giving over their life to more progressed germs, which in their turn give over their life to more progressed germs, which in their turn give over their life to still others, of higher quality. The only thing saved at the death of the successive germs is the higher quality reached by that germ, which is still enhanced by the succeeding ones until, in the end of the wheat development, the high quality—heaven—eternal (age-long) condition of the seed, is again attained, in which there is no more death—death, the last enemy of the germs, is finally overcome, and all the germs in the degree of quality reached by each are eternally saved. But these saved souls of the wheat have also saved bodies as well, and the souls are not finally saved from death, and that is what saved means, until the bodies also are saved—until “this mortal has put on immortality”—until “this corruptible has put on incorruption.” This is the only law of salvation, as explained by both Jesus and Paul, that is, re-embodiment of the spirit in the germ, or body, which follows the death of a germ or body. When illustrating the law of the resurrection of the dead, Jesus said: “Except a corn of wheat fall into the ground and die, it abideth alone; if it die, it bringeth forth much fruit.”

The cycle of the seed wheat salvation is short, being completed in a few months; but, as Jesus explained in the parable of the sower, the cycle of the reproduction of the Logos—the Son of man, the divine seed, when sown in the sinful humanity (the good ground which received it)—is an age; the harvest coming in the end of the Christian age, when the salvation—deathless state that was in the seed—will be again fully restored in the ripened crop, the multiplied sons of God, who will be like the seed sown, having life in themselves as he had, death in them being finally and fully overcome. In the expressive phrase of the Greek, they will be saved body, soul and spirit, through into eternal life. Any person's ultimate salvation of the soul, that does not also save the body, is a fraud practiced by priests for their own selfish ends, without any real foundation, either in Scripture or science.—O. F. L.

#### Rome's Grasp on Our Cities.

“Years ago we heard Prof. Henry B. Smith say in the class room that the Roman Catholics of New York City paid one tenth of the city taxes and held nine tenths of the city offices. The last count in New York shows that out of twenty-five aldermen twenty are either Catholics or of alien birth. We do not know where to look for a large American city which is governed by citizens born upon American soil. Our great cities are practically foreign colonies in the midst of American States with which they have little community of faith, morals or social habits.”—*Chicago Interior*.

#### All Are Saved, But Every One In His Order.

If it be true that of the vast number created only a few are saved, then we shall be driven to the conclusion that God's government of the world is a failure, and to hold such a view is destructive of theism and religion.—*Christian Register Unitarian*.

As this objection to inspired word embraces much that is constantly employed by atheists and skeptics, we will seize the opportunity to explain the position taken by Koreshanity on the points involved. The above query, notwithstanding the fact that it is a general one, must appear to an analytical mind as very vague. If but a few of the vast number created are saved, then, according to the Bible, there must be a time of salvation. If the time for the saving of the few is not worth considering, then there can accrue little profit by a consideration of the question at all, for the Bible distinctly points to a time of resurrection when the dead shall rise (from their graves, says Orthodoxy). Even from an Orthodox standpoint this must be the time of salvation, for it is then, according to the same theological system, when the Lord comes to claim his own; if, at this time, of the vast number created, only a few are saved and the rest are damned eternally, then indeed God's government of the world is a failure and the destruction of theism and religion must necessarily follow.

It is right at this point that modern Christianity can go no further. Atheism here calls a halt, and the church can do naught but obey its command. Christ himself distinctly speaks of the “very elect,” so that there can be no retreating from the position of predestination. The clergy supposes that it can evade this issue and still expect to see the modern church triumph. No greater delusion ever entered the mind of man. When a system of religion cannot withstand the onslaughts of Atheism it must fall; no money system can support it very long. This is the situation in which we find the modern pulpit.

The Bible is either true or false. If true, then the church's interpretation of its language is wrong; if false, then all must be surrendered to Atheism. This is the precise situation in which Koreshanity finds the world, and it alone can untie the theological knot. If the time of salvation is the resurrection morn, when the dead in Christ shall be raised, there must be a time appointed for the occurrence of this great event which will terminate the world's career; a time when this little theatrical play which we are told the Lord has suffered to go on for the last six thousand years, will be brought to a close. Then we are told the countless millions are to writhe in torment while the angelic “four hundred” disport themselves around the throne. We do not blame any one for rejecting such nonsense. There is neither humanity nor logic in it.

The Koreshan System teaches that everything exists according to law; that nothing transpires without being impelled by law. The mind cannot desert this position without declaring war with reason. Reason alone can lead one to the truth. Since reason is the foundation of Koreshan philosophy, how ill-considered are the charges made that the followers of its teachings are hypnotized! For the world “to come to an end” is one of the events which Koreshanity looks upon as impossible. Matter never had a beginning, for the reason



that something cannot be made out of nothing, and as the universe is of material form and substance it must have always existed; having no beginning it can have no ending. Therefore the theological dogma involving the termination of matter or the physical universe is unreasonable and fallacious. Does the Bible support such a belief? It does not. The word "age" in the Greek has been invariably rendered "world" by modern biblical translators. The Bible nowhere speaks of the end of the "world." The terms "end of the age" and "end of the world" are quite different in their theological bearing. If the resurrection of the dead comes at the end of the AGE, we cannot look for a termination of the earth's career at that time; if the universe lives eternally there must manifestly be a recurring resurrecting period after the anticipated one has transpired, just as there were previous periods when those who slept in the dust of the earth (the mortal body) awoke to everlasting (age-lasting) joy. There is no escaping this conclusion if we believe that the universe exists and is perpetuated through the operation of law.

When do those who sleep in the dust of the earth awake, and what is the nature of that awakening? These are questions which naturally follow a belief in the perpetuity of the material universe through unvariable law. Koreshan theology herein turns to the movements of the signs on the earth and the constellations in the heavens, reckoned through an acceptance of the concave theory of the earth's formation. By the movement of the sign Aries, the head of the twelve, through the constellations, it finds a scientific confirmation of the occurrence of biblical facts. For example; when Abraham was about to offer up his son Isaac as a sacrifice, and the angel of the Lord stayed his hand, pointing to a ram in the bush for the sacrificial offering, we know that the sign Aries (ram or lamb) was just entering the constellation Aries, and that God, having tested Abraham's fidelity, then instituted through him the law of circumcision in the Jewish race so that the perfect man, Christ, (the Lamb of God) might be produced from the Lord's chosen people two thousand years hence, when the sign Aries was passing out of the constellation Aries.

There was no chance work about all this. It was anthropic law working in harmony with physical law. The science of correspondence teaches that there are twelve ethnological lines in humanity just as there are twelve signs and twelve constellations, and that each line is evolved into the perfect genus or race of men at the time of its cyclic fruitage when the sign is passing out of the age of proliferation (Pisces) into Aquarius (age of scientific truth). The twelve tribes of Israel at the time of the institution of the law of circumcision comprised the most advanced race of people in the universe; they were therefore God's chosen people, for only through them could he reproduce himself in humanity. It was to them that the promises were made, and they only will inherit eternal life at the end of the age, for did not John the Revelator, looking down to the end of the dispensation, see an angel ascending from the east having the seal of the living God? Of those sealed there were an hundred and forty and four thousand of all the tribes of the children of Israel; twelve thousand of each tribe. This is the time of the resurrection or age, marking the close of the cycle of twenty-four thousand years, which duration of time is required for the sign to move

through the twelve constellations, beginning with Aries and ending with Aries.

But the character of this resurrection, from a Koreshan point of view, differs materially from that of modern Christianity. We reject the theory of a material resurrection,—from the graveyard, of those whose bones have long since decayed,—as entirely inconsistent with reason. The true concept of the law of the resurrection involves a belief in the law of re-embodiment, for the two are interdependent. The resurrection of the dead implies an awakening to a knowledge of previous embodiments for a period of twenty-four thousand years, or one cycle of time. This is the restoration of lost or dead memories which will be experienced by those who received the baptism in the beginning of the age and who through re-embodiment are now living entities. These only can come into the resurrection at the end of the cycle in which we are now living. Others will not experience this change because they are not ready to receive the truth. They have not yet ripened on the tree of life. Every one will be saved in his order, but all will *absolutely refuse to be saved before their time*, in proof of which, note the general opposition to Koreshan tenets which are in perfect harmony with reason and truth, being the foundation stones of the science of immortal life.

The "vast number created" is not an unnumbered legion, for every person born into this world bears the precipitated life, with loss of memory and consciousness, of previous spiritual existence, and every one passing out of his earthy career retains memory and consciousness in the spiritual world until the termination of his life in that sphere. There is abundant biblical proof of the existence of this law. Eternal damnation is a mythical doctrine. "Everlasting damnation," when properly rendered, is simply age-lasting damnation. There is not a living soul but will sometime, at the end of some cycle, inherit eternal life and pass through an incorruptible dissolution of the body. Through the laws of evolution and involution the Gods perpetually descend into hell, and the devils, by transformation, into heaven. This law is illustrated in the concave physical globe where by constant exchange of central and circumferential forces the universe is perpetuated.—C. J. M.

#### UNION OF CHURCH AND STATE.

Catholicism holds the correct idea when it aims to reunite church and state—therein lies the only true system of government—but its hand has lost its cunning. The world will never again witness the re-binding of political to ecclesiastical interests through the instrumentality of Catholicism or Jesuitism. The Roman church is too superannuated in its ideas to be a prevailing force in this age of advanced thought. It gained its supremacy in the cabinet when primitive Christianity—still pulsating with the breath of God as communicated by the theocrasis of Jesus Christ—was married to Paganism. When Constantine declared himself in favor of the crucified Nazarene it was only because he plainly saw that no human power could stay the onward march to state control. A great religious principle, when once given a momentum, will move forward with terrible force, and trample upon everything that opposes its progress.



With the overthrow of the Greek and Roman gods, there was left no quarter to the men and measures actuated by the religion which set up those gods. With the advent of a new church, a new state came also. Rome then wielded its power, but for that centre of ecclesiastical thought to suppose that it can re-establish itself politically is as vain a hope as that of some dreamer who would turn back the wheels of time. Catholicism has had its day. Primitive Christianity—which that church never represented—did its work and then fell into Paganism. At the end of the age it is revived, but with greater power because the seed planted has had two thousand years in which to bring forth its fruit. Christ said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now." These things the Roman church knows nothing of. These "many things" involved a scientific interpretation of the Logos or Word which should be communicated, at the end of the age when the sign was passing into the constellation Aquarius (water-carrier, water signifying scientific truth), by him who should be revealed as the product of Christ's descent into the race.

The Catholic church believes in the immaculate birth of the Lord, but knows naught of the law through the operation of which he was produced from the race. Its most learned scholars still reject the Copernican astronomical theory, but their objections to that theory are in vain, for the reason that they are without a better one with which to substitute it. It derides atheism, but is powerless to refute the Darwinian conclusions, the invincible evidences of the earth's great age, and the existence of life many thousand years previous to the time when, according to Roman theology, the world was created. Such a church in this scientific age, despite the political machinations of the Jesuits, is doomed to decay.

Truth, when triumphant, is inseparable from power, and scientific truth *will* be revealed through Koreshanity. This system unswervingly adheres to the Mosaic law and insists upon the communal form of government as the only adequate response to the imperative command to "love thy neighbor as thyself." With such an adherence to Christly precepts, no divisibility of religious and secular purpose in government is practical. True government can never obtain so long as there exists one code of morals for the church and another for the state. The entertainment of such fallacious views must always bring disaster upon society. Truth will tolerate no alloy; its application to governmental concerns is as essential as is its application to ecclesiastical. Manifestly, therefore, that system of thought from which truth, in this age, springs, is alone capable of administering justice in governmental affairs. The church which gives the laws of life must necessarily govern society.

Never was there a time in the history of the world when truth and justice were in greater demand in the conduct of government than now. Like spirit and matter, church and state are impotent until united. The Catholic church understands this and herein is where the struggle will come. With a worn-out theology, but with an insatiate thirst for power, it cannot resist the temptation offered by the present state of society to re-establish itself in state control. It is therefore carefully laying its wires toward that goal; but there is a little stone cut out of the mountain without hands which will smite this image on its feet of clay (false understanding of

the Word), and become as a great mountain filling the whole earth.—C. J. M.

#### The Pope's Temporal Power.

In view of all that is being done by the Roman hierarchy in this country to enlist the sympathies of the American people with their efforts to secure the restoration of the pope's temporal power, on the ground that it is essential to his proper and complete rule over his church as their spiritual head, it might be well to call to mind the three questions asked by the New York *Tribune* in 1870, when so many protests were being made by Roman ecclesiastics in this country against Victor Emanuel's entrance into Rome. The questions are these:

FIRST. If it be clear that the pope cannot freely fulfil the functions and discharge the duties of his sacred office unless he be a temporal sovereign unamenable to any civil power, is this not equally true of *all* the Catholic prelates in this and other countries?

SECOND. Have the people of Rome a right to *any* voice in determining or shaping the government under which they are to live?

THIRD. If they have not, have we or any other people?

Why should American citizens encourage any movement looking to the enslavement of any people? and what but the enslavement of the Italian citizens of Rome would be the restoration of the pope's temporal power? The inhabitants of Rome had long protested against the government of the pope in civil affairs, and in 1849, when the pope had abandoned Rome, leaving the government without a head, a constituent assembly, elected by universal suffrage in the Roman states, declared the secular government of the papacy abolished, and proclaimed that portion of central Italy, which had hitherto been the patrimony of popes, a free and independent republic, which was only overthrown, and the subsequent rule of the pope restored and maintained, by foreign bayonets.

In 1870, acting upon the doctrine of America's Declaration of Independence that "governments derive their just powers from the consent of the governed, and are instituted to secure the rights of all to life, liberty and the pursuit of happiness," Victor Emanuel, after entering Rome, gave to them the opportunity of declaring for themselves the form of government under which they preferred to live. They, at a popular election, by an overwhelming majority, voted to unite themselves to the constituent government of Italy, and, under that government, they have continued to enjoy political and religious liberty such as no pope's rule has ever granted. And now efforts are being made to bring them again under the oppressive yoke of the papacy, and, strange to say, the most active ones in this movement are the very persons who are calling upon American citizens for sympathy and material aid to help them free Ireland (they say) from English rule.—*Peabody Reporter*.

The Irish people are more demoralized to-day than they were at any previous period since the English set foot on their soil. They have become so habituated to receiving financial support from their kindred abroad, that they now regard as a right what was previously a gift.—*The Tablet (Irish)*.



## SWORD THRUSTS.

Do the managers of the people's party seriously expect to unseat the agents of plutocracy in the conduct of the existing government? If so, they are doomed to a great disappointment. When plutocracy takes leave of us the present government will also.

\* \* \*

Whether it be Blaine or Harrison, Cleveland or Hill, what difference will it make so far as the people are concerned? Why do not the masses wake up in regard to the truth of this matter? Tariff or no tariff, the condition of the toilers would not be improved one iota. Not even the silver question will solve the problem. Only the destruction of that industrial system which puts three dollars in the pocket of the capitalist to one in that of the workman—when the latter is the real producer—will solve the question.

\* \* \*

The first number of *The Vanguard* receives from us a hearty welcome. It is original in design and unique in arrangement. We are glad to see Mr. Hubbard back again in the ranks of reform journalism. We have missed his pen among our exchanges because it is accompanied with a dash and a fearlessness added to a sort of inspirationalism which all his brethren, traveling on the people's-party-road, do not possess. The man deserves mention for the consistency of his course. We trust he will secure every subscriber for *The Vanguard* that he won for the *Farmers' Voice* before it supped with, and became intoxicated through, the power of capitalism. His associate, Mrs. Stevens, will give the paper a polish in its detail, a branch of the journalistic art sadly lacking among reform papers. We wish them much success, and assure them that they can count on THE FLAMING SWORD as their friend.

\* \* \*

You will note duplicity and dishonesty among the colored politicians of the country, as well as among the white ones. John M. Langston is right in demanding more protection for the colored man at the hands of the republican party—which has been sustained in power partly on account of the capital it has made out of a war for the African race—but that protection the blacks will never get. The black man seeking redemption from his wrongs should place no confidence in the professed friendship of such of his kinsfolk as Frederick Douglas and ex-senator Bruce. These men and their class have simply selfish interests to serve at the expense of the colored people. Douglas' regard for his people has long since gone to seed. He is now purely an office-seeker and a hoarder of gold; he is therefore unworthy of confidence. Langston is wrong in clinging to Blaine, for the man from Maine cares no more, and probably less, for the black race than Harrison, whom Langston excoriates. If the colored people wish to do the wise thing let them cut entirely loose from the existing political parties and from those belonging to their race who, as professed leaders, wish to hold them to the political field. Let them form a brotherhood, such as the farmers have done, founded on principles of integrity and temperance, with none at the head of it but those of known trust-

worthiness and unselfishness, who are fully abreast of the times and alive to the necessities of their people. They will then have a powerful unity which will be a great power in the land. Political parties will do nothing for the black race. They must help themselves by wise and temperate plans and actions.

\* \* \*

Blaine has resigned from Harrison's cabinet and the political pot is boiling red-hot. Hill and Cleveland are at sword's points and the democratic party is divided between them. Just a little while and then these two worn-out parties—both inspired from a common source, the money power, but run by ambitious men desiring office and a chance to line their pocket-books at the people's expense—will be quietly laid to rest and their blatant leaders subdued. Then what? Look out for the supremacy of a great religious movement in response to the cry of a people sickened with political machinations and immoral men. They will cry out for a leader, and God will most assuredly send him.

\* \* \*

Read the platform of the republican party touching on the money question, and be amused.—C. J. M.

## NOTICE.

All the unsigned editorials (with one exception), other than those in the Woman's Department, which have appeared in these columns since last January were from the pen of the Managing Editor of THE FLAMING SWORD, C. J. MacLaughlin. Since some of the enemies of Koreshanity, as well as some of its friends, may infer that the writer of these unsigned editorials may desire to escape from the possible consequences attending their publication—which was furthest from his intention in leaving them without signature—he has concluded to affix the initials of his name to all future productions from his pen. In so doing he salutes the common enemies of woman and of a better civilization with his weapon of defense and offense.—C. J. M.

## Where Morality is to be Found.

As a matter of fact, among those calling themselves Anarchists—and there are many varieties, Communist, Collectivists, Individualists, Peaceful or Quaker Anarchists, and those of the revolutionary type—there is a far higher standard of morality, even according to conventional ideas, than among any other section of the community.—*London Freedom*.

## It Has Gone to Seed.

Must we then admit that mediocrity rules the realms of intellect in New York; that genius and power are not visible here, and the baubles over which we crow at times are but paltry after all? If so it be, why should it be thus, and again why, with our abounding brains and pluck and brawn? New York is one of the greatest cities of the world in population and wealth. In the name of ancient Athens and modern Paris, what is the trouble with its head?—*John Swinton*.



## 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.

### IS MARRIAGE A SIN?

In the common acceptance of the term, marriage means a union of male and female for life; it is in this connection that we will consider the subject. Where wedlock is entered into for the sole purpose of propagating the species, marriage is not a sin; but how many confine the reproductive instinct to this legitimate limit? Very few indeed. We have all been taught to believe, under the teachings of modern Christianity, that to increase and multiply was the first duty of man, and the preachers, in pursuance of these instructions, which they tell us come from God—have generally led off, on the line of procreation, with very large families. We do not know of any class of men who are greater slaves to sensualism than the preachers; therefore THE FLAMING SWORD, in championing the cause of sexual purity, has no greater adversaries than these men who profess to teach God's word, yet constantly violate the law against the commission of adultery.

When God made man in his own image and likeness—that is, male and female in one form—he commanded him to increase and multiply, not by propagating sensual offspring, but by extending and increasing the wisdom of God and, by the application of that wisdom, the material wealth of the universe. This is replenishing the earth. Certainly no honest minded person will claim that the replenishing of the earth consists in propagating a species that develops into criminals, oppressors, and sensualists such as we have to-day! It is a libel on God Almighty for mankind to make any such claim.

Are people to be condemned for living sensual lives in matrimony when they know naught on the subject of legitimate sexual relationship? Are professed Christians to be called hypocrites for living sensual lives under the marital bond when the church has given them no better light on the subject? Decidedly not. But when persons in and out of the church hear the truth concerning the sex question promulgated, and then claim that they are living Christian lives, while still slaves to sensualism; when, after hearing the truth, they condemn the source from whence it comes, then in either case they are hypocrites and whited sepulchers. We denounce no married couple for violating the law of God, through ignorance. They, in any given case, may be living up to the best light they have, but THE FLAMING SWORD distinctly and unequivocally declares without fear of refutation that when Christ said that "whoso looketh on a woman to lust after her hath committed adultery with her already in his heart," he meant to include the wife, therefore God's flaming weapon declares fearlessly that all those living in wedlock and dissipating the creative potency of the race for pleasurable indulgence are not keeping God's law; that

marriage *with them is a sin*, and if, after hearing the law proclaimed on this question, they persist in its violation, they are in great danger of the judgment which God Almighty—now that Libra (justice) is culminating in Leo (commerce) and is in the hand of Virgo (virginity),—will soon bring upon fornicators, adulterers, and all enemies of truth.

It is right here that the woman question begins and ends; no real progress can be made in the establishment of woman's equality with man, until, through her own effort, and by the persistent and fearless maintenance of a supreme sovereignty over her own person, she wins for herself this great victory. This alone can emancipate the world from groveling sin, for when the womanhood of the age is pure, all things will be pure. Let each woman, perusing THE FLAMING SWORD, rise in the strength of the truth which these lines, in conjunction with her mental acquiescence in their declarations, will impart, and vow by the help of the Almighty God that she will no longer permit the hallowed sanctuary of procreation to be longer desecrated—under the guise of a man-made and church-endorsed marital bond—by masculine lust. When the women of the age rise to the zenith of a sublime conviction, regarding this subject, their shackles will fall and they will move rapidly on from the degradation of an accursed bondage into the transcendent glory of Divine love, wisdom and rest.—C. J. M.

### SOCIETY STANDS ACCUSED.

[Our esteemed friend, Mrs. M. M. Wetmore, sends us the following in a note dated May 29th, in which she says: "Considering that you are charged with obscene publications, would it not be well to copy this in your next issue? It is clipped from the *Chicago Mail* of last Monday."—O. F. L.]

NEW YORK, May 22.—The Rev. B. F. DeCosta, D.D., Rector of the Church of St. John the Evangelist, preached this morning from Luke xviii: 4, concerning those upon whom the tower in Siloam fell. "Think ye that they were sinners above all men?" The speaker dwelt at the outset upon the fact that our moral measurements were poor, and took up the question, "Who are the greatest sinners?" applying his text to local examples, but furnishing a lesson of world-wide application. The greatest sinner is not always the man who has committed the greatest amount of evil, but is the man who, having the largest and best opportunity, deliberately does wrong. Our social order, based upon a false system of land owning and a false industrial method, tends inevitably to produce drunkenness, ignorance, vice, and crime of every description. Society is responsible for the criminal, who goes on breeding criminals generation after generation. Society takes more precaution in the breeding of cattle, dogs, and swine than in breeding men, allowing the mating of those morally, mentally, and physically diseased. Capital wants it so. But shall we account the unfortunates bred under such conditions sinners above all men? The greatest sinners are those who have the best natures and opportunities and make the worst use of them. The preacher proceeded to declare that it was not the gilded and luxurious vice of New York City that is being attacked and denounced to-day. It is the vice of the poor and helpless, the vice of Baxter and Bayard streets, the vice of the Mulberry bend, the people without friends.

#### ACCUSING THE CAPITALIST.

But, worst of all, even in that locality the principals are not dealt with. The landlord is not molested, nor those who



furnish the money to fit up the houses, which are put in charge of some "madam" as poor as her associates. Capital wants this so. Vice is carried on to-day by the concealed capitalist, whose trade in vice is as well organized in New York as the trade in dry goods. It finds a parallel in the saloon business, carried on here largely by great brewing interests, which hold saloons under chattel mortgages. "Madam," like the saloonist, is an agent.

The poor girls in these houses are simply victims of the social order, but when the raid is made and the tower falls upon them shall we argue that they are sinners above all? They had no fair advantages and are usually the offspring of poverty, ignorance, and imbecility. The most of them never had any means of earning an honest livelihood and had no choice between the river and a life of shame. This the agitators ignore; dare not deal with the cause of vice and crime, that is, the bad manipulation of capital and the false social order, which creates and maintains alike the brothel and the saloon. To-day the victim of social order is hounded, and the capitalist, the landlord, and their fellow-operators go free. Capital wants this so.

#### CAPITAL CRUSHING LABOR.

This, in reality, is a question of labor and capital. Capital is to-day forcing its victims to work on starvation wages in factories and shops that are sinks of iniquity, and in which purity is impossible and no girl's virtue is safe. For another class of girls, the victims of drink, seduction, and incapacity, capital has a distinct employment of the hellish kind, providing the houses and the means, and appointing the pimps and panders, coining great profits out of the misery and shame, plunging their employes lower and lower, day by day, until the miserable victims become a menace to society, in fact, fiends bent upon the destruction of all goodness. In self-defense the White Cross society is obliged to proceed against them. We demand, therefore, that there shall be a distinct recognition of the enormity of the crime of the capitalist, and that, first of all, the laws be executed against him. In this whole matter of prostitution the capitalist is the sinner above all men.

Our Lord said that those upon whom the tower in Siloam fell were not sinners above all men. They seem to have been a crowd of poor, disreputable people that the social order had produced. A sample batch of these "sinners above all men" came one day dragging a poor, frightened, entrapped woman into the temple, wanting the Lord to say that she ought to be stoned. He read their rascality in their faces, and punished them badly. As the result they "went out one by one," ashamed.

#### PARDON FOR MAGDALEN.

But what about the woman? He had her punished too, did he not? Did he not complain to the magistrate and get her sent to prison? Oh no, he took her part. He did not want to have the poor woman stoned to death according to the law of Moses. In fact, he said to the woman: "Go, and sin no more."

The fate of our city is hanging in the balance. Much depends upon our moral judgments and upon the view we take of the character of men. The sinners above all men in New York are not confined exclusively below Twenty-eighth Street. The sinners above all men, the capitalists of saloon and brothel, sit in churches and political wigwags, republican and democratic, and no reformer dares to assail them.

Land monopoly is the key in the arch of industrial slavery. It is the consummation, the crowning result of all other monopolies.—*National Reformer*.

### Sex Maniacs.

(CONCLUDED FROM NO. 20.)

If, because of their sex, men demand privileges, rights, emoluments, honors, opportunities and freedom, which they claim as good for and necessary to them and their welfare, while they insist that all these are not to be allowed to women—would be her damnation; are not these, also, sex maniacs? Has not humanity been long enough cursed by so degrading and degraded, so ignorant and so fatally wrong a mental, moral, social and legal outlook? I am not attacking Inspector Williams. If I knew him, no doubt I should find many reasons why he is to be liked and admired. I am wishing to present the reverse side of this awful picture. From man's point of view it is often presented—and in many ways. But once or twice have I ever seen the other side in print where it was looked at from a rational or scientific point of view.

Last year a book was written which touched, to a moderate degree, woman's side as well as the general human side of the problem. It was put in the form of a novel that it might appeal to a larger reading public than would an essay or magazine article. It had a tremendous sale, and the only—or the chief—adverse criticism made upon it was that it pictured a type of father which either did not exist, or was too rare to be even taken as an illustration in fiction. Now, it is this very type of father of which the Inspector speaks thus: "Men of candid judgment, religious men, know too, that they had rather have their live, robust boys err in this indulgence than think of them in the places of those unfortunates on the island, etc., etc." That is exactly the point made by the book referred to, and which was criticised by one man as "morbid in its imaginings about fathers." Is the Inspector "morbid?" The Inspector adds: "This is a desperately practical question with more than a theoretical or sentimental side. It ought to be talked about and better understood among fathers."

And I agree with him perfectly so far, but when he goes on to "thank God that this vice is hidden and that thousands of wives and daughters do not know of even its existence," it impresses me that the Inspector is, in deploring the ignorance of fathers and commending it in mothers, attempting to still further hedge boys about with a condition which inevitably makes of them sex maniacs in more directions than one. Is not his mother as deeply interested in her boy's welfare as is his father? Is it not to her eyes and wisdom his younger days are most left, and to whose watchfulness, intelligence and information he must be trusted not to develop or acquire fatal habits? But it is desirable that she be even "ignorant of the existence of such vice!" It is due more to the fact that she has been ignorant than to any other one thing that, later on, the boy's developed hereditary curse, or his acquired bad habits, have so fixed themselves upon his young mind and body that the Inspector and the boy's father find themselves in a position to choose between a straight jacket for the boy himself, or first a wrecked and outraged womanhood, and later on descendants that are marked with a brand that is worse than Cain's.

The Inspector says that such disclosures as Dr. Parkhurst's sermon before innocent women and girls do vastly more harm than a host of sin that is compelled to hide its head. Now what is the implication? Does he mean to imply that those places have, since the sermon, been thronged with the "wives and daughters of Brooklyn?" If not, how does he know that it



"polluted *their* minds?" Has he not jumped at that conclusion and cast a slur upon the wrong sex? Are women's minds polluted by a knowledge of vice which they avoid intelligently, rather than simply escape from ignorantly? Are ignorance and innocence the same thing? Does the Inspector believe that a knowledge of the degradation into which their sons are led and pushed by just such theories as these (backed by a blind hereditary impulse which has no intelligent care from a wise parentage) would drive or lure "wives and daughters" into this polluting vice? And is it not strange to hear of a condition of things which can be spoken of as good and desirable for boys and men which is in the same breath depicted as pollution even to the ears of women? Can good women live with these same men and not be polluted? How about the children?

Man has for ages past claimed to be the logical animal. Beasts have no logic at all, and in this regard woman has been gallantly classed if not exactly with the beasts, certainly not with man. We may say that she has been counted by him as a sort of missing link. She had logic—if she agreed with all he said. Otherwise she was an emotional, irrational, unclassified creature. Now, when it comes to dealing with his fellows man has—in the main—a fair amount of reason and logic; but the moment he is called upon to think of woman as simply a human being like himself, to deal with and for her as such, to give her a chance to do the same with, and by, and for herself, that moment man becomes an emotional, irrational sex maniac. He is absolutely unable to look upon woman as first of all, a free individuality, a human being on exactly the same plane as himself. She is instantly "wife," "daughter," or victim to his mind always. Never for one instant does he contemplate her as an entity entitled to life and liberty, for, and because of herself. Always it is her relation to him that he sees and deals with and—alas for his theories of justice, gallantry or right—always it is as his subordinate, for his use, abuse, or pleasure, that he thinks of and plans for her. Why confine gilded houses to one quarter? To keep their vicious inmates away from "our wives and daughters, and the streets which they are on," says the Inspector. But that is making sex irregularity a reason for restricting liberty of residence and resort—even of promenade and pleasure. That is to say it restricts the liberty of one party to the vice—to the irregularity of sex relations. Why not the other? Men claim that it is necessary to their health, happiness, and comfort to sacrifice utterly the characters, health, lives, and even liberty of locomotion of thousands of women every year. This is simply infamous and Nature teaches its infamy and unnaturalness from the protozoan to the highest beast or bird.

There is no distinction of right, or opportunity or privilege as to the occupation, life, liberty or the pursuit of happiness anywhere in nature between the sexes until we reach the one species of animal where one sex has been subordinated to the other by industrial conditions—by financial dependence. Now it so happens that as civilization goes on, Nature is taking a most terrible revenge upon the human race for this sex perversion. Asylums multiply, weaklings abound, criminals and lunatics blossom out from heretofore honored ancestry. Nature is a terrible antagonist. Having the power, man may pollute the fountain of life if he will, but Nature revenges herself on him still. He may cover his vice with the shimmer of gold, but the curse of the serpent is there as of old. He may bind up the eyes of justice and right; but he learns at the last 'tis a desperate fight. A cover for vice in the father may be as fatal

as ignorant maternity. Combined, they sow broadcast on the air the horrors of life and breed its despair. It is to the "ignorance of our wives and daughters" on these points, combined with the silence of law-protected vice for men and "regulated" infamy for women, that is due the possibility of passing in some states and introducing, I am told, into our present legislature a bill to reduce the "age of consent" (at which a girl is held legally responsible for her own ruin) to ten years. If there was one good woman in the legislature no such bill would have a ghost of a chance to pass, or be kept from the public knowledge and rushed through a "secret session." Yet fathers of daughters press such bills! Are they not trying to pass such an one in New York now?

It seems beyond belief, but it is true. And then men talk of "protecting" women! Men who hold that a girl is not old enough to give lawful consent to lawful marriage or to the sale of property until she is eighteen years old, say she is, at the age of ten, to be held old enough to give consent to her own eternal disgrace, ruin, degradation! It is largely due to the fact that "our wives and daughters" do not know these things which make such atrocious acts possible. The ignorance of one sex in all the vital affairs of life, coupled with its financial dependence upon the other sex, has gone far to make of all men sex maniacs and of so many children the victims of a polluted ancestry and the future progenitors of an enfeebled race. "There are few families in this country not tainted with one or another form of sex pollution" says a famous physician. "If it is not physical in its demonstrations it is mental. Often it is both, and to the trained eye of a student of anthropology and heredity, the present outlook is pitiful, indeed."—*Helen H. Gardener, in Woman's Tribune.*

#### PRURIENT PRUDERY.

The most extraordinary amendment offered May 26, was by Mr. Butler of Iowa. Here it is:

*Provided:* That there shall not be exhibited in the art gallery of the World's Columbian Exposition, or in either of the annexes thereof, any painting which shall contain a nude or partially nude figure or figures. Nor shall there be permitted to be exhibited in the said art gallery or its annexes or in any part of the grounds of the said Exposition any statue or group which shall contain a nude or partially nude figure or figures, but that all such figures shall be properly and modestly draped in such manner as will conform to the "American standard of purity in art," as petitioned for by a large number of the people of this country.

This abominable amendment was rejected at once, and Art breathes freely; otherwise we should be the laughing-stock of the world, and educated men and women would be hanging their heads in shame.

Imagine Halsey C. Ives, F. D. Millet and other art experts of the World's Fair rejecting Titian's Venus and Mary Magdalene, or Bouguereau's more modern creations, in obedience to the dictates of prurient prudes! Imagine these experts putting chitons on casts of Venus di Milo and Venus di Medici, and trousers on Apollo Belvedere! Did ever ignorance go further in the House of Representatives? Let Mr. Butler go home and tell his constituents that what is most needed for our salvation is a higher American standard of *purity in thought*.—*Kate Field's Washington.*



## 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.

## The Message.

AN EXTRACT FROM "THE SPIRIT AND THE BRIDE SAY COME."

By A. M. M.

Behold, by recognition full  
Of CYRUS, MESSENGER divine,  
Anointed with God's holy truth,  
The Cyrus, prophesied of old,  
Who should God's living Temple rear;  
The Shepherd, Stone of Israel,  
From Joseph, flower of Jacob's flock,  
(Lord Jesus came of Judah's line;)  
The stick of Ephraim conjoined  
Unto the stick of Judah, Christ,  
Both one within the hand of God;  
The Savior come again in earth  
In his *new* name, as He hath said;  
Whose human nature *now* doth bear  
The burden of our sins heaped up;  
By recognition of this Lord,  
And by obedience to the laws  
Most plain and clear, that he doth give,  
May we receive his blessing full  
(Baptism of fire foretold by Christ),  
Descending soon upon his own  
To bring them life and love divine;  
(As thou hast long intense desired;)  
Immortal union in the Lord,  
Of hearts long past assunder cleft,  
That makes of twain one perfect flesh  
Divine in spirit, soul and form,  
A son of God, like to the Christ.  
Moreover, bringing to them truth,  
The light, for which thou long hast prayed  
That thou mightst help the burdens bear  
Of fellow men and bring them rest,  
That each his own appointed place  
Might fill with gratitude and joy.

In Cyrus, our beloved Lord,  
Doth safe our higher spirits rest.  
Through him, our only Way divine,  
May we find entrance into life.  
Most graciously and loving, He  
Bids all who will, come unto him.  
From brooding solitude arouse!  
Lift up thy bowed head in joy!  
Let hope thine sweet sad eyes illumine,  
And courage high thy bosom fill!  
See! Wisdom's light doth gleam afar!  
Its dawning beams with rad'ance bright  
From East slow gliding o'er the earth,  
E'en to thy Northland now doth reach;  
Almost doth meet thine outstretched hands;

And soon its golden glory, all  
About thine fair head will be shed  
Till thou in truth a god wilt be.

Behold this Sun of Righteousness  
Now dawning on the world below  
To eyes upraised to see his light!  
Fear not, brave heart, nor hesitate,  
To trust thy soul's deep prescience!  
Quick follow thou where it may lead!  
Arise! Make haste and seek the Lord,  
For he, with outstretched arms to save,  
And father's voice so tenderly  
Is calling all his children loved  
Unto their resurrection, when  
Shall they put on the flesh of Christ,  
And thus become his very own,  
And without fault may stand before  
The throne of God, to do his will;  
His love enthrone in hearts of men  
To bring his Kingdom in the earth,  
That farthest earth redeemed may be  
From curse of God.

Beloved, nearer art thou now  
Than thou dost hope to Wisdom's shrine;  
Than thou dost dream thou nearer art  
The heavenly Door, through which alone  
Canst find thy love and life and light.  
The Spirit and the Bride say "Come!"

## How Silver was Demonetized in 1873.

STATE OF COLORADO, }  
COUNTY OF ARAPAHOE, } ss.

Frederick A. Luckenbach, being first duly sworn on oath, deposes and says: I am sixty-two years of age. I was born in Bucks county, Pa. I removed to the city of Philadelphia in the year 1846, when I removed to the city of New York. In Philadelphia, I was in the furniture business. In New York, I branched into machinery and inventions, and am the patentee of Luckenbach's pneumatic pulverizer. These machines are now in use in the eastern part of the United States and in Europe. I now reside in Denver, having removed from New York two years ago. I am well known in New York. I have been a member of the produce exchange and am well acquainted with many members of that body. I am well known by Mr. Erastus Wyman. In the year 1865 I visited London, Eng., for the purpose of placing there Pennsylvania oil properties in which I was interested. I took with me letters of introduction to many gentlemen in London—among them one to Mr. Ernest Seyd, from Robert M. Foust, ex-treasurer of Philadelphia. I became well acquainted with Mr. Seyd, and with his brother, Richard Seyd, who, I understand, is yet living. I visited London thereafter every year, and at each visit renewed my acquaintance with Mr. Seyd, and upon each occasion became his guest one or more times—joining his family at dinner or other meals.

In February, 1874, while on one of these visits and while his guest for dinner, I, among other things, alluded to rumors afloat of parliamentary corruption and expressed astonishment that such corruption should exist. In reply to this he told me he could relate facts about the corruption of the American Congress that would place it far ahead of the English parliament in that line. So far the conversation between us was at the dinner table. His brother, Richard, and others were there also, but this was table-talk between Mr. Ernest Seyd and myself. After the dinner ended he invited me to another room, where he resumed the conversation about legislative corruption. He said: "If you will pledge me your honor as a gentleman not to divulge what I am about to tell you, while I live, I will convince you that what I said about the corruption of the American Congress is true." I gave him the promise, and he then continued: "I went to America in the winter of 1872-3, authorized to secure, if I



could, the passage of a bill demonetizing silver. It was to the interest of those I represented—the governors of the Bank of England—to have it done. I took with me £100,000 sterling, with instructions if that was not sufficient to accomplish the object, to draw for another £100,000, or as much more as was necessary." He told me German bankers were also interested in having it accomplished. He said he was the financial adviser of the bank. He said: "I saw the committees of the house and senate and paid the money and stayed in America until I knew the measure was safe." I asked if he would give me the names of the members to whom he paid the money—but this he declined to do. He said: "Your people will not now comprehend the far reaching extent of that measure—but they will in after years. Whatever you may think of corruption in the English parliament, I assure you, I would not have dared to make such an attempt here, as I did in your country." I expressed my shame to him for my countrymen in our legislative bodies. The conversation drifted into other subjects, and after that—though I met him many times—the matter was never again referred to.

(Signed) FREDERICK A. LUCKENBACH.

Subscribed and sworn to before me at Denver, this 9th day of May, A. D. 1892.

(Signed) JAMES A. MILLER.  
Clerk Supreme Court, State of Colorado.

[SEAL.]

Concerning this remarkable and startling affidavit the *Rocky Mountain News* has this to say: "The name of Mr. Ernest Seyd, the agent of English and German bankers, has always been connected with the demonetization of silver by the American Congress. It has been charged for years and never explicitly denied that he brought with him from London £100,000 to spend in getting the demonetizing measure through Congress. It is a fact that he was before the congressional committee upon the subject, and Mr. Hooper, a member from Massachusetts, spoke of the valuable aid given to the committee in revising the coinage laws by that eminent financier, Mr. Ernest Seyd. But never until now has proof of it appeared in authentic form over the signature and oath of a respectable gentleman. The proof is at last given in such form that the enemies of silver can no longer shun it or pass it over with a disdainful shrug. The charge that silver was demonetized through the bribery of American congressmen by an agent of English and German bankers for the purpose of enriching the money kings of Europe and pauperizing the farmers and other laborers of the United States, is now substantiated by creditable proof. It is an exposure that will force attention and make clearer than ever the iniquitous character of the transcendent crime of 1873."

#### The Truth Spoken By A Congressman.

I am asked to express an opinion as to why there has been no financial legislation during the present session of Congress, says Congressman John Davis in the *Journal of the Knights of Labor*. It is well known that the subject of money is uppermost in the minds of the people, and that a large majority of the present congressmen were elected on platforms which, in some way, pledged the candidates to financial action. As a rule, the pledges were in favor of the free coinage of silver. This meant more money. And some of the platforms went further and declared in favor of a reasonable issue of treasury notes, sufficient to meet the urgent necessities

of the country. Yet, in spite of these platforms and pledges, there has been no financial legislation. Why is this thus? That is the question. The answer is easy. The leaders of the democratic and republican parties are afraid to offend Wall Street. Men and parties are said to have their weak and strong points. The leaders of the two old parties in Congress, and out of Congress, are doubtless brave men, as the term goes. At the muzzles of belching batteries, at the point of charging bayonets, they might, perhaps, rival Napoleon's "Old Guard" in his hottest battles; but at the crack of Wall Street's lash they cower like whipped spaniels, and rival the chattel slaves of the old South in their genuflexions of humility. This is in the line of their weakness.

Labor is out of employment, and men, women, and children, not able longer to live in enforced idleness, are starving and rotting in the direst destitution. In all the agricultural districts of the West and South there is no longer profit in farming. Farmers are compelled to mortgage their homes in order to live. Mortgages fall due, homes are lost, and the late proprietors are tenants, serfs, or tramps. At the close of the Franco-German war, France emptied into the lap of Germany some tons of gold coin. This was a gold surfeit for Germany, and a gold famine for France. Germany, in her arrogance, adopted the policy of contraction. It was a most favorable opportunity to try for the thousandth time the folly of gold basis money. Germany resolved on the experiment. At the end of twenty years, eighty per cent of the German real estate is now mortgaged beyond redemption. The former landholders are losing their homes and are fast falling into the ranks of the idle and suffering, who, at this moment, are jostling the imperial palace with the thunders and cries of their enforced idleness and distress.

Wall Street has determined that America shall proceed with the same experiment which has resulted so miserably in England and Germany. Here, as there, millions of men, women, and children must be sacrificed to the god of gold, because the Shylocks and fund holders of London and Wall Street have ordered it. The leaders of both the old parties are in mortal fear of Wall Street. They bow their heads in abject fear and trembling. They stuff their ears with "free wool", and try to hush the cries of the people with "free cotton ties." All this is in obedience to the mandates of Wall Street. Can you blame men for obeying their masters? Has not Wall Street dictated the policy of the government for thirty years and controlled the election of every president since 1868? Men must obey their masters. Men who attach more importance to party success than to the salvation of the nation are not to be expected to give relief to the people when their Wall Street masters say the people shall have no relief.

Plainly, then, we have not had, and will not have, financial relief from the present Congress, nor from the present old parties in power, because their Wall Street masters have willed it otherwise. That, in my opinion, is "The Reason Why."

It is a curious coincidence of events and days that Columbus started on his great expedition on Friday; he first discovered the western shores on Friday; he commenced his return voyage to Spain on Friday, and it was on Friday that he reached the port of Palos.—*Chicago Herald*.



## An Accommodating Secretary.

Secretary of the Treasury, Foster, in his official report for the year 1891 ignores the circulation of the 7-30 notes as a part of our currency in 1865, giving the circulation per capita in that year as \$20.57, while placing the per capita circulation in 1881 at \$23.41.

Mr. Foster did not ignore the 7-30 notes as a part of the circulating medium of this country when in 1866 Mr. G. L. Donnels, of Gibsonburg, Sandusky county, Ohio, purchased of Mr. Foster eighty acres of land, and tendered in payment the whole amount in 7-30 notes that he (Mr. Donnels) had received from the government for his services in the army. Mr. Foster at that time considered 7-30 bonds as currency, accepted them in payment for his farm, and recognized them as part of the circulating medium of the country. If they were good currency in 1866 in payment for a farm, why not currency when he makes a report in 1891? Does his relation to the currency as a private citizen change when he becomes a government official?

Whenever the Secretary of the Treasury desires to inform the people of the amount of money we have in circulation, he includes in his statements all the reserves, silver bullion and coin, and all other money in the treasury, to make the amount as large as possible. But when he desires to give Wall Street confidence in the financial stability of the government, he makes the statement that the amount of reserves in the hands of the government includes these reserves, bullion, gold and silver coin, etc. How they can be in circulation and in the treasury at the same time is what we would like to know.—*Plow and Hammer*.

## How to Get Rich.

Erastus Winman, a land speculator, lectured last week before the Young Men's Christian Association in this city on the subject "How to Get Rich." He showed the steps by which he was getting rich himself by stating that ten years ago he bought for \$50,000 the patent of a penny-in-the-slot weighing machine, and a year later sold it for \$150,000. Here we have it all in a nut shell: "Buy low and sell high." That the wealth of the community did not increase by the transaction; that the \$100,000 which he "made" was money in existence, and simply transferred from its previous owners to his pockets; that his getting rich meant the impoverishment of others; that if everybody did the same, nobody would be the better for it and things would remain as they are—these were not considerations that concerned the lecturer. The fact, however, remains that this way of "How to Get Rich" is the equivalent of "How to Empoverish Others;" and is just the way of capitalism; to rise on the wrecks of others.—*New York People*.

## A Plutocratic Organ Discloses the Power of the National Banks.

The time is near at hand when the banks will feel compelled to act strongly. Meanwhile a very good thing has been done. The machinery is now furnished by which in any emergency the financial corporations of the East can act together on a single day's notice with such power that no act of Congress can overcome or resist their decisions.—*New York Tribune*.

## SHARP CUTS.

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

Under the present system of silver coinage the government cheats the silver miner out of thirty cents in each coined dollar, and then compels other citizens to give one hundred cents for what cost the government only seventy cents. A clean steal at both ends of the transaction.—*Cincinnati Herald*.

The great and good John Wanamaker, Postmaster-General, Sunday-School superintendent, and great moral teacher, made one million dollars gambling in Reading railroad stock two weeks ago. John was in on the ground floor, took his chips, and cashed in for a round million.—*The Beatrice (Neb.)*

Where did the people ever get the idea that it is to their interest to pay tribute to railway, manufacturing, bridge and other monopolies, in the way of subsidies, taxes, bonuses and other sources? Just how it pays a people to give away a part of their wealth, unless they do it on the theory that it pays to give a reward for the return of a lost, estrayed or stolen right, is a mystery that only a female clairvoyant, or a Bohemian Jew, would tackle.—*Ex*.

That the money question is becoming the all absorbing, overshadowing question of the hour, and that it is the question that affects all classes and callings alike, no one who has watched the signs of the times can deny. The farmers were led to believe for a long time that "over production" was the bane of all their troubles and the cause of present low prices. But when they began to investigate they found that under-consumption, caused by a contraction of the currency, was the true and only cause.—*Advance Journal*.

Slavery of intellect is the greatest curse to Americans. To dare to think for one's self, to dare to assert one's opinion, to dare act as one has the right, without regard to some leader, boss or party, is almost unknown. Why should one fear to assert his rights, to maintain his opinion or to seek any remedy he may choose, to subserve his plans and purposes? Are you free? If so, do as you please. Are you a slave? If so, ask your boss for leave to do as you please. Pshaw, you say, that is untrue. Think of it. Weigh yourself and you will find that you are an intellectual slave.—*Alliance Herald*.

## Sequence of Competism.

A little girl of our acquaintance, a born reformer, whose words have once before been chronicled in *The New Earth*, asked not long ago:

"Mama, don't people have to have food to keep them alive?"

Upon receiving an affirmative reply, she continued:

"Then when poor people haven't any food, and can't get money to buy food, if we don't give them any, it's murder, isn't it?"



## 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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