

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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KORESH,
Editor.

O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

C. J. MACLAUGHLIN, - - Managing Editor.

The Law of God Delivered On Sinai is the Basis of the Koreshan System.

To meet the common demand for information regarding the Koreshan Unity, we herein set forth, in outline, a generalization of its theological and secular purposes and methods. Koreshanity is the natural evolution of Christianity. It comes at the end of the Christian or Piscatorial *aion*, as Christianity came by evolution at the end of the Jewish or Ariestic *aion*. The law enunciated from Mount Sinai, confirmed through its cognition and corresponding observance by the Lord Jesus, comprises the legal foundation of the Koreshan System.

Thou shalt have no other Gods before me—the first statement of the Decalogue—involves, as the nucleus of a category, the inquiry, "Who is this God that makes the declaration?" A critical study of nature, compared with a corresponding study of the Scriptures, demonstrates to us that the Lord Jesus, the Christ of God, through the law of progressive involution, attained to the throne of the Most High and was absorbed into, and awoke in, the central consciousness of the universe. He—having attained to the Majesty on high, and to the central throne of God's dominion—sat down at the right hand (in authority) of the Father. By this is meant the power of begetting, for God is called Father by virtue of the begetting attribute, through which it is made possible to propagate—through regeneration (reproduction)—the sons of God. God involves in his person-

ality, as primary attributes of his character, the begetting, gestating (regenerating), and re-manifestating; this last is called the son or offspring of Deity. This triunity of attributes was manifest, in its fulness, in the personality of Jesus as the masculine manifestation of the Godhead. This same Christ—the Jehovah of Scripture—comes again not as the masculine Divinity, but as the visible femininity of the Godhead; "And this is the name whereby she shall be called, the Lord our Righteousness."

CELIBACY A STEPPING-STONE TO IMMORTAL LIFE.

A fundamental principle of our social fabric is the separation of the sexes as a preparation for that superlative conjunction, through which the two sexes become *biune* in a final blending of the two forms and functions of a new organic structure, of which Jesus was the archetype. The world is upon the verge of a conflagration, prophetically declared and believed in as a theory by the Christian church, but totally misapprehended. Jesus came to bring a fire; said he, "What will I if that fire be already kindled?" It was in a measure manifest in the dissolving of his personality, and subsequent operation of the Holy Spirit. It will culminate in the dematerialization of thousands who will disappear in the conflagration, be reduced to spiritual energy flowing towards a tangible nucleus or center, and through her into the re-materialization of the *biune* beings again restored to the image and likeness of God.

The groupate system of the Koreshan Unity is the ark of the covenant, or conjunction of God and man, and the place and process of this metamorphosis. The Koreshan System acknowledges the seven primary celibate bodies as the nuclei of the Golden Candlestick, and centers for the gathering of the people; the Koreshan Unity is the co-ordinating power of confederation and conjunction. All property is held in common, the treasury department being in the hands of an appointed Bureau, ratified by the voice of the community. The establishment of a commercial and industrial system comprises the highest secular purpose, the foundation of the intercourse of the Unity with its patrons being the strictest integrity; equitable exchange constituting the basis of commercial transactions and relations. It is the object of the Unity to give employment to all who desire to be self-sustaining, through the application of industry and economy, placing the employes in such positions as will enable them to avail themselves of the benefits of producer's prices; that is of their own production. The system will not stop short of becoming a great producing monopoly, but differing from all other monopolies in that the monopoly will be by the mass, for the mass, not for individual and corporate interests which deprive the masses of their rights.—K.

The Seventh Theocrasis, and Baptism For the Resurrection of the Dead.

Sensational newspaper reports are continually making their appearance regarding the claims of Dr. Teed (KORESH) as relating to prophecies made by him at sundry times, embracing conflicting statements of the manner of his final departure from this world.

It is a fact, generally recognized by the so-called Christian church, that in former days men have so arisen above the power of the grave as to pass from this to the invisible world without the *corruptible* dissolution of the body. Enoch walked with God, and was not, for God took him. Elijah was observed by Elisha to ascend in a chariot of fire, and thence by conflagration he passed over into the spiritual world. Jesus died a natural death on the cross, arose from the tomb, appeared to his disciples, and passed from the tangible and material form, through the process of dematerialization, into the invisible world. Had he stated to his disciples, "I will die on the cross, murdered by those I would save from their sins," it would have been a declaration conformable to fact, for his enemies crucified him unto death. The grave could not remand the organic structure to a *corruptible* dissolution. He arose from the tomb. Had he said to his disciples, prior to his crucifixion, "I shall not die by a *corruptible* death, but shall be theocrasised" (translated, dematerialized), he would have told the truth as confirmed by the fact, for Jesus, according to the record, passed away in the presence of many disciples, who were witnesses to his theocrasis.

It is reported through the daily press of the country that the head of the Koreshan Unity, contrary to his previous prediction that he would go into heaven without death, now says that he will be killed in 1893 by an angry mob of incensed husbands who have been deprived, by the Koreshan influence, of the ordinary licensed method of venting the surplus of animal sensuality. We hope that if there is not sense enough in the masculine portion of the civilized (?) race to reduce the animal propensities to the limits of common animal decency, that the purity and integrity of our womanhood will exasperate enough husbands (?) to fulfil the orthodox predictions of a roasting hell fire hot enough to inaugurate the final conflagration of biblical prediction. We have no doubt that when the Lord accomplishes his judgment there will be an angry mob, and it may be barely possible the Rev. Dr. Henson will lead the mob, as he has publicly stated, with the first stone by which he expects to dash out the brains of the founder of the Koreshan System. However much of all this may come to pass, one thing is certain; Dr. Teed has never stated, to a living soul, either the time of his death or his theocrasis. Neither of these two things has he ever predicted as to the time of their fulfilment. Dr. Teed will die; the termination of his natural career will be tragic. He will reach his death at the instigation of a people who profess the religion of Jesus the Christ of God; the day and hour of that termination, so far, he holds from public, and even private, knowledge. Afterwards he will pass into his glory through the door of theocrasis, that is, translation. By this we mean the process of dematerialization.

1893 will mark the dividing line between the old and new dispensations, and much that pertains to the destruction

of the old church and state (the old heavens and old earth), and much that defines the characteristic of the coming scientific religion will be crowded into the time of the next year and nine months, but the time of the theocrasis of Koresh remains to be told; the lies of the prevaricating newspapers notwithstanding. The world awaits its baptism, but as the overshadowing of the Holy Spirit on the day of Pentecost depended upon the personal manifestation of the Lord, so the coming outpouring will be the product of a personal manifestation, and the theocrasis of the sublime Messenger.—K.

If Celibacy Obtains, How Will the Race Be Perpetuated?

This is the question invariably asked when the doctrine of a pure life is broached. Thousands of men and women who have used their best endeavors to prevent conception through the gratification of their sensual desires, grow, all of a sudden, very solicitous as to the future of the race, when the doctrine of Koreshanity, touching on the sex question, is placed before them. The sudden and spontaneous magnanimity of human nature under such circumstances is very wonderful! Talk about the unselfish purpose of a Joan d'Arc or of a Wilberforce for humanity's sake! Why, it cannot be compared to that of the teeming millions in their anxiety for the continued population of the earth. Men, who have led lives of dissipation and misanthropy by degrading women and oppressing toil, rise as seeming heroes for humanity's sake, when the evils of the sex question are mentioned. They tell us that if Koreshanity were to triumph, it would ruin the world by depopulating it. We have no fears whatever on that score. There will always be found plenty who will not be willing to desert the sensual for the higher or Christ life. These will continue to propagate the lower order of beings—such as inhabit the earth to-day. The products of lust in masculine and feminine form will never entirely disappear, although all human unhappiness springs from this evil. Children generally come unsought. The idea of a babe is but secondary to that of pleasure with most married persons, yet if such children develop into drunkards, profligates, criminals, or harlots, the world thinks it very strange, and condemns and incarcerates them, while the parents are really the ones that should suffer. Men expect to reform society while it is composed of beings propagated by lust. They can never succeed, for the reason that the race is *born* depraved. We know the difficulty of getting men and women to look this subject squarely in the face, but the time is near when it will confront them in such a way that they cannot slight it. Society is breaking up as the result of human lust, nothing else; all evils spring from this one coveted, insidious sin; it has tainted the preacher as well as the pugilist; the princess as well as the prostitute.

The power of true religion is made manifest in such a societal exigency. Not the religion of modern creeds which shields this evil, but of that new religion which is now beginning to agitate the world—the doctrine of sexual purity, of celibacy and chastity, without which no religious system is worth a farthing. THOU SHALT NOT COMMIT ADULTERY, is the divine command. That is to say, thou, in or out of the marital relation, shalt not debase the procreative function for

pleasurable use. Do women's journals advocate such a doctrine? No! They lack the moral courage to do so. They would emancipate woman, but are afraid to take the first step toward the goal. The celibate societies alone press this question on the public mind, and—despite the persecution to which they have been, and will be, subjected at the hands of the sensual and conscience stricken—they will continue to press it until men and women discard a life which is degrading to their spiritual growth and to their manhood and womanhood, and, banding together into groups, form a new order in society; an order which, by elevating women and checking men, will eradicate sensuality, and therefore crime, from the better orders of humanity, that true happiness in earth may ensue. To this end the celibate bodies in this country should unite. In union there is strength. Concerted action of all interested parties in the cause of sexual purity, with the conserved mental energy that they can generate, would revolutionize social customs—such as the man-made marriage tie, which is only a cloak for sexual indulgence—and reorganize as well the secular commerce of the world. No harmony in commercial relations can obtain until the curse is lifted from woman.

There is a great promise offered in this generation, by Koresnanity, to those who come out from among the followers after the flesh. No less than immortal life in the body will be the portion of those who live the true Christian life, for, whoso abideth in the doctrine of Christ hath both the Father and the Son.

SOCIOLOGY.

"SO-CALLED PAUPERS."

Treasonable Alliance Agitators.

"We hoped," so writes a California subscriber, "that with the demand from Europe for wheat, most of the small farmers would pay off their mortgages. But vain is the hope. In San Francisco is the grain exchange controlled by British capital or gold. This exchange holds the price of wheat down in order to build up themselves, and to let our homes be sold from under us. You are doing a good work, but we have not time to wait and must have relief at once."—*The New Nation*.

The organs of monopoly and mammon, like the *Chicago Tribune*, are seeking to show that farmers, as a class, are rich and prosperous; that the representations of the Farmers' Alliance—that they are suffering and being destroyed by debt and usury—are fraudulent efforts to deceive, and that their earnest efforts to effect a change in conditions that shall lessen the power of money to oppress are, in their nature, treasonable.

A few years ago, not more than three or four, the *Inter Ocean* sent out a series of questions to a large number of reliable persons residing in or near the county seats of a large number of counties in several western states. Among these inquiries were: What proportion of land is under mortgage? What proportion does the debt bear to the value of the land? What is the rate of interest? What is the prospect of the debt ever being paid? The answers indicated that the amount under mortgage varied from about one half, and in some cases less, to substantially the whole; that the money loaned in a very large number of cases about equalled the value of the landed security, and that the prospect that the mortgages

would ever be paid otherwise than by a new loan, or a foreclosure, was very small. Since the publication of those reports there have been but very few years in which, owing to low prices, or partial crop failures, the farmers have been able to make anything beyond the barest kind of a living, and of course their debts in a vast number of cases must have grown heavier, where they have not entirely swamped and pauperized their suffering victims.

The reports of the Bureau of Labor Statistics, of the State of Illinois, show that for many recent years the principal farm crops of the state have been produced at an actual loss of many millions. The bullion organs, especially the *Chicago Tribune*, have been seeking to cover up and disprove the actual facts in the case by the same inconsequent logic by which spread-eagle-fourth-of-July orators prove that we, as a people, have become a great and prosperous nation. The method employed is to show that there is a considerable number of farmers in the state who are worth from fifty thousand dollars to five hundred thousand each. Of course they cannot show that even two and one half per cent of farmers—which is said to be the ratio of the people of the country to the whole population—who are said to own half of all the property of the whole country, have any such amount of property. It is further noticeable that these papers do not tell how many of these wealthy farmers are, like Illinois' recent farmer candidate for U. S. Senator, heavily engaged in the banking business, or are private usurers and speculators, or own stock in some monopoly by which they have amassed their wealth. It is safe to say that no great number of them could be found who had amassed their money strictly by farming, outside of the rise of land values, or some form of speculation.

After the manner of the millionaires Adams (ex-president of the U. P. road) and Huntington, the *Tribune* editor has a profound sympathy for the poor and laboring people who have small possessions, whose value these treasonable farmers and labor agitators would diminish in their power to appropriate, without labor, the avails of the labor of others who have no property. Of course they care nothing about the interests of the very rich like themselves! It is only the interests of the small money owners for which they so indignantly plead. They steadily approved of the contraction of the currency, by which the money of the rich was quadrupled in its power to absorb the property and the avails of the labor of the poor, and to turn them into paupers, tramps, drunkards, and criminals. There was nothing treasonable in all that! They even have the amazing effrontery, now, in the face of their former statements, to deny that there was any contraction and consequent enhancement of the value of money, and robbery of the poor, which always follows these.

If it be actually treason for farmers and laborers, now, to sternly demand that the great wrongs they have so long suffered under be righted; and if their leaders who urge and demand redress, and so endanger the security of the possessions of the millionaires, are traitors to the government, I imagine, those vigilant guardians of the public weal, especially of the rich—the newspapers—will have a harder time of it to hang the traitors than they did those constructive traitors, the Chicago Anarchists.

Such efforts to intimidate the people, and silence their leaders at this stage of progress, are little short of puerile and contemptible.—O. F. L.

How Can Social Order Be Established?

Through the theocrasis of the seventh messianic personality of the cycle, the Divine Motherhood, "the Lord our Righteousness," will, in due time, materialize. She will be the Lord manifest in his feminine immaculate flesh, just as Jesus was the expression of his unspotted masculinity with the femininity in the interior. Through the Lord's theocrasis and descent into the race, the masculine and feminine spirits of God found their receptacles in personalities; Peter representing the pneumatic, and Mary Magdalen representing the psychic potency. During the dark ages these spirits have descended through male and female channels; Swedenborg in latter times gathered the pneumatic, and Ann Lee the psychic spirit. The femininity of God has been gathered into the Messenger of the Covenant, while his masculinity will be gathered by the central aggregation of the Messenger's female apostles, through the union of the Koreshan Unity with the most receptive society, the central cell of the six celibate bodies or churches. The Divine Motherhood—being thus born by the marriage of the bride and bridegroom, the former being now interior—will be the visible, tangible head of the church, and she will focalize in herself all the energies of the thought world and project these energies transformed to the different mental spheres, which will again establish true church commerce in humanity in correspondence with the physical commerce obtaining in the universe by the constant interchange of its central and circumferential forces.

Having now explained the law associated with sexual and church commerce, we are ready to consider the subject of SECULAR COMMERCE, which, however, as previously stated, can never obtain until a true concept of sexual and church commerce impregnates human understanding—all nationalists, socialists, and other reformers and economic thinkers to the contrary notwithstanding.

Of all the abortions that the human mind has ever conceived, the current cooked-up treatises on political economy are the worst. Proudhon, La Salle, Rousseau and their whole train of imitators of the present day—among whom Henry George stands first and foremost—have written and written, and talked and talked, but the race is still starving to death. Prominent social economists of the past have doubtless contributed much to the evolution of truth concerning economics, but the current gentry who pass under that name are about as well capacitated to enlighten the world on commercial matters as their contemporaries who assume to teach science. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord," says the Lord through Malachi. That day was not the first coming of Christ. "The great and dreadful day" is the coming of judgment. "Day" here refers to the period of time upon which we have just entered, for Christ said, in speaking of that time, "For there shall be great tribulation, such as was not since the beginning of the world" (age) "to this time, nor ever shall be." With the coming of that time the world's wiseacres find themselves *nonplused*. They have the problem of starvation on their hands, which they cannot solve. "And except those days should be shortened, there should no flesh be saved." Millions of people are out of work and without bread; if something more potential than that which

the natural human mind has projected does not occur, surely there will be no flesh saved.

The Elijah is the receptacle for the divinely communicated wisdom of the age. Comprehending the law of theocrasis or transubstantiation (the central principle of life which governs its perpetuation), he has "the key of knowledge," and hence understands the laws controlling anthropotic and physical life. If men possessed that key they would apply it and bring order out of chaos. The existing state of society is positive and convincing evidence that they do not possess it. A correct concept of commerce—whether church, sexual, or secular—is not obtainable without a comprehension of the law of theocrasis or transmutation, because the two principles are one and the same. Unite two equivalents of hydrogen with one of oxygen and you have water as the product of an equitable exchange; herein lies the whole commercial principle. The true science of government as associated with this principle to be developed in the divine kingdom comes down through the Napoleonic line, and is now centered in the manifest focal point of Deific wisdom. Equitable commerce, however, can never be established until the law of transubstantiation or the commercial principle is precipitated from the Deific plane through theocrasis, and absorbed by the personality appointed to apply divine commercial law to ultimates and formulate the divine government in earth. When Elisha saw Elijah ascend in the chariot of fire he *perceived* the law of transmutation.

What is equitable commerce and how can it obtain? In answering these questions the Koreshan System, as with its cosmogony, starts with the plumb-line and level as a demonstrated premise. We here have the square; when mankind learns to do the square thing with nature—by admitting that all life develops in a cell or shell—it will be prepared to recognize the fact that the plumb-line and level applied to secular commerce will yield square dealings between man and man.

(CONTINUED.)

Note—In article under this head, in No. 11, the statement was made that the scientists claimed that the rotary motion of the earth was derived from the sun's attraction. Reference was had to *orbital* motion.

Said Christ: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Prof. Totten says that this one to come refers to the spirit of antichrist now pervading the church, but we beg to disagree with him. A personality is here referred to. This impersonalizing tendency is the curse of the age. Principles can never be divorced from personalities through whom *only* they obtain. Personalities are the emissaries of spiritual entities whose biddings they execute. In Christian Science Christ is a principle; in modern Christianity, a great spirit. Such absurd, abstract conceptions are however thoroughly in touch with the inverted knowledge of the age.

Man will become a law unto himself when he is able to obey the law. Thus Christ was a law unto himself; and by virtue of his being planted in the race by theocrasis he enabled all men and women to strive for the attainment of the same immortal incorruptibility, when his body should amplify in the harvest at the end of the age, when the sons of God will be born.

BREAD AND BUTTER.

No religious system is worth anything that cannot feed hungry stomachs. Men may become inspired, and give to the world esoteric philosophy that will captivate the hearts of transcendentalists, but if the same is not capable of being transubstantiated into a loaf of bread, it may, like Theosophy, be well adapted to the drawing-rooms of the opulent, but will never become popular with the multitude. The real forces disintegrating the church are the poor-houses, the prisons, the overworked and under fed toilers, the houses of prostitution, the saloons, and the women degraded by marital prostitution. These are all the result of the lifelessness of the church, but poverty, above them all, is the great destroyer of a spurious ecclesiasticism. Jehovah, meaning bread-keeper, will always effect a distribution of earth's products when he is appropriated by humanity; but when divorced from man, as at present, he is not responsible for empty stomachs. Nineteen hundred years ago he said: "I am the bread of life: he that cometh to me shall never hunger." While this language had particular reference to the spiritual life of man, it also applied to his physical body. If men obeyed that great summary of the law involving a love to God and to the neighbor, there would be no more hunger, for, by an equitable distribution, all would be provided with the products of the soil which belong to God and therefore to all humanity—not to a few who by surreptitious means and inequitable laws have succeeded in obtaining control of them. God is not responsible for human misery, although he is so charged by silly infidels.

Koreshanity has for its ultimate object the feeding of the masses; if it fails in such a purpose, when unfolded by the baptism, it will sink out of sight. But such will not be its fate, because it will fulfil its claims. By teaching the true doctrine of immortal life and the means of its attainment, it expects to reclaim men and women from the selfish relations that they at present sustain, and by a great system of co-operation or communism—involving a common treasury, as in the days of the primitive church—it expects to unite the producer and consumer, who are now at war. This is the only solution to the bread and butter problem. When people get the devil out of them, by imbibing the true doctrines of Christ, they will not suffer each other to starve, for the reason that no one will practice dishonesty, nor attempt to shirk his share of labor. Thieves and drones are the best representatives of the system that modern Christianity offers; at least they are the ultimate product of that system. If, after many centuries of labor in civilized society, so-called Christianity cannot destroy dishonesty and indolence, these abominations can be justly charged to its account. The poor, rail at the clergy, and they have a perfect right to do so. If the clergymen were God's chosen vessels, they would not suffer poverty to exist. It is the mission of the church to reform society and equalize human conditions; failing in this, it must fall. The masses ask for bread, and the church gives them a stone. If it were even a decent stone that they offer, the case would not be so bad, but like the paste—often flashed before the footlights as diamonds—it is worthless.

The world awaits a Deific outpouring. It yearns for a new life from God, and through the forces of love and hate generated by the promulgation of God's truth, revealed by Koreshanity, it will soon receive it. Then will come the kingdom of our God and the power of his Christ.

Actual Cost of Coal.

In the sixth annual report of the Labor Commissioner, we have some interesting facts concerning the cost of coal.

The commissioner had to promise not to give the names or localities of mines before they would give him access to their accounts, so he has numbered each mine. The report covers one hundred and forty-seven coal mines in the United States and several foreign mines. The summing up shows the average cost of coal per ton—after paying for mining, clerk and official salaries, interest, rent, taxes, insurance, and wear and tear of buildings and machinery, in short, reckoning all possible expenses—that the average cost of a ton of coal in the United States is ninety-two cents. The railroad reports show that the average cost of freight is only ninety-eight cents, making the coal at our doors actually cost only \$1.90, for which we pay an average of \$5.50, and still the coal companies claim that they need protection. That they do not need protection is shown by comparative figures with other countries.

Average cost of coal in United States,	\$0.92	per ton.
" " " Canada,	1.04	"
" " " Great Britain,	1.15	"
" " " on the Continent,	.72	"

In the face of these figures no one can claim that any protection is needed from foreign dealers, especially from Canada or Great Britain, and the enormous cost of freight across the ocean is sufficient protection from the Continent of Europe. We are also told that protection keeps up our miners' wages; but as our miners are getting an average of about sixty cents per ton for mining coal, we fail to see where the protection comes in. The mining company designated in the report as No. 9 pays ninety-five cents per ton for mining in a three-foot vein, and No. 31 pays twenty cents per ton for mining in a six-foot vein. No. 9 pays the highest price in the United States, and No. 31 the lowest. The average is about sixty cents per ton. In No. 9 a miner takes out an average of thirteen tons per week, making his pay, if he has steady work, \$12.35 per week, and he works underground fourteen hundred feet from daylight, and must pay for his own oil, powder and blacksmithing.

In No. 31 a miner takes out an average of sixty tons per week, making his wages \$12.00 per week, and he works underground nine hundred feet from daylight. Coal is screened when it is taken out of the mine, and miners get nothing for the coal that is fine enough to fall or sift through the screen, yet No. 9 gets \$19,600 for these screenings each year, and No. 31 gets \$1,750 for its annual product of screenings that the miners get nothing for mining.

In the mine designated as No. 40 a miner can take out only eleven tons in a week. This is the smallest yield per man of any mine in the United States. It has a three-foot vein, uses an inch and a quarter screen, and the miners work two thousand feet from daylight. Their last annual output was 28,000 tons, and they sold their screenings for six thousand dollars. This company pays its miners seventy-five cents per ton for mining, or \$8.25 per week when they have steady work. It costs the miner eleven cents per week for his blacksmithing, twenty cents per week for oil, and seventy cents per week for powder, leaving him \$7.25 for his week's wages. Miners have work about two-thirds of the time, making these men's wages about five dollars per week. How is this for free American labor protected by a watchful Congress? And how about the "dear people" who are paying \$5.50 for coal that actually costs only \$1.90 delivered? And how about the miners that the companies are allowing to starve and freeze?—*Living Issues.*

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.

Equalize the Burden and Reward, and Thus Perfect Life.

*The goal for which the nations strive
(Not reached while inequality in the yoke of life,
To woman gives the greatest burden and she rewarded less,
Shall its fruition yield, when, by voluntary act,
Through liberty of choice, she can and will control her potency of sex.
God is not tyrant. In him the origin of all that lives, and is,
Has source of being, pronounced in all things, in language
Unmistakable, bisexate; and did inequality in Him reside,
This want of balance, in potency of sex unity and life,
Would obliterate and to nothingness reduce all sphere of action,
For he would reign in arrogance and subjugate his other self and thus
destroy:
From thence, eternal Death would be his portion.
True government and reality of life can only come when usurpation
Deprives not longer woman of her rights.
Make right the central wrong! This achieved, all others in sequence
And consequence throw off their weight, and—the curse of sexual
Bondage driven to the wall—every lighter bondage fails
And there is curse no more.*

Koresh.

THE WIFE OF GOD.

The heading of this article may seem startling upon first appearance. The entire testimony of biology favors the hypothesis that in the cause of things as they exist there must have resided, or there does reside, the possibility for the projection of the universal manifestation of female life. If we observe the highest phase of creation, where the male and female principles and forms are the most prominently expressed, we are logically justified, reasoning *a posteriori*, in the assumption that the cause of this male and female life is also male and female. In fact, we can reasonably reach no other conclusion.

We need not resort to Scripture for the corroboration of the conviction that, inherent in the cause of being, there obtain both the elements and principles of masculinity and femininity, yet we are glad to be able to say that all the teachings of the Bible are explicit as to the bisexual character of God. It is said that God made man in his own image and likeness, male and female. If man was created male and female, in God's image and likeness, it follows that God is male and female. But even if this be true, it might be said that we are not justified in the above heading. "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come and *his wife* hath made herself ready."

In the above it seems that the Lamb has a wife, for it is so stated, in so many words. Who is the Lamb referred to? It certainly means—as every professed Christian will admit—that the Lamb is no other than the Lamb of God who

taketh away the sins of the world, and this is none other than the Lord Jesus Christ, himself. This Lamb, the Lamb of God, cannot mean more as a divine characteristic than is meant by the Lamb or Ram as a symbol of a principle or attribute of Deity. Jesus was not only called the Lamb of God, but also the Lion of the tribe of Judah. The Lamb and Lion symbolize two distinctively diverse or different principles or things. The very fact that the term wife is coupled with that of Lamb would indicate that the Lamb, as symbolizing an attribute of the Divine character, meant the begetting principle of Deity, which is called Father.

It is high time that the world awakes to the fact that God is not all masculine; and that, as femininity is as much an attribute or principle of Deity as the opposite sexual principle, woman may assert and proclaim her inalienable right to life, liberty, and the pursuit of happiness as ordained by the great cause of her being.

IS NOT WOMAN FILLING HER NORMAL SPHERE IN THE WORLD?

To give this question the broadest and fullest possible consideration we must first comprehend what constitutes the sphere of woman. The sphere of any life embraces all the stages or conditions of that life from its inception to its completeness or maturity. It is the whole cycle of its existence or activity. Hence no life can be said to complete or *fill* its sphere until it has reached its highest or perfect development. The child passes through necessary and normal stages of growth, but in none of these would we say it had filled the normal sphere of its embodiment until it had reached the fulness of its maturity. The grain fills normal conditions in putting forth "first the blade, then the ear" but it does not *fill* its sphere or cycle of activity until it ripens "the full corn in the ear."

The principle of cycles of growth is plain and simple enough, when we take the short cycles, as of vegetable life; or of the human life of one embodiment; but it is hard to comprehend the longer cycles of human life, in which each embodiment is but one stage of growth. To our short, unilluminated vision one brief stage is the sum total of existence on this earth.

We have only to consider the womanhood of the races to-day and also of the past few thousands of years that we have recorded from eternity, to see that woman has lived, and continues to live, in a vast range of conditions. Yet who shall say that the dull, ignorant wife and mother of the barbarian, and the intelligent and educated woman of civilization are not filling equally normal conditions of womanhood? But does any one claim that either has reached the acme of development of which woman is capable? Certainly not the barbarian; and hardly the woman who has evolved from the barbaric state, even to the highest of present civilization, if we are to maintain belief in future progress of the race. Then how can it be claimed that woman at present is *filling* her normal sphere? We would say that each is at a certain normal and absolutely essential stage of growth in the great sphere or cycle of woman-life, but neither has yet reached maturity. Of course the most advanced type of civilized woman is the elder sister; and the signs of the times, when

we can read them, signify that this type is rapidly approximating the fulness of her development.

WHAT EVIDENCE HAVE WE THAT WOMAN HAS NOT YET REACHED HER HIGHEST DEVELOPMENT?

Christianity—if it believes the Bible statements, as it professes—believes that mankind previously existed in the world in a condition far superior to that of the present, and that through the atoning power of Christ mankind will be restored, at his second coming, to the original Adamic State. Such restoration of mankind would of course necessitate the elevation of woman as well as of man.

Modern science, to be consistent with its great theory of the progressive evolution of the race, must believe that mankind will evolve into a much higher condition than at present. Such evolution would likewise necessitate the higher development of woman.

These are two witnesses that agree on this one point; and they both have great weight with the civilized world, notwithstanding the fact that their fundamental principles are diametrically opposite and their arguments contradict each other at every step; yet there are millions of people unreasoning enough to think that they can believe in both Christianity and modern science!! We do not consider testimony from either of these witnesses as reliable *per se*. We hold the Bible as good and true evidence *when correctly interpreted*; but what reliance is there to be placed in the interpretations made by the Christian churches, when each accepts certain parts and construes them to suit its own peculiar ideas but rejects other parts, and lives up to none? Or what reliance is there to be placed in so-called science which declares for endless progress of humanity, when all the facts of nature prove that all life exists in cycles of growth, in which it evolves or unfolds from its germinal beginning until it reaches maturity and culminates in its fruitage into which it has infolded or *involved* its own life; and that from this seed it begins the infancy of another cycle of existence? There is *no science* whatever in the theory of evolution *apart* from its coordinate involution. All observations of natural life go to prove that together with the law of unfolding also operates the law of infolding; and if this principle obtains in the shorter cycles, it must also operate in the long cycles. A science(?) that can see only one phase of activity is not one to be relied upon as a very sure witness to the whole truth.

The Bible—correctly interpreted—and true science agree in every point; these are *our* two witnesses that declare for the future advancement of the race and hence our evidence that woman has not yet reached her perfection. The Bible statements of the creation and fall of man, and the science of the law of life-cycles are corroborative evidence that in the past, “in the beginning” as the Bible puts it, or as science may say, “at the culmination of the last grand cycle,” there existed a race of people, developed from ordinary humanity, by divine inbreathing from Deity himself, into the perfection of human life, in the image and likeness of God, male and female in one form. This was the Adamic race in which the true husband and wife were united in one being in divine marriage. These formed the virginal beings, able to perpetuate their own life, hence immortal; and able, when the period of their outward existence was passed, to transform their bodies to spirit and descend as spirit force into the most aspiring of the ordinary

humanity, planting in them the seeds of a new cycle of immortal life.

In the Adamic state both the man and woman reach the maturity of their natural development, and the fulness of their cycle of natural life. This is the one grand embodiment to which all other embodiments tend, but because its attainment involves a very long cycle of growth, its cycle is lost sight of by the ordinary intelligence. But, according to the law of cycles, every stage of life must repeat itself in due time, so we look for the time when God shall again (through His chosen instrument) form or re-form man out of the dust of the earth (humanity) and breathe into him the breath of lives, and make of him the immortal *virgune* being, “redeemed from among men.”

When the Adamic race dwells in the earth the most progressive natural men and women reach the highest condition of *mortal* life. The attainment of this condition involves perfect equality of the sexes in every department of life, and chastity in the marriage relations, using the propagative power solely for reproduction. Through obedience to these laws of life, humanity comes into the highest condition of physical and mental development of the mortal being, and has “length of days” like the patriarchs of old. The most perfect fruitage of this highest mortal state is the production of the purely virginal womanhood, such as the virgin Mary, so purified from sensuality as to become fitting channels of the descent of the Divine Spirit into humanity.

According to our comprehension of woman's sphere there are three higher conditions of it not yet occupied by the womanhood of to-day, namely, her highest state in the natural divided sex relation; her virginal womanhood; and her perfect marriage in the Adamic state. It is patent that these states are only to be reached through exaltation of mind and chastity of life. This, of course, necessitates her liberation from sex slavery, and all bondage of law or custom that restricts her growth toward higher conditions.

WHAT EVIDENCE HAVE WE THAT WOMAN IS NEARING ANY OF THESE STATES?

The effort, now being made for woman's freedom from male dominance, when viewed in its entirety—from its esoteric basic center to its external circumference—is evidence of a great impulse moving woman toward higher life, an impulse such as has not stirred her before since the dawn of history. That, in her external, circumferential efforts in the woman's rights movement—which is the only result of this impulse that is manifest to the world at present—she is not consciously aiming at more than equal power with men and a betterment of present conditions, or possibly, as her ultimate goal, the highest conditions of the natural life, and that she has no consciousness of higher or divine life does not militate against her growth into that life, so long as her unconscious efforts are developing her in that direction. Equality with man in secular affairs, and ability to enter into the various occupations give her independence of man's support which is *one half* of her bondage and degradation. This half the woman's rights movement recognizes. But the other half—her sex bondage—is just beginning to dawn upon her through the impulse of chastity that is going forth esoterically. As woman is the more susceptible to refining and elevating influences, it is not strange that she should be

moved before man by this great impulse. Of necessity it must work so even though it bring conflict for a time between the sexes, as we see it does; for only through obeying this impulse can women, and men also, rise into higher conditions.

Those who would chain woman to her present conditions as the only ones fitting and normal to her had better study WOMAN'S SPHERE and make sure that they are not setting themselves up against the workings of the Creator.—*A. M. M.*

WHAT IS THE REMEDY ?

Prominent among the vexed questions of the day, and holding, we may perhaps be justified in saying, the position of first importance—if we consider its connection with the most vital relations of mankind—is that so much discussed question of divorce. Why is divorce so prevalent? Why has the happy marriage become almost the exception instead of the rule? We ought, probably, to omit that word happy, since we have so small opportunity of judging of the happiness of others, and substitute for the question another, in different form. Why do people refuse to endure longer a bond entered upon, presumably, for life? "Till death do us part." As a matter of fact, and of daily experience, the separations caused by death are far fewer in number than by many other causes, some of them so frivolous as to seem unworthy the serious pleading of men and women old enough to sustain to one another such a relation. But many are grave enough to cause the lover of his kind to shrink back in dismay at the suffering that must have been endured before the law was appealed to for relief.

Is marriage a failure? Is it increasingly so, or, in other words, is the number of those seeking release from their voluntary vows increasing? Is it a fact that there is more unhappiness among married than unmarried people, or is there some other factor entering into life, causing less hesitancy in exposing and breaking asunder the strained relations? I think we are safe in concluding that marriage, as it exists to-day, is a failure, if its object originally was the happiness of those concerned. Why is this so, and why is it more evident to-day than in preceding ages? Both religious thinkers, and those who deal solely with questions from a sociological standpoint are absorbingly interested in this matter, but neither has been able to satisfactorily answer it. As Koreshans, our method of dealing with it differs distinctively from all others. We believe that the divorce dates back to the separation into the two sexes of the previously biune being, and has been progressing, or rather retrogressing, through all the subsequent ages, carrying with it as a necessary sequence the increasing misery of the human race. We believe that the divorce of man from God, and of state from church followed in its train, and that only by the re-adjustment from the initial point can earth again attain its Eden state, and man enter into that relation which is referred to as hallowed of God, and for which all others are to be forsaken.

The marriage ceremony of the church, singularly enough, is modelled upon the curse pronounced upon woman, and well has it used its power to bind more closely upon her that curse and its consequences. In sorrow has she brought forth children, and her *desire* has been to her husband. In her igno-

rance and folly she has submitted to that which has seemed to her inevitable; but now, as the light of the coming Golden Age begins to break through the darkness, she is awaking to the knowledge of her slavery, and to a realization of the fact that upon herself alone depends her emancipation. In this as in all other false conditions, the time of change shows and even causes abundant evils and abuses; but through all runs the divine purpose, and the consummation will justify the means necessarily used to produce it.—*N. C. C.*

MRS. LIVERMORE'S POLITICAL SUPERIORS.

We women have no voice in making the laws which we are obliged to obey; no voice in imposing the taxes which we are obliged to pay. One night last week, I had occasion to cross the city near midnight, with my husband, to our own railroad station. My husband is a tremendous woman suffragist. I have continually to hold him back. He is too hard on men. I am obliged to counsel him to be a little more tender, a little more careful. I should not dare to say the things he says. In front of every saloon, as a batch of drunkards came out, he would say, "Here, wife! here are your political superiors; here are the men who make laws for you. These are the men to whom you are not equal. You do not know enough to vote, and they do." He seems to take delight in saying these aggravating things. But it is really so. That is the category in which the law has placed us, and in which we are all held to-day. By the side of the drunkards who reel out of the saloons, by the side of the gamblers who come out of the gambling hells, we women, the best of us, are as nothing politically. They are put over our heads. They do have a voice in the making of the laws by which we are governed. They do carry their influence into the courts.—*Mary A. Livermore, in Woman's Column.*

A recent attempt to lower the "age of consent" from sixteen to fourteen years, made in the Assembly of the New York Legislature, failed. Sundry amendments to the Penal Code were under consideration, when a motion to lower the "age of consent" was made, and was about to be declared carried. Hon. William Sulzer, of New York, chairman of the Assembly Judiciary Committee, realizing its serious import, sprang to his feet and called for the yeas and nays, declaring that upon so important a measure every member should go upon record, that his constituents might know how he voted. Appealed to, to withdraw his demand for the yeas and nays, he resolutely declined. By a dexterous parliamentary manœuvre, a way out of the dilemma was found; the motion did not prevail, and the age of legal protection for girlhood remains at sixteen years.—*Woman's Column.*

The University Commission of Scotland has passed an ordinance making provision for the teaching and graduation of women in all its universities.—*Ex.*

A young woman in Indiana has been promoted to the position of Agent, at Noblesville, for efficient work at a small station. She is in the employ of the Midland Railroad, owned and operated by Mr. Henry Crawford of Chicago.—*Chicago Woman's News.*

SHAKERS DEFENDED.

Spirited Reply to a Recent Attack Upon Them and Their Manner of Living.

To the Editor of The Boston Journal:

You would confer a favor on the Shakers of America if you would kindly allow the appearance in your widely circulated paper of this reference to a sensational and lengthy report, which recently appeared in the *Boston Herald*, a report which was rendered attractive by views of the Shaker settlement at Alfred, Me. This report stated that a reporter from the *Boston Herald* visited a girl named Esther Bronner in a cell of the Brighton Police Station, conversing with her there for two hours. The facts given about the girl in the report referred to are that she had been arrested on a charge of stubbornness and wilfulness by her own mother, and that she had recently been placed by her mother with the Shakers at Alfred, Me. The girl remained there three weeks, and then ran away. Her mother had her arrested, and Judge Baldwin sent the girl to the Industrial School for girls at Lancaster, to remain there during her minority.

You will, I think, agree with me when I say that this girl should not have been placed with the Shakers at all. It was no place for her, and the Shakers were victimized with the infliction of such a specimen of humanity. The reporter of the *Herald*, however, with an ingenuous cast of mind, uses the above facts for a general and exhaustive attack upon the Shakers, accusing them of cruel and immoral practices, and making insinuations of a state of administration and practice, that could not find a habitation outside Russia, and Siberia at that, where the famine-stricken people suffer not only from the lack of food for the body, but food for the soul, too.

I do not write this letter for the information of the thousands of our neighbors belting every Shaker community of America. They know us intimately, and the oldest residents have known us all their lives. Their unanimous verdict would be similar to that contained in the *Portland Transcript*, which stated: "Accounts reflecting upon the conduct of affairs at the Shaker community in Alfred have appeared in a Boston paper upon no better foundation than the statements of a girl, who, at the request of her mother, was committed to the Reformatory in Massachusetts as hopelessly incorrigible. The young woman informed the Judge who committed her that 'no jail could hold her.' Elder Vance, who has the general esteem of the community in which he has so long lived, says the reports are entirely without foundation, which is the belief of all having means of knowing the facts." And the *Eastern Argus*, which also stated: "I think that by far the most imprudent and shameless attack I ever knew to be made in a newspaper on any man or body of men unconnected with politics is that made in the *Boston Herald* on the Alfred Shakers—an attack that would justify the banishment of the *Herald* from every decent household in the land. Either the *Herald* sent no reporter to Alfred to investigate the matter or the reporter lied when he said his statements were founded upon information given him by reputable men. There is not a man of good repute in all the town of Alfred, doctor, lawyer, or hotel-keeper, or of any other respectable calling, who will say that he believes the

report in the *Herald* to be true, or that he has ever furnished a reporter with any evidence upon which to base it. There is not a man, reputable or disreputable, in that town who has lived in it any considerable time that puts any credence in the report. The life of the Shakers, though reserved and isolated, is pure and godly—always open to a kindly and sympathetic inspection, but not to the visits of idle and impudent curiosity. I have known the Shakers ever since I was a child, and know them to be a kindly, charitable, chaste and God-fearing people. Without reproach, they should be protected from calumny." I now give a denial of the existence in our midst of anything in the shape of defilement, of either body or soul, so far as poor human nature, assisted by the grace of God, is enabled to eliminate these corruptions in either young or old. The Shakers live in better climes than are included in the hints and innuendoes of this newspaper writer.

The personnel of our communities possess the instincts of family, parentage, religion, humanity and liberty too strongly to allow such inroads of cruelty, privation, and crime as are darkly hinted at in the columns of the *Herald*. Our aims are only and always to realize the possession of the sweets of life, the best incentives of all that is good, not the repression of criminals. We are home builders, not reformatory keepers. Those who are naturally predisposed to crime, the professional tramp, the jail bird requiring the castigating repression of the laws of the land, are, without exception, no subjects for the peace-loving abode of a Shaker home. The *Herald* feels justified in attacking a religious body, but the purpose is to further the interests of newspaper sensational enterprise.

We have always invited the fullest inquiry of the well-disposed citizens. The escutcheon of Centenarian Shakerism has never yet been sullied by the vestige of depravity, which the *Herald's* flaunting tissue of gossip darkly hints at; and we continue the pursuit of our work of faith and labor of love, fully recognizing the responsibility we owe to Him whose we are and whom we serve, yielding obedience to higher and more exacting laws than ever graced the statute books of human government.—Henry C. Blinn, East Canterbury, N. H.

Should Look to their Interests.

It would seem that the prospects which confront the farmers should impress the merchants,—who are dependent upon them for their prosperity—that it is about time for them to investigate the ways and means for restoring prosperity to the farmer, for that will assure general prosperity to the country. Instead of this, they are united almost solidly against every reform sought for the promotion of the masses, and are thereby aiding and abetting the English system to still further impoverish and damage the interests of farmers. It would seem that the number of failures reported each week would impress merchants with the demand that a change is needed, and badly needed, as much in their interest as for the benefit of farmers.—*Alliance Herald*, Montgomery, Ala.

We are now being regaled with another of those periodical morsels of gossip involving "high society." This time one of the interested parties belongs to the Astors—those archland grabbers and monopolists of New York City.

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.

WORLD'S FAIR.

The World's Fair is still an unsettled affair in the Empire state. Whether it shall be a *World's Fair*, open every day to all who choose to attend, or that it be an *American* sectarian affair gotten up in the interest of the aristocracy and closed to the common people, by a money-making clergy, who are anti-Jewish Sabbatarians. These, ignoring the seventh-day-scriptural-sabbath, substitute therefor the Constantine First day, called Sunday, because it was devoted to the worship of the sun. These anti-Jewish, anti-Scriptural, and anti-Christian clergy, with the marvelous egotism and unbounded impudence of a Talmage Inquisitor, propose, by unconstitutional "Religious Legislation," to levy a tribute of one seventh of the time upon the religious and non-religious people of the whole world, who are invited to assemble at the *World's Fair*; the object being, to fill their Sectarian Steeple Houses with the thousands of visitors, to be taxed, or else go to saloons, duly provided, in which to spend their idle time and money.

Every day of the week is a sabbath day to some of the nations invited to be at the World's Fair. Jews keep the Scriptural "seventh day;" Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Catholic and Protestant Anti-Christians, Sun-day. The Shakers keep the "Sabbath of the Lord;" the Sabbath that ages ago, the Spirit said, "remained for the people of God;" that day is constituted of all the days upon which it is wrong to do wrong. In the Shaker Sabbath, poverty has no more place than it had in the "Church of the Wilderness" of the Jews, when the God of Israel brought them up out of Egypt—the House of bondage. The land, like the air and water, was free to all alike; for forty years there was no land monopoly. Each person could gather his "Daily Bread"—"bread from heaven." Their shoes wore not out, and their clothes did not wax old; having food and raiment they were there-with content, except when their Egyptian appetites lusted after flesh meat, because their souls loathed the manna, as being light food. They were cured of all "diseases of the Egyptians, of which they were sore afraid." No one said "I am sick." Their God "took all sickness away from the midst of them." Like Shakers, they had no class-nonpro-

ducers, such as capitalists, doctors, lawyers, or military—no aristocracy.

Count Tolstoi, getting a glimpse of Christianity, has gone to work like a common laborer, or a Shaker Preacher. The Shaker Order is unique and is not numbered with the nations—with the sects of Babylon. It "dwells alone." It came into existence during the Revolution, co-temporary with the Secular Government of the United States. It is emphatically an American church; but separate from the state, like the sun from the moon. It is not of this world, and therefore its members "will not fight." Ann Lee forewarned her people, that the "Whore of Babylon would have one more sup of the blood of the Saints." Does it not look like it? Closing the World's Fair on a Heathen Sun-god day, it does look like it. By unconstitutional "religious legislation" the Protestants have killed King of Tenn., for working on their Sabbath day, after having kept his own seventh day—the true Sabbath. That is only the beginning of the end. If the wicked church and state priests,—with the women whom they have so long deprived of their rights, that, like the emancipated slaves, they are spoiled and have become "silly women"—succeed in closing the Fair, all the Religions will be compelled to keep *two sabbaths* every week. In this the Catholic and Protestant will unite, like Pilate and Herod. They will work together to put God and Christ into the Constitution and to destroy the American Civil Secular government—the republic of the human race.

State and church will be united as in Germany, and as in Russia, who is driving out into the wide world five millions of Jews, who are given the alternative of joining the Greek national church or banishment from their native country, which means utter ruination. The next step will be a religious war between Catholics on one hand, and the Protestants, sceptics and all other classes united, as they were in the Civil War, on the other. The Catholics will say to the Protestants, "Take your own medicine. You unsheathe the sword, so will we unsheathe it. You have the mark of the Beast in your hands as we have it in our foreheads; we both believe in war; and that war, by the Inquisition in its various modes of application, can be used here to save souls from an eternal hell hereafter. In other words, the holy church can convince you of truth by torture as your Protestant Calvin convinced Servetus, and as unholy Inquisitors convinced Galileo that the earth was flat and that it did not turn things upside down every twenty-four hours. Is not a short period of torture here preferable to endless torture in fire and brimstone hereafter? Being thus converted against your will, we shall be together in Paradise, not knowing which was the greatest fool." Can Ingersoll object to such logical conclusions?

The founders of our government were sceptics, freethinkers, infidels to a bloody Christianity. The author and fifty-six signers of the Declaration of Independence were all infidels except six. Will not Thomas Paine be materialized and like Jesus, "make a second appearance" to teach the people "common sense," and that they themselves—and not the fighting God of Israel, nor yet Jesus Christ—are the rulers of the American Republic? And that women being half of the population, "common sense" would secure to them the same "Rights of Man" that men possess, and which they exercise in such a bungling manner, that the earth is turned to blood,

and Christendom—Babylon—is a great War Camp. The common people in Russia have been taxed until discouraged, and now they must eat the seed for 1893, in 1892, or die of starvation. That is the end that all church and state governments “come to,” and they will pass like the extinct nations, out of existence.

The orthodox “death and hell will deliver up the dead which were in them, to be judged every man and woman according to their works,” “and death and hell,” (not immortal human souls) “being myths, will be cast into a mythical lake of fire and brimstone.”—*F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.*

Perpetual Motion.

During the discussion of the United States banking bill in Congress, some time in 1832 or 1836, John Randolph, of Roanoke, who was opposed to the passage of the bill which was intended to establish a United States bank, said that he had discovered perpetual motion, and it was very simple, being the fact that—

“Paper makes money,
Money makes banks,
Banks make poverty,
Poverty makes rags,
Rags make paper.
Paper makes money,
Money makes banks,”

and so on forever and forever.—*Washington Star.*

Grow Rich In Their Sleep.

John Stuart Mill, in his “Principles of Political Economy,” book 5, chapter 2, page 492, edition 1865, says, “The ordinary progress of a society which increases in wealth is at all times tending to augment the incomes of landlords to give them both a greater amount and a greater proportion of the wealth of the community, independent of any trouble or outlay incurred by themselves. They grow richer, as it were in their sleep, without working, risking, or economizing. What claim have they on the general principle of social justice to this accession of riches?”

Desecrating the Temple.

When Andrew Carnegie enters the pulpit of one of the most popular churches in the land, and preaches a sermon on the “Gospel of Wealth,” meeting with the applause of both preacher and congregation, it looks as though the money-changers had at last succeeded in regaining possession of the house of God and in driving Christ clear out of it.—*Mankato (Kan.) Advocate.*

The Inevitable.

I like the man who faces what he must
With steps triumphant, and heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That Nature's plans will somehow, true and just,
Work out for good of mortals. Not a tear
Is seen when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust,
Than living in dishonor: he envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.

—*Exchange.*

WONDERS WILL NEVER CEASE.

According to the *Christian Union* the following is a decision of the Supreme Court of Pennsylvania (of all States in the Union!):

To lay with one hand the power of the government upon the property of the citizen, and with the other to bestow it upon favored individuals to aid private enterprises and build up private fortunes, is none the less robbery because it is done under the forms of law and is called taxation.

The New Dynasty.

Let the laboring men take home to themselves the fact that the new-born Astor urchin is at the present moment heir to \$150,000,000, and that, at 6 per cent, interest on this sum is \$9,000,000 per annum, or \$30,000 per day, requiring 20,000 men, working 300 days per year, at \$1.50 per day, to pay it; and that when this baby is 21 years old 240,000 men must work 300 days a year at \$1.50 per day to pay it.—*Labor Advocate.*

In a Land of Plenty.

Black slaves used to cost money; white slaves now cost nothing. Black slaves used to be fed, clothed, housed and doctored; white slaves are now left to shift for themselves. Women may become prostitutes for the dude sons of rich men, if they can't find work at pay to keep soul and body together. Men, a limited number at least, may become coachmen, for board, for bejeweled upper-ten ladies. Or, all commit theft and become public charges, branded as criminals, to be supported by taxes wrung from millions of toilers but one step from the same condition. And this in a land of plenty!—*Des Moines (Ia.) Tribune.*

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Mission Work.

THE WOMAN'S MISSION OF THE KORESHAN UNITY meets every Friday afternoon at 2:30, at No. 2 College Place. The object of the Mission is to educate women into a true understanding of the vital questions of the age; as social science, temperance, labor, finance, theology, political economy, and cosmogony; and to aid in their preparation for the great work of a righteous settlement of the problem of life. The exercises consist of a short lecture, by one of the ladies of the Mission, on one of the above topics, followed by an informal discussion of the subject. Ladies interested in the reform and advancement of humanity are cordially invited to attend.

SOCIETY ARCH-TRIUMPHANT

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