

# 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.

FIVE CENTS A COPY.

CHICAGO, DECEMBER 20, 1890:--YEAR OF KORESH. 52.

VOL. 2. No. 3.

## The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY  
The Guiding Star Pub. House,  
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.  
A. W. K. ANDREWS, M. D., Associate Editor.  
PROF. O. F. L'AMOREAUX, Ph. D., Contributing Editor.

Address all communications:  
CYRUS, FLAMING SWORD,  
3619 Cottage Grove Ave., CHICAGO.

One Year, in advance \$1.50  
6 Months, " .75  
3 Months, " .40  
We will make a liberal discount to Clubs.

Entered in the Post Office at Chicago, Ill., as second-class matter.

We will send the FLAMING SWORD free for one month to all those who desire to investigate the Koreshan System of Science. When you are through with your paper hand it to some friend of a progressive turn of mind, who is dissatisfied with the present schools of thought. Thus do your part in spreading God's cause that His Kingdom may be established in Earth, in fulfillment of the Divine prayer.

We would particularly urge the readers of the FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

The College of Life, Church Triumphant and Society Arch-Triumph, the three departments of the KORESHAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPH meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

### SUNDAY CLOSING.

"The national commission by a vote of twenty-eight to twenty-one decided to close the exposition Sundays."—Morning Call, San Francisco.

Under the false teachings of our paganized Christianity the World's Fair is to be closed on Sunday, providing the commissioners do not reconsider their decision.

There is just one reason why the Church and ministry will and do oppose the benefits which would accrue to the poor laboring man from an open Sunday fair. Were the fair to be opened on Sunday it would be the center of attraction for all people and the churches would be emptied. For just this reason if for no other it ought to be opened on that day.

The world is getting naught in the Church but a perversion of the religion of Jesus Christ, and so far as the doctrine of the sabbath-day is concerned the so-called Christian—like the old Jewish Church in the days of our Lord—has forgotten that "The sabbath was made for man, and not man for the sabbath." It was appointed as a day of jubilee, a day of rest; a day of recreation and not a day upon which a man shall sit in his stall and feed upon the dry husks of orthodox fodder.

Oh no; the world must not deprecate the sanctity of clerical enterprise and speculation! The sabbath is the only day of labor provided for the clergyman and he cannot work to advantage unless he can work upon the credulity of his parishioners. Confine the working people ten and twelve hours a day for six days in the week, and then shut them out of the possibility of the recreation provided; contribute this much at least against the successful issue of the great fair; make one more turn of the screw which regulates the mill that grinds the face of the poor, and thus apply one more principle to human dissatisfaction and hasten the great struggle through which "labor" is made to do the drudgery for "capital."

Man is becoming a law unto himself through the mutable and inevitable discipline of the two great coordinating factors of progress—involving and evolving activity.

## Cosmogonical Construction.

By degrees the world is coming to apply rational processes to the things they have so long accepted as the scientific dictum of the age. Some one thinks there is a bare possibility that there has not been so much waste of material in the building of the world as hitherto supposed. A little mathematical calculation founded upon the known laws of specific gravity will soon convince the most sceptical who with unbiased judgment will apply reason, or common sense even, to the consideration of construction.

The great and wise Builder of the world, in the construction of an habitation for man, does not ignore the simplest principles of economy, strength, beauty and durability. Of course the world is a shell composed, first—so far as first applies to man's habitable relation to its surface—of earth (and water) with its five geologic strata, underlying which are seven metallic planes or layers beaten out into their specific laminae and comprising the foundation both for the integument of the structure and the pile for the generation of the electric and magnetic energies which are the forces of momentum to the physical universe.

If we take the atmosphere as zero and the water as our ratio of calculation, by the relation of zero to the substance taken as the ratio—the specific gravity of the two being taken as the basis of calculation—we may determine the normal and relative position of the heaviest known substance. This would place gold at the distance of not more than forty-five miles from the surface of the earth. Lighter substances could not possibly be posited at distances beyond the heavier strata.

After "scientific" men reach the position in mental concept and conviction that the earth is hollow, and that earthquakes are the result of the vibrations of a shell composed of layers of metals—placed one upon another in contiguous succession—beaten out by the processes of nature's pulsations to form the rind or pediment of the superimposed atmospheres, and that volcanoes are the result of chemical pustules sometimes produced by the igneous union of natural gas, petroleum and coal mines in this rind or skin of the great hollow sphere, they may take one more step and apply the true laws of analogical construction and discover that we are on the inner surface of the sphere.

Of course the world is hollow; and hollow in more senses than one. In the physical sense every principle of reason confirms and demonstrates this belief. This is not all. The surface occupied by man is concave, and though so-called scientific men may butt their heads against the adamantine wall of truth, coming generations will look back to the GUIDING STAR and FLAMING SWORD as the harbingers of true wisdom regarding cosmogonical construction.

By slow processes and roundabout methods the world gradually gropes its way through the darkness towards the dawn of the coming day; gradually the light reveals the forms of life and enables them to be studied in the light and application of genuine science.

The plumb-line is the only true first step in every rational demonstration. This is the first scientific element in the hand of the Koreshan in the formulation of the trigonometrical calculus of demonstration.

Koreshanity involves the application of absolute science to all the processes of life, including the application of the science of government to the establishment of government itself. Every Koreshan believes that the doctrines of the anointed Lord, if correct in theory, can be made to conform to both the spirit and letter of the Divine law as set forth in the decalogue, and as practically wrought in the Lord Jesus, the Saviour of men.

## Macrocosm and Microcosm.

Swedenborg further says: "Wherefore also by thunder is signified instruction." As he only unfolded the spiritual and not the literal "sense" of the Word, and whereas in the literal "sense" is the power and also genuine doctrine, the literal degree when unfolded must give some special signification not revealed in the spiritual degree. What then is meant by the noise of thunder in the literal or ultimate degree? The opening of the seal would be instruction in the scientific of life, and this would pertain to the man in his externals. It would mean nothing less than the doctrine or science of life applied to the physical and outward man, with all that pertained to the religious, moral and mental being of the tangible and visible humanity. Doctrine cannot be communicated from the heavens, or in other words, the highest heavenly doctrine cannot be imparted except through the translation, which is called the chariot. The chariot of the cherubim (mercy-seat or covering of the ark) means nothing else than the theocrasis. When Elijah was translated Elisha said: "My father, my father! the chariot of Israel, and the horsemen thereof." Jesus could not have imparted his doctrine without being translated. Thunder, then, is the communication of doctrine through the translation of a man. The translation of the man is the destruction of the pivot upon which hang the heavens of a certain age, and when the heavens depart as a scroll they do so through the translation of the man in whom they pivot.

Whenever heaven completes itself or is full it polates in the natural man who when translated is made the literal medium or channel of conjunction between the two or more spheres to be unified. The noise of thunder was one of the four beasts saying: "Come and see," which means, open your eyes, behold, look, understand, be illuminated, come and receive intelligence. The beast signifies one age. It also signifies that in which the age culminates. The four beasts are the four living principles or centers of life whether as pertaining to the macrocosm or microcosm. In the universal aspect and the aspect of time the one beast is the period from the beginning to the end of the Christian age. The speaking of the beast is the translation of the man who is the representative of the age, and in and through whom the age terminates and the new age begins.

The four beasts are the four ages; they are also the four angels who represent the four ages. Whatever else a beast may signify it always pertains to organic life—the life of appropriation. The four beasts are the lives of man in the four degrees of his being from the highest to lowest principles, from the heavenly life to the Divine natural life in the flesh. After one of the four beasts had spoken, John saw, and "Behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

### WHAT IS MEANT BY THE GOING FORTH OF THE WHITE HORSE?

The lion was the beast or animal that John heard speak. By reference to Rev. iv. 7, it will be noticed that the first beast was like a lion. Its voice was the noise of thunder. Rev. vi. 1. A lion's roar is like the noise of thunder also. The lion and the heart have the same significance. The center of circulation in the natural body is the heart. The heart is the power which presides over the circulation of the blood. The blood is the creator of the solids of the body expressed in a general term as the flesh. Blood corresponds to spiritual truth. Its greatest use is in its last principles, which is to make and destroy flesh or to make the new and destroy the old or worn-out flesh.

The power which controls the heart's action and which constitutes the

function of the heart is the power to make flesh, or formulate the living body, which is to make life. The lion having the same signification is the power of spiritual truth in its last principles which is in manifesting the life by the truths of doctrine. The lion then is the power of truth in its last principles, which is the science of life. The power of the Word in last principles differs in this, that the Word in ultimates involves both the truth and life. This is signified by the bear.

A white horse in the spiritual sense or degree according to Swedenborg means the understanding of the Word, but as the Word is the man, the Divine man, it is the understanding of the man. Therefore the White Horse is the symbol of man's comprehension of the science of life, and when applied to the external man, or man in the outward, literal or natural degree of his being, it involves the doctrine of life as applicable not only to the organic laws of immortal life to the individual, but to the formation and operations of society. The going forth of the White Horse is the going out or forth of these principles. This promulgation or propaganda cannot be made except through the translation of the man who is the Sign of the Lord's coming. Such a translation is the noise of thunder, the speaking of the beast, and the truth or science of life which is then promulgated is the going forth of the White Horse.

White is predicated of genuine truth, and a truth or doctrine which pertains to chastity. The specific doctrine which goes forth as the White Horse in the opening of the first seal is the doctrine of overcoming the tendencies and lusts of the flesh, by which alone conjunction and therefore unity is made with the Gods. He who sat on the White Horse, the illuminated man who had the understanding of the doctrine of life, had a bow, which means he had the doctrine of life in its scientific aspect; for it is only through the confirmation of the truth by the science or knowledge of its principles that it can be effective against a false science or religion perpetuated through the perversion of its principles.

To have the bow is to be able to shoot the arrow or dart, and as the dart cannot be hurled except by the translation, (to hurl the dart is to impart the truth and have it accepted,) then to have the bow is to possess the science by which translation can be accomplished. The crown is the accomplishment of the translation. It is that which denotes the right to combat. The translation (theocrasis) will be the only real test and confirmation to the world of the genuineness of the appointment of the Sign of the Lord's coming. Hence the theocrasis is the badge of combat. "He went forth conquering and to conquer" implies, first, victory in the first degrees, after which other degrees will be entered upon.

When the first seal is opened or when the theocrasis takes place as described in another chapter, there will be shed forth an illuminating power and an inspirational impulse, and through it many mediums will begin under a new and higher influence to declare this everlasting gospel of purity and righteousness. As the result of the theocrasis the baptism of fire will come, through which the purification of the sons of Levi (the sons of conjunction) will be effected. They will then enter into conjunction with the angelic heavens through the coming of the Lord.

### THE SECOND SEAL.

"And there went out another horse that was red." After the doctrine of purification goes forth judgment begins in the outward or natural degree. The processes of judgment involve the separation into two classes by one grand division, of those who acknowledge the one personal Lord God on the one hand, and those who deny him on the other. After this general impulse towards a complete separation there begin the subdivisions into the normal groupings of the various orders, genera and species, under the direction of the angelic men appointed through the laws of development for their specific work.

(CONTINUED.)

## JUDGMENT.

An Elucidation of the Prophecies of Daniel and Their Relation to the Culmination of Time.

"And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Haggai, ii. 20-23.

Zerubbabel is the son of Shealtiel which means I have asked (desired) him of God. Zerubbabel is the chosen servant of God, given to the people because they have desired him or asked for him. In the last verse of the above quotation he is declared to be the signet, seal or Sign of the Lord's coming. "I will make thee a signet."

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the month of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:

"Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." 2 Chron. xxxvi. 22, 23.

"Also Cyrus, the king, brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and put them in the house of his gods.

"Even those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Ezra, i. 7, 8.

Mithredath is the compound of two words: Mithre, genius of the sun—Cyrus being the sun—and dath, meaning mandate, law, decree, religion, or Divine law. Sheshbazzar, or Sheshbatsar is the compound of two words; shesh, six, and batsar, to cut off, to restrain, to prevent. This literally means the sixth cutting off which was accomplished in the crucifixion of Jesus the Lord. Cyrus accomplished his work of restoring the kingdom and the house (temple) through Zerubbabel (Christ the Lord).

If it be asked, what name shall Zerubbabel (sown or begotten in Babylon) be known by when he comes to restore this kingdom and build the temple, the answer may be found in Isaiah, xlv. 28, and xlv. 1. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid.

"Thus saith the Lord to his anointed," (Messiah or Christ) "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

The two-leaved gates is a translation or rendering from *delathaim*, a word with a dual ending which literally means double hangings or curtains, and refers to the curtains or hangings which separated the holy from the most holy place in the tabernacle and the temple. These curtains in the temple, called the veil, symbolized the utmost extremity of the human flesh wherein it had become modified for its transformation to spirit. The literal meaning is the flesh of the Christ or

anointed, or purified and consecrated flesh. This may be verified from the Scriptures as follows:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us; through the veil, that is to say, his flesh." Hebrews, x. 19, 20.

It is thus seen that the two-leaved gates is the veil of the temple which is the consecrated flesh, or the flesh of Christ which every individual must put on in order to go into the most holy place, or the sanctuary of the living God. This condition Jesus reached, and entered within the veil (beyond the flesh into the heavenly realm by overcoming death in the body) by the transformation of the flesh to *psyche* and *pneuma*, or soul and spirit. His people at the second coming or at the end of the Christian age or era must enter through the veil (the purified flesh) by overcoming the lusts of the flesh, into the inner sanctuary, the heavenly place. Cyrus, the Shepherd, is the essential guide to this *sanctum sanctorum*.

The temple of God is the perfected human structure made complete by the union of the two sex forms and functions in one perfect form—the image and likeness of God. This temple is both macrocosmic and microcosmic. The individual man is the pattern and archetype of the macrocosm or grand man, and the little universe or least form is in every particular like the macrocosm or the man in his greatest form.

In the individual brain there is a fold of pia mater (soft mother) dipping down from the circumference of the brain through the fissure of *Bichat*. It invests the conarium or pineal gland—the central point or pole of rest of the whole encephalic mass. It terminates in two sheets or leaves gathered into loops which border its extremities. This two-leaved curtain is called, by the anatomists, the *velum interpositum*, or the interposing veil or curtain. At these extremities the blood corpuscles, which are carried to the brain from the body through the blood-vessels of the brain, are transformed from blood to spirit by a gradual transformation through the *velum*, till at the extremity there is a sudden transformation from the blood cell to spirit. At this extreme point of transformation the cells drop off in purified little drops of serum or spirit. These are the droppings of the sanctuary. They are the tears of contrition.

But why the tears of contrition? A tear (or water) cannot be produced but by the attrition (rubbing together) of substances. Contrition (con and terere) signifies rubbing against, grinding to powder. At the point where these tear-drops are produced they are changed from the cellular to the angular form, and there is a double process of transformation by which the crystalline or the ascetic spirit (force) is carried in one direction while the water from the attrition takes another direction.

The *attritus*, the mineral deposit formed by the rubbing or grinding together of substances, and which is the earthy deposit produced by the conjunction which unites the blood cell and the spirit—by which the tear-drop and also the *ascetic* force is formed—is carried directly to the pineal gland. It is not carried there in the state of matter, but in the state of ascetic force and deposited in the pineal gland (through the structure of which it meets an alkaline force) and is there deposited in the form of phosphate and carbonate of lime. Thence is derived a purer spirit passing down from the pineal gland through the *corpora quadrigemina* to the cerebellum in which is the tree of life—*arbor vite*. The channel of this communication is the fibre which unites the two lateral halves of the *nates* and *testes* of the *corpora quadrigemina*. All these organs and offices in the individual have their correspondences in the universal—the macrocosm or the man in the greatest form.



The water-carrier of the human brain (aquarius) is the channel formed by the union of the fimbriated extremity of the fornix, with the extremity of the blood-vessels in the choroid plexus. Fornix means arch. This is the royal arch of masonry. It is the king's highway. The bed of this channel or water-carrier is the *thalamus* (bridal chamber) of the brain; the place of union of the bride and groom in their first marriage.

The human brain—perfected in its form and functions—is the archetype of the Divine kingdom. Its form is the form of the kingdom. Its methods—the processes by which it formulates its dominions in its limitations and boundaries—are also the methods by which the everlasting kingdom shall be formulated and established in the earth. These are mysteries which cannot be fully comprehended by the people who shall constitute the new kingdom, till after the channel of Divine transmission and communication by the theocrasis (translation) of Cyrus, the Sign of the Lord's coming, is opened. After the theocrasis and the opening of communication all mysteries shall be revealed. The waiting ones of the flock shall wait yet a little season and then shall they behold the revelation of Jesus the Christ.

The time has come for certain initiatory measures to be inaugurated through which the kingdom may have its formulation. These measures are outlined by the authority and under the direction of Jehovah, the Lord of all the heavens and the earth.

(CONTINUED.)

### Truth's Inevitable Triumph.

The "fast" civilization of these modern times fancies it has entirely outgrown the necessity for truth. Expediency (an inverted remnant of ancient glory) in this day of chicanery is deemed a much stronger card in the shuffle of life than truth.

There was a time when truth was the crowning gem in the sceptre of human achievement, but enfeebled by the deadly effluvia of selfishness mankind has displaced this priceless and weighty jewel and substituted that light, pasty, perishable substance called policy. The royal sceptre which once swayed the hearts of men has degenerated into the Devil's distaff, the terrible blows of which have crushed the noble fabric of human sovereignty and relegated numberless souls to the habitations of the hells.

What is truth? It is that Divine spark which preserves humanity from death. It is that ineffable incense mysteriously pervading the universe, as indispensable to the atmosphere of the soul as was the perfume of flowers which haunted the Elysium fields of the Greeks. It is that omnipotent tide which though slowly rising must eventually reach its flood, and dashing headlong over the sands of time wash away in its seething fury the waste and corruption of a cycle. It is that Christly wail of anguish from a cross of sacrifice which echoing down the centuries shall soon burst upon a desolate universe with transporting rhapsody. Calm, benignant, logical, eloquent, unruffled by the huzzas of impulse and the *clat* of fame, impervious to the flings of irony and the shafts of persecution, Truth, the fairest Goddess of an eternal realm, stands like the Bartholdi statue with unflickering torch in hand, and lights the ocean of time.

Napoleon's hussars never struck such terror to an Austrian camp as do the simple words of truth to the ears of fallacy. In these days of truth's dishonor men who quote that familiar and potent aphorism, "Truth is mighty and will prevail," are ridiculed. An intensely "practical" age has no time for such "bosh," as they term it. Men who anticipate the triumph of genuine truth are called enthusiasts and cranks. The specious system of education which has been engrafted upon the body politic tells men "there's no money" in such vagaries. We are living in an age when "hard cash" has the floor and honesty cannot get a hearing; when scheming and cheating are red ripe, and straightforward deals as rare as pound-sweet apples. Nevertheless truth lives, grows, buds, and is about to beam upon a cheerless world in blossoms emitting Divine fragrance.

Good cheer, Koreshan toiler! Harken unto the thunders of Sinai, and when thy Master cometh to claim his own thy brow shall be decked with an immortal garland, thy "filthy garments" shall be removed, and He shall put a new song in thy mouth, "even praise unto our God!"

"The righteous cry and the Lord heareth," the Lord is nigh

unto them of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken." "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Psalm, xxxiv: 17-22.—C. J. M.

### The Center of the Earth.

Without assuming anything for granted and accepting only such conclusions as come from the evidences, inevitably, as we pass along, let us survey the earth and endeavor to ascertain the character of its internal economy. The surface features that first impress us are the great water and land areas. Calculations, says a writer in the *Pittsburg Dispatch*, have proved that three-fourths of the surface is water and ice; the remaining fourth is land. The water is of varying depth, but occasionally reaches distances of from four to six miles. This is deeper than any land point is high.

Huge ribs, known as mountains, dispose themselves on all continental areas, and are generally ranged in lines parallel with the coasts. At irregular intervals along these mountain ranges openings, known as volcanoes, penetrate down into the earth, through which, from time to time, vast quantities of molten and gaseous matter are poured out, thousands of islands of considerable area having been formed in this way. These openings bear every indication of being vents, some of which have closed from disuse, and some, after having been inactive for centuries, again become alive. These vents are more frequent in the vicinity of coasts, and are also found on islands.

#### THE BOTTOM OF THE SEAS.

From what we know, the bottom of the seas presents about the same topographical features as the dry land, as beneath the water-line are mountains, hills, plateaus, valleys, etc. Extensive and impassable ice areas cover the polar districts, and here also we find volcanoes and the evidences of volcanic action. We thus find this volcanic feature in pretty general distribution all over the surface of the earth.

Having now briefly surveyed our globe's exterior and noted the chief physical characteristics, what are the phenomena presented, so far as we may absolutely know, beneath the surface? What may we be able to determine as to its physical interior?

Shafting and drilling to whatever depth disclose layer after layer of rock stratification and the temperature rises uniformly with increasing depth. The temperature, if the rate of increase be sustained, would reach the melting point at less than thirty miles. As it is about 4000 miles to the earth's center, we find that this shell, if we accept thirty miles as its thickness, is considerably less than one per cent of the distance. Now, since there is a strong indication of some kind of molten interior, is there any corroborative evidence of such a condition?

#### EARTHQUAKES AND VOLCANOES.

There are occasional jarrings or shakings that are difficult to reconcile with the theory of a solid interior, but which are readily explainable on the assumption that the earth is only a solid shell with a plastic or igneous interior. These jarrings, which are known as earthquakes, have some connection with the volcanic openings, as they are generally affected when earthquakes occur, and their activity is often a premonition of vibrations of some kind. Now, if the earth's interior be really molten or gaseous, and if these be vents through which any molten or gaseous substance is thrown in considerable quantities, what effect would this outpouring, if long continued, have on the surface?

Simply that of subsidence to the precise measure of that matter emitted from the interior. Then what? As the shell is cold, is of immense thickness, of great weight and lateral firmness, as it has to gradually accommodate itself to a slightly smaller sphere, it follows inevitably that this shell must exhibit bulges or wrinkles on its surface, and if such a result is to follow such condition we may conclude that mountain ranges are thus formed, being such bulges or wrinkles.

#### FACTS AND THE THEORY.

But, is there any evidence of emptied matter anywhere in sufficient quantities to lend plausibility to the view that the wrinkles known as mountains are the measure of such subsidence? Yes; the Hawaiian group of islands in the South Pacific Ocean affords a striking instance of the immense volume of solid matter that may be expelled by volcanic action. These islands are wholly volcanic, rise up where the water is 18,000 feet deep and the peak of Mauna Loa is still 13,000 feet above the water level, so that there is an instance of 31,000 feet of perpendicular upheaval, or nearly six miles. When it is considered that the bases of these islands are all conical, some idea may be derived of their quantity of matter, which does not include any estimate of the merely gaseous or volatile portion of the outpour.

This theory would demand eruptive and shaking phenomena over the water areas, and these we also find, though they are not so apparent as on the land. Tremendous volumes of matter may pour forth and spread over the ocean floor, where the depth is great, without any commotion on the surface. But tidal waves and many other marine phenomena can thus be readily accounted for.

#### IS THE CENTER A VACUUM?

Now, as regards the problem of pressure at the center of the earth: Has any one demonstrated that gravitation extends its full force to the center? Is there any likelihood that the maximum of pressure may be found some distance from the center? Is there anything to cause us to suspect that there may be simply nothing at this central point? Would there be much attraction where there is nothing to attract?

There is fairly conclusive evidence that ring forms of matter may occur in the processes of nature. May a hollow shell, then, form in a somewhat analogous manner, and would such form of material be just as economic?

If we conceive of a mass of incandescent matter whirling for millions of years, will there be a tendency for the matter to move towards the surface, and will such movement create a central vacuum? But this is too big a question for this article.—*San Francisco Morning Call*, Dec. 2th.

[Comments on the above article will be found on the first page in an editorial entitled: "Cosmogonical Construction."]

### THE STAGE.

Its Former Glory, Relation to Society, and Cause of its Decline. Its Future.

Contemplate the homely aspect which men and women would present, bereft of their mirrors and then you can imagine what life would be without that invaluable reflector of heroism and folly—the stage.

Before modern artificiality had pervaded the various professional channels, the histrionic art gave expression to the spontaneous and soulful utterances of genius. The tragedienne wept because within her surged the insuppressible feelings of emotion. The tragedian gave vent to violent passion because the outrage of enacted wrongs lashed his soul into a seething ferment.

David Garrick, the greatest of English actors, in the act of supplication could repeat the Lord's prayer with such signal humility and devotion as to cause his auditors to burst into tears. Why was this? Because in his day there existed more genuine religious sentiment than now. Every great actor is a clairvoyant and reproduces the predominating promptings of his spirit influx, but the responsive chord of sympathy from human hearts is a prerequisite to his superb portraiture. Hence the reason for the decline of the stage; humanity steeped in the alkali of deceit has lost its sweetness. The juice of the lemon is not a good tonic for inspiration. Never were Shakespeare's plays produced with more naturalness than by Garrick. While in his day they were without the gorgeous stage settings and the excellent acoustic properties of the modern theatre, they had the acting. Which is preferable?

Rachel, the celebrated French tragedienne, of poor Jewish parentage, could set all Paris and Europe in a furore by her rendition of the love-stricken, despairing courtesan *Camille*, and the *cor populi* would make the air ring with acclamation at her recital of the *Marseillaise Hymn*.

Edwin Forrest is for all time the *Virginia* of the drama. His heart-rending grief at the successful intrigues of the base *Appius Claudius* to accomplish the dishonor of his fair daughter *Virginia*, from which he saved her only by taking her life, and the demented frenzy of his rage in the strangling of this arch-seducer of womanly virtue have forever branded with infamy this accursed leper of a refined (?) civilization. What a sermon! Has the modern pulpit ever equaled it in power?

The elder Booth was the real "melancholy Dane," his son Edwin simply appropriating his father's genius in his impersonation of *Hamlet*, in somewhat the same fashion as our President, Mr. Harrison, is drawing upon the family traditions by wearing his grandfather's hat. In this epoch of dramatic art, the rant and pose "struts and frets his hour upon the stage and then is heard no more." His message "is a tale told by an idiot, full of sound and fury, signifying nothing."

If this be a pessimistic view of the stage of to-day, show cause for your optimism! Poor acting is not the fault of dramatic genius but of the times which must cultivate it. Actors, like newspapers, are what the people make them. Millet could never have become a master of the brush in Parisian studios. The richest foliage and the most luscious fruits never emerge from hot-houses. The loveliest of winged songsters never warble behind iron bars. The dainty muse of genius could never "live upon the vapor of a dungeon." "Billy" Emerson, the minstrel, by his silly caricatures makes \$900 a week while Ralph Waldo Emerson, the philosopher, hardly made \$80 during the same length of time.

"Adonis" Dixey with his airy nothing's, Lily Langtry, the stage statue, the protege of the Prince of Wales, Mrs. James Brown Potter with her ridiculous impersonations are making fortunes, while Janansek, the great tragedienne and remnant of stage celebrities, played for years to empty houses. Sarah Bernhardt, Rossi, Salvini, Booth and Modjeska are artists, but they really belong to a past generation as does "Joe" Jefferson who to-day is the sole residue of the former glory of the stage—its naturalism.

Henry Irving, an adept of stage paraphernalia, is the outgrowth of modern superficiality. The fact that

critics and the general public pronounce his mutterings and grotesque swagger acting is proof conclusive of the degeneracy of the drama. In facial expression he is unexcelled, but like Lawrence Bitrett, he sadly lacks the genius of acting. The star of Richard Mansfield, with its isolated twinkle, merely prognosticates what we may expect from the stage with a regenerated humanity.

The relation which the stage sustains to society is one of vast importance. Koreshanite does not frown upon the stage. The *FLAMING SWORD* has, in times past, advertised the Chicago theatres, which, despite the deterioration of the stage, it deems less harmful to society than the dogmas promulgated by the churches of this modern Babylon. There is nothing sanctimonious about theatrical people. Their morals, while not always of the best, are no worse than the average church-goer's. The distinction being that the one class neither palliates nor conceals its shortcomings while the other with pietism and cant masquerades in the garb of sanctity. The *amourette* of the footlights is less odious in the sight of God than the purse-proud, heartless and lascivious society woman who chants her hollow invocations in an exclusive church pew. Women of this class have condescendingly essayed to elevate the morals of the stage as in the case of Mrs. Potter, but the nature of her associations with one Kyrle Bellew renders her success in that line problematical.

We have said that the stage is simply society's reflector. When the morals of the people are right the morals of the stage will also be right, but not until then. Theatrical people are like children, both being strongly clairvoyant they frankly reflex the moral atmosphere which surrounds them. So do not exorcise the stage; Society, in the universal sense, is the "man of sin." Heal it and the stage will quickly respond to its unction. With wrapt attention have we sat under wholesome moral lessons at the theatre, filled with realism, while, listlessly, have we endured the monotonies of ritualism and the pointless periods of pietistical parsons.

Shakespeare's seven ages of man have been graphically depicted on the stage in all their phases.

"At first, the infant, mewling and puking in the nurse's arms; And then, the whining school boy, with his satchel, And shining morning face, creeping like snail Unwilling to school; And then, the lover; Sighing like furnace, with a woeful ballad Made to his mistress' eyebrow; Then, a soldier; Full of strange oaths, and bearded like the pard, Jealous in honour, sudden and quick in quarrel, Seeking the bubble reputation, Even in the cannon's mouth; And then, the justice; In fair round belly, with good capon lin'd, With eyes severe, and beard of formal cut, Full of wise saws and modern instances, And so he plays his part; The sixth age shifts Into the lean and slipshod pantaloon; With spectacles on nose, and pouch on side; His youthful hose well saved, a world too wide For his shrunk shank; and his big manly voice, Turning again toward childish treble, pipes And whistles in his sound: Last scene of all That ends this strange eventful history, Is second childishness, and mere oblivion; Sans teeth, sans eyes, sans taste, sans everything."

When, attaining to the amplitude of His eternal power, the eternal God shall redeem humanity, these seven ages of fallen man so faithfully and grandly delineated by the Bard of Avon shall be reconstructed through the triumphant galaxy of the faithful, and reinvigorated "with the breath of lives" sincerity, purity and love shall reign in the souls of men. Then, wooed by gentle coolings, the fair daughters of genius with drooping heads shall approach and worship at their shrine, and, suffused with the hallowed drippings from the Divine sanctuary, glowing with wanton splendor, painting, sculpture, music, poetry, literature, philosophy and the dramatic art, with unfettered feet shall mount the golden ladder of truth, and with tossing heads, unfurl their gorgeous banners from its lofty eminence, filling the universe with ecstasy.—C. J. M.

True happiness never flows into a man, but always out of him. Hence, heaven is sometimes found in cottages and hell in palaces. Heaven itself is more internal than external.—J. P. Newman.

This theologian does not know what is meant by true happiness. It does not consist in a corruptible dissolution of the body, for the Devil hath the power of death. Paul said: "Even we ourselves, which have the first fruits of the spirit, groan within ourselves waiting for the adoption" (sonship) "to wit: the redemption of our bodies." "I shall be satisfied when I awake with thy image and likeness." This is true happiness, attainable only by Divine influx.—C. J. M.

### AGNOSTICISM.

"Behold we know not anything. I can but trust that good shall fall At last—far off—at last, to all, And every winter change to spring."—Tennyson's "In Memoriam."

In No. 118 of the Humboldt Library, S. Laing, under the heading, "Modern Science and Modern Thought," demolishes to his own satisfaction, in lengthy criticism, the Bible as credible authority and easily vanquishes Gladstone and Henry Drummond.

As a specimen of the conclusiveness of his arguments he quotes Matthew as follows: "For the Son of man shall come in the glory of his father with his holy angels; and then shall he reward every man according to his works."

"Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

The writer assumes that he knows that these comings are the same. The parallel passages in Mark and Luke show that this last coming in his glory, or in his kingdom, refers to his transfiguration which occurred some six or eight days afterward and, of course, contrary to his (Laing's) statement, within the lifetime of the persons present.

Still more triumphantly he makes Paul declare that the resurrection is at hand or at least is to come in the lifetime of persons present. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

If Jesus had not said to all the men of his time, both saints and sinners—"ye are dead"—and had not proved (which proof these doubters are condemned to disbelieve) by coming out of the tomb that he alone of the men of his time and of all time since was really alive, our writer's statement would be more conclusive.

Paul, whose spirit had become partaker of a higher life by the implantation of the germ of the Divine life by the Holy Ghost, was waiting for the sonship, falsely rendered, the adoption, which was to come at the harvest, the end of the Christian age. Till that time he would be dead. Then his corruptible would have put on incorruption, his mortal would have put on immortality.

The time intended in the expression "we who are alive and remain" cannot possibly come before Paul becomes alive, body, soul and spirit, which is at the end of the age. The writer triumphantly concluded that "Paul and Paul's contemporaries have been dead for 1800 years, and the shout, the voice of the archangel and the trump of God have never been heard."

With like wisdom the Jewish agnostics, 1800 years ago, said "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Equally wise would be the man who should go out into his wheat field a month before the time of harvest expecting to find wheat, and not finding it should declare the prophet—who knew of the sowing and what crop to expect—a cheat and a swindle.

Assuming an understanding of the account of the creation in Genesis, of which knowledge we see no sign, he says: "It is certain that the sun, moon, stars and earth were not created as the author of Genesis supposed them to have been, and that the first man whose Paleolithic implements are found in caves and river gravel of immense antiquity was a very different being from the Adam who was created in God's likeness and placed in the Garden of Eden."

Of course the argument here, if there is any, goes on the assumption that the existence of stone implements in any locality is certain proof of the existence and occupancy by a primitive race. How about those excavations of Dr. Schliemann at Troy and the revelations there made? The investigator as he penetrated the earth first found primitive (?) stone implements and far below them old Priam's treasure-chest containing gold and silver vases and implements, equaling if not surpassing in design and workmanship the boasted art of to-day.

He further assumes, which is not true, that the Bible teaches that there were no men on the earth when Adam was created. That there were none of the genus—God-men—created in the image and likeness of God, is all that it declares.

His demolition of the orthodox miracle is all right. A miracle is simply a wonder, a fact not understood because of human ignorance. With the God-men soon to come forth as the product of the planting of the God-man 1800 years ago, there will be no miracles for they shall "know even as they are known."

In his demolition of Gladstone's "Dawn of Creation and of Worship," our writer is mainly correct as to the errors of that great man, but while mercilessly tramping out one set of errors he is tramping in another set equally hurtful. He says: "According to Genesis, 'God created man in his own image,' at a date which, measured by years or generations, is comparatively recent." We say the account in Genesis teaches no such thing, and until he or somebody else proves that it does we will let our declaration balance his.

After demolishing, *seriatim*, Gladstone's account of the creation and Adam's fall, by arguments equally cogent with those noticed, the writer says in conclusion: "As regards Adam's fall, the discovery of Paleolithic man is that which has really given the greatest shock to received theological opinions."

In thus stating his case, as against the Bible, and even against his antagonists, the writer has imperiled and lost all, as old Priam's treasure-chest and Dr. Schliemann have clearly shown.

In the writer's demolition of Prof. Drummond's "Natural Law in the Spiritual World" we find the same dogmatic utterance of what are claimed to be established facts of science. While we do not admit the conclusions of the book and do deny that natural laws extend into and govern the spiritual world, we do not believe that "It is simply childish to tell us that the unknown can be solved by any analogy . . . to the natural laws which bind together phenomena which we really do know."

One who can really believe such a proposition ought to be a disciple of that philosopher of whom Cicero in *De officiis* makes one of his characters say to another, with whom he is speaking of a third person, not present: "I long since perceived that you both have learned to know nothing from the same Philo." That such a mind cannot come to know God is a foregone conclusion; that it cannot reach eternal life is equally patent; since "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

The work is fittingly introduced by a long quotation from Tennyson's agnostic poem "In Memoriam," from which I quote a single verse. Its gospel of doubt and despair reminds me of the plaintive wail of Col. Ingersoll above the open grave of his departed brother. Can it be that this is all there is of the real science of life?

"O star-eyed science, hast thou wandered there, To bring us back a message of despair?"—O. F. L.

### Secret Thoughts.

I hold it true that thoughts are things Endowed with being, breath and wings, And that we send them forth to fill The world with good results or ill.

That which we call our secret thought Speeds to the earth's remotest spot, And leaves its blessings or its woes Like tracks behind it, as it goes.

It is God's law. Remember it In your still chamber as you sit With thoughts you would not dare have known, And yet make comrades when alone.

These thoughts have life, and they will fly And leave their impress by and by Like some March breeze whose poison breath Breathes into homes its fevered death.

And often you have quite forgot Or all outgrown some vanished thought; Into some mind, to make its home, A dove, or raven, it will come.

Then let your secret thoughts be fair— They have a vital part, and share In shaping worlds and molding fate; God's system is so intricate.

—Ella Wheeler Wilcox.

The "MYSTIC CIRCLE" is delayed this week.

NOW IS THE TIME TO RENEW YOUR SUBSCRIPTION FOR THE ENSUING YEAR.



## WOMAN'S DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name: the true Woman's Department.

We will consider contributions for the Woman's Department 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 Koreshian view of these questions. Honest conviction will receive due consideration.—Ed.

## Contribute Your Thought.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshianity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—A. G. O.

## The Bride of the Lamb.

Woman, the integral woman, the woman made strong by the vitalizing Spirit of the Father, God, is moving quietly towards the re-assertion of her rights. She only waits a little while for the baptismal outpouring.

Now she feels the first impulse. It quickens her aspirations and causes her to hunger and thirst for her bread and wine of immortality. She beholds in the Lord Jesus her only husband and awaits his full return for the consummation of that nuptial rite which makes her one with God and lifts her completely from her present thralldom. The Shiloh comes; we behold his mastery and right to reign in us.—A. G. O.

## THE SPHINX.

The fact can hardly be appreciated, even by the most cranky investigators of these times, that the solution of the great riddle, the mystery of which has lain so long buried in the sands of Egypt, is the solving of the mystery of life, the maturation of the fruit of the tree of life. In the etymology of the word sphinx we possess the key to the mystery, and by its terms we are able to place before the mind now struggling for the hidden clues to human origin and human destiny, the very secret for which the world has so long struggled apparently in vain, or at least without a full reward in the fruition of hope delayed.

A woman's head upon the body of a lion is truly a most significant mark or sign of symbolic language. The very term, *throttle*, meaning to choke off by gripping the throat, which is the meaning of the word sphinx, must include the first applied factor in our translation of this language of symbolism into good plain English, that all who run may read.

The neck is supposed or is said to be the seat of passion, and the language of Jacob to Judah in that most wonderful prophecy included in the blessing of Jacob upon the son through whose posterity was to come the salvation of the world, we find a declaration pointing to the same final truth or doctrine of life which so silently yet so powerfully portrays the Divine purpose.

"Thy hand" said Jacob to his son Judah, and thence through him and his posterity to those who shall become the first fruits of life, "Thy hand shall be in the neck of thine enemies." Thy hand (power of truth in ultimates) shall throttle (choke the throat) or destroy the passion which now constitutes the force of the world's degradation. "Thy hand shall be in the neck of thine enemies" signifies to throttle.

The hand is the symbol of the power of truth in final or last things. It means the last things or the extremity of power. It signifies to the enemy, the end of that enemy, and to the arm that wields it authority and dominion.

The lion also means the power of truth in ultimates. And the power of truth or science in ultimates or last things signifies outward or earthly dominion. The lion as the symbol of God's purpose with man implies, in the language of symbolism, the perfection and establishment of God's government on the earth, for this comprises the power of science and the fulfillment of the Lord's prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."

The sphinx not only has the lion's body, but upon that body—symbol of royalty in earth, of the power of God to right the wrongs of men—majestically sits the queen of dominion, the head of the woman. Can it be that the British Lioness, Queen of the "Mother Country," whose dominions reach almost from one extremity of the world to the other and who has given to the world the language which is destined to become the controlling speech, the Logos of nationalities, in any way fulfills this symbol? Can it be that QUEEN VICTORIA in any sense is represented by this woman's head and that she is the Queen mother of the tongue which will bring to birth the fulfillment of human hopes in the destruction of that inveterate foe of man, sensual passion, which has governed and destroyed him in all ages?

Is it the woman's wisdom after all symbolized in the victorious Queen of the English tongue, Queen and head, the Lioness, mother of the "Lion's whelp"—Young America—who is to stand forth in her integrity and say to sensual man "thus far and no farther?" Is it the woman after all who shall have power to still the turbulent waters of agitation?

We behold her in the doctrine of the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband, sphinx-like, with her science of purification making her first impression in the impulse of sexual purity.

We regard the British Lioness with her power of dominion, her language controlling the civilization of this age, having her feminine head and distinguished as the mother country, but the type of God's dominion in the earth. In the broadest and most material sense, England, or the English tongue, her two wings extending in the east to India, and in the west to America, constitutes a distinctive phase of the power of the sphinx.

Little did Napoleon the First—sitting upon his horse before the Great Sphinx at Ghiza, with a mental struggle to unravel its mystery—conceive to what extent he might be involved in that very mystery, and to what extent he should come under the influence of the power he then was contemplating as written in the language of symbolic portrayal. His destiny was wrapped in that mystery, and the language he there tried to decipher could have said to him, "With the destruction of thy proud ambition the Latin race is throttled by the Anglo Saxon, and thy downfall makes the end of Latin supremacy, and with it the downfall of the Papal hierarchy."

Much more is involved in this riddle. The New Jerusalem gathered through the washings of regeneration; the New Jerusalem, the bride, the wife of the Lamb, prepared as a Bride adorned for her husband, through the power of organic law, and power to construct, a power consummated in the right of CYRUS, the Lord's anointed, builds as she descends. In her doctrine of the immaculate life she commits to Womanhood the law of chastity, the law through which she exercises her high office as the guard of virginity by which the re-incarnation, the resurrection of the dead, shall be enforced.

Hail triumphant Womanhood! Hail the resurrection coined through woman's power to resurrect when once she is baptized with the spirit of the coming glorious theocrasy!

All hail the power of CYRUS' name. Let angels prostrate fall; Bring forth the Royal diadem And crown him King of all, for through Him shall Jerusalem descend, and through Him shall woman come into her possibility of throttling her (man's) great enemy—passion—which leads only to death and the grave.—A. G. O.

## Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshians from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshian in the sense here implied?" All who read the Koreshian literature or hear the Koreshian doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshians in the sense of this connection.

## CELIBACY.

The Potency of Life's Conserved Vital Force and Its Essentiality to Immortal Attainment.

Celibacy, or sexual purity, is the foundation stone of the temple of immortality. The conservation and appropriation of the "hidden manna" generate a force which can and will control the world. The preservation of the life potency is a law as immutable as its dissipation. There never has been nor never will be an age in the revolutions of time when celibacy has not or will not obtain. While one portion of the human family is wallowing in the mire of voluptuousness, another is restraining the passions. This statement of fact is simply a part and parcel of the law of waste and supply and pertains to the soul in both its natural and spiritual entities. The groveling materialist with his contracted concept of being naturally fails to see the great principle infolded in this statement.

1900 years ago one man of inviolate celibacy proved himself master of the universe. Yet a little while and then another, bereft of his "filthy garments" (man's sensual nature) will reproduce this sublime demonstration of Divine idealism. Commenting upon the phenomena historians will write in this wise: It was an age of infidelity and hypocrisy, when religion was polluted to rotteness and turpitude ran rampant. Yet, amid such awful chaos, lo! a God was born.

Life's vital force stayed by Divine interposition in one soul renders the same the center of focalized energy toward which the world's goodness must irresistibly flow and from which is projected that efficacy of superhuman love which "healeth the broken in heart and bindeth up their wounds." Christ said to his disciples: "And I, if I be lifted up from the earth, will draw all men unto me." It was the conscious power of incorruptibility which thus spoke from within Him.

From the day that Luther nailed his theses on the gate of the Wittenberg Church Protestantism has marveled at the vivacity of Catholicism. There is not a clergyman in the land who can explain the law which, despite the most violent opposition, has carried over the Roman Church with unbroken front to the end of this dispensation. It is to them the inexplicable ecclesiastical mystery of the times. Has this result been effected by means of centralization? No! Centralization of power while essential to all successful concerted action was not, primarily, the cause of the continuance of Papal supremacy. It was rather the celibate force from monasteries and nunneries directed toward Rome which has preserved pontifical jurisdiction.

When the world learns that men are controlled by esotericism and not by exotericism, it will comprehend the cogent influence of celibacy upon human thought and action. Catholic priests partially understand the principle involved here, but being centered in fallacy they are blind to its Divine significance. The celibate potency in the Catholic Church lacks the preponderating influence possessed by the same force when centered in a Divine personality, the God-appointed expounder of eternal truth, hence in that body, the Catholic Church, it acts as a conservator rather than a creator of power, and, just as the creator of sovereignty transcends a conservator, so must Catholicism inevitably yield to the behests of triumphant Koreshism.

Sexual waste occurs in the brain, the body being simply the repository of carnal desire. Hence Christ said: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Humanity, however, has never been taught this doctrine by modern Christianity, hence we find that a majority of the people of to-day "Are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

The purification of the mind consummates the purification of the body making it a fit temple for the indwelling of Godliness. This is the first principle of the Koreshian system of science and he who would attain, in this cycle, to his immortal heritage must therefore implicitly obey Paul's injunction: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Unity, a Unitarian journal of this city, contends that one is an ascetic who endeavors to conform to Christ's teachings. In other words it would pronounce sexual purity, prudery. If the celibate principle inculcated and observed by the Lord Jesus Christ is affected scrupulousness, then in the eyes of this materialistic paper, its teacher cannot be a man above reproach. We trust our readers will see the pitfall into which complacent Unitarianism has stumbled. It practically rejects the immaculate Christ either as a Saviour or "ideal man." How insidiously has the Devil ingratiated himself into the favor of Robert Elmsereim.

"To him that overcometh will I give to eat of the hidden manna." Revelation, ii: 17. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." I John, iii: 9.

Koreshians, husband the life potency. Conserve the seed of immortal attainment for "no man can sing the song of the first-fruits but such as have become virgins in thought and in life."

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

"And they sang as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth."

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."—C. J. M.

## PURITY.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus, i: 15, 16.

God created man in his own image and likeness and all that he gave unto him was pure and holy; but in his degenerate condition man is all that is impure and unholy. The inclinations of his heart are downward and in the lusts of the flesh he finds his chief delight.

Men profess to know God and they practice a certain form of godliness, keeping the outside life or reputation glossed over with a thin paste of hypocrisy, but in heart and secret deed they are the abomination of the earth. Their long prayers and public oblations are a stench in the nostrils of the Almighty, for their walk is in the slimy trail of the serpent which seeks to delude mankind. Instead of elevating the desires of the heart that God gave as an holy means to an holy end man debases them to the lowest plane, thus sowing seeds of destruction and death.

There is no gift of God however pure it may be which cannot be inverted and thus transformed from a blessing into a curse. To such nothing is pure for they have within themselves a fountain of evil that constantly overflows and contaminates every thing that it touches. Their professions, their deeds, their employments, even their food and drink and choice of companions bear the unmistakable and indelible stamp of their character, and in God's judgment are tainted with impurity. They look with supreme contempt upon all that "works for righteousness" and soul purification and their wanton eyes see but impurity stamped upon every one who is striving to free himself from the abominable incubus that he, through a sinful life, has fastened like a vampire upon his soul.

From this miserable condition it seems almost impossible to arise and

shake off old habits, old inclinations and old loves. These are powerful coadjutors, inducing to an evil life. They hold out such glittering baubles that to think of them is to be tempted. To tenderly cherish their image, to gaze with enraptured eye upon their portrait is but to open a way for guilty and baleful deeds especially if they are the secret sins hidden in the darkness of obscurity and cherished till they have polluted and corroded the very springs of life, making them but a stagnant pool of corruption.

Christ teaches that there is no less sin in a glance of the eye or desire of the mind than in deed. In the loose morality of the day the thoughts are counted as nothing, but Jesus condemned the unclean glance as a virtual commission of the deed itself and arraigned the secret lusts of the flesh with an earnestness unknown to modern Christianity. He declared that the eye that offends should be plucked out. This is the eye of concupiscence. The hand that offends should be cut off and cast away. This is the hand of violence and vengeance. In all things the Divine Master taught then as he does to-day, showing the importance of governing the imaginations of the hidden man.

No one should allow his thoughts to run riot, thinking that as to the pure all things are pure he can gaze with a secret sense of delight upon evil, feasting his eyes upon meretricious art with pernicious satisfaction or passionate desire. Neither can the unclean soul-devastating literature that floods the market be read with safety. It finds its way into the hands of innocent children who are permitted to read promiscuously whatever may be endorsed by the elite who have paved their way to society's center with ill-gotten gold, the price of their honor—yea, of their very souls.

"Unto the pure all things are pure" may be said in self-justification, but if tiny drops of poison constantly fall into the purest fountain of water how long before it all becomes contaminated? Where then are the pure?

Looking with the eye of charity over the whole world we fail as yet to find but the one Divine Ideal. We look upon our own miserable lives in dismay for we know that we would never dare to lift our eyes to that "great white throne" occupied by the resplendent form of Incarnate Purity and say: "Lord, I am pure!" As an impure mind attracts and is attracted by its like, so a pure heart is the center of attraction around which similar atoms gather and from which dissimilar atoms are repelled.

"The pure heart," Augustine rightly explains, "is the single heart, the heart without folds," and this he connects with words of our Saviour where in he speaks of the single eye—that eye of the soul which is the channel of light to the whole interior man.

It is to the attainment of this pure heart, this single eye, that all helps and appliances of grace are tending but with all the grace of which the modern Church boasts there will never be one that attains to this purity without earnest effort. We are to cleanse our own minds, elevate our own desires, then He who is ever ready and willing to help those who help themselves will finish the work of purification.

In purity of heart all blessedness is included; without it there would be no heaven, with it there could be no hell, for everything depends upon the condition of the heart from which proceed, as to good and evil, the issues of life. How many times have these words been reiterated in our ears: "Keep your thoughts pure and your lives will be pure?" If our thoughts and desires are pure, external things will take on a corresponding character because they receive an impress from our spirits.

The chief trouble with humanity lies in the inclination to search into the motives of the neighbor, to discover something for which to condemn him, either out of depraved curiosity, malice, envy, or perhaps a desire to find justification in the condemnation of another. Often that which seems to be such a disgraceful mote in the neighbor's eye is but a reflection of the beam in our own. When we have as great zeal to correct our own faults as we have inclination to criticize our neighbor's we will see our own defects rather than those of another, but it is only in the light of Divine Truth that we can see ourselves as we really are. If we are in this light the faults of others will be entirely obscured by the blackness

of our own errors, so after all we will see only the reflection of self.

The true faith of the glorious gospel of Koresh is ever presented as working through love to overcome the world. The hope of this gospel incites all who receive it to purify themselves even as He whom they honor is pure, but it is a perfect contradiction for any one to think he is prepared for the pure glorious felicity of heaven who does not labor to cleanse himself from all pollutions of the flesh and spirit.

"Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Micah.

## PUBLICATIONS.

## FREE TO ALL.

## HOW CAN WE DO IT?

Wood's Natural History of Mammalia. 500 illustrations. 300 pages, weight over six pounds. The standard work on the subject. Interesting alike to old and young. This edition cannot be bought for less than \$6.00. "The Lion At Rest." Picture in oil of Rosa Bonheur's great \$50,000 painting. Size 13½ x 20. It is painting should be in every home in the land. It cannot be bought at the art store for less than \$4.00. TWENTIETH CENTURY, the weekly magazine devoted to Human Rights, for one year \$2.00. Total \$12.00.

Our price for all \$3.80. Do not delay. Send your orders now. This offer cannot last long. Send for sample copy Twentieth Century. We pay the express charges. TWENTIETH CENTURY PUBLISHING CO., 4 Warren Street, New York.

## Read The Farmers' Voice!

The unofficial organ of all societies that are laboring for the well-being of the productive classes. The Farmers' Voice will have its main circulation among the thoughtful, progressive and well-to-do farmers of the middle, western and southern states. Send for sample copy, The Farmers' Voice, 328 Dearborn St., Chicago, Ill.

## The Better Way.

A weekly Spiritual newspaper, published at Cincinnati, Ohio, at \$2.00 per year. Sample copies free. Send name and full address, and mention this paper. Best advertising medium in the spiritual field. No objectionable advertisements accepted. Prices liberal. Address, WAY PUBLISHING CO., Cor. Plum and McFarland Streets, Cincinnati, Ohio.

## The National View.

A weekly journal, published in the interests of the industrial people and the elevation of the whole human race. The month-piece of the American nation. Containing the leading questions of the day. The workingman's friend and the farmer's companion. It should be read by everybody. Now is the time. Send in your name. Subscription, \$1.00 per year in advance. Address, THE NATIONAL VIEW, 1202 Pennsylvania Ave., Washington, D. C.

## Al-cy-o-ne:

(With the accent on cy.)

A twelve page Spiritual journal, issued semi-monthly, 1st and 15th. H. A. Rudington, editor. Subscription, \$1.00 a year; 5 cents a copy, always in advance; paper stops when subscription expires. ALCYONE, 15 cents for two months. Alcyone is a paper devoted to the spread of the Philosophy and Phenomena of Spiritualism, without theological controversy. Sent two months to any address who will enclose 15 cents in stamps with the order. Sample copy, 5c. STAR PUBLISHING CO., 38 Sherman St., Springfield, Mass.

## Golden Gate.

Published every Saturday by the Golden Gate Printing and Publishing Company, at Flood Building, Market St., San Francisco, Cal. J. J. Owen, editor and manager. Mrs. Mattie P. Owen, secretary and assistant. Terms, \$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses), \$10, and an extra copy to the sender. Send money by postal order, when possible, otherwise by express. All letters should be addressed: GOLDEN GATE, Flood Building, San Francisco, Cal.

## Modern Book-Keeping.

The most practical work on the subject published. It is in use in the

Leading Business Colleges and Public and Private Schools.

The work is especially prepared for Self Instruction.

Advanced Book, - - \$1.60.  
Instruction Book, - - 60c.

Send for any desired information to F. F. ROOSE, Pub. Western Workman, care Lincoln Business College, Lincoln, Neb.

## SPECIAL NOTICES.

In writing for sample copies of THE FLAMING SWORD, please give full name and post office address; otherwise your request will not receive attention.

Will our friends please remember in future to send all Money Orders to CYRUS, FLAMING SWORD, and NOT CYRUS, merely. Be particular in making out the address in full as directed. It will save us much delay and trouble with the postal department.

NOW IS THE TIME TO RENEW YOUR SUBSCRIPTION FOR THE EN-SUING YEAR.



## Suffering in London.

A London dispatch dated Nov. 7th says: There is great suffering among the poor of London. The police have been instructed to break up any meetings of the unemployed that may be called in the open air, and of course they cannot afford the use of halls. The instances of destitution brought to the public notice are heart-rending. In one house in the Whitechapel district seven children were found of school age, but unable to go to school because they had not rags enough to cover them, and were without shoes. In one of the rooms entered by the inspector a girl of sixteen hastened to cover herself with a tattered remnant of blanket. She was almost absolutely without clothing. Her father, once a stalwart agricultural laborer, had come to the city a year before from Wiltshire, and had been unable to obtain work, except at occasional odd jobs, not earning enough to bring even bread to the wife and children, who were mainly dependent on the kindness of neighbors, now lay helpless in a corner of the room, not from any real sickness, but absolute insufficiency of food. In another instance a six-months-old babe was found that weighed only six pounds. The starving mother could afford it no nutrition. The police have to watch the river closely to prevent suicides and to save despairing ones who have taken the fatal plunge. The victims of poverty are not all of the lower class. A man named Parker, educated as a civil engineer, was arrested for trying to gather an assembly of the unemployed with the object of asking for public relief. He was decently dressed, and the magistrate expressed surprise when Parker told him that he was actually starving, and requested the court to buy him a dinner, regardless of what penalty might be imposed on him. The magistrate kindly ordered that an excellent meal be provided at a chop house near by, and after eating it Parker was taken to serve his sentence of four days in jail.—*The Sentinel*.

Anything more supremely devilish than the fact that a great, rich and powerful city, the capital of the richest country in the world, should make it a crime for men to assemble in the streets when they can assemble nowhere else, to petition their government that legalizes the cruel conditions under which they must live, for some relief from actual starvation is hardly conceivable.

It would actually seem in such a case, and similar ones are common in almost every land, that in this the end of the nineteenth century of our boasted Christian civilization "Mercy has fled to brutish beasts, and men have lost their reason."

Place beside this picture the condition of the poor when real Christianity was actually on the earth. "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." Acts, iv: 34, 35.

Nor was this merely a temporary arrangement in prospect of a forced removal, as the misleading commentators try to explain, as we learn from such declarations as the following of Justin Martyr who wrote A. D. 160. "We who before," that is before our conversion to Christianity, "had all our happiness in getting together all the money we could, now bring all that we have into a common fund and distribution is made to every man that has need." This condition of affairs lasted as long as real Christianity was on earth. The Christ spirit that prompted it was the Divine seed sown in the beginning of the age, which had to die like other seed in order to reproduce the sons of God in the harvest in the end of the age.

Gradually, as the great apostasy of which Paul spoke was developed, God's plan for the life of men was succeeded by the Devil's plan, which is the competitive system, the dreadful fruits of which are portrayed in the above dispatch. The real Pauls of actual Christian times were actively engaged in gathering funds, not to build costly churches and found colleges and hospitals to be supported by usury at the expense of labor and in defiance of God's law, but to nourish and sustain God's real temple, the temple of the Holy Ghost, the humanity in which the Divine seed was planted.

Not until 161 A. D. when the apostasy foreseen by Paul had made considerable progress was the first Christian Church built. The would-be Pauls of this day are also actively engaged in raising vast funds with which to build, and sustain by usury, costly churches, colleges, seminaries, publishing houses; to pay enormous salaries and promote the interests of their Zion, while the real temple of God—God's humanity—is starving to death or condemned as criminal and shut up in prison when unable to earn the bread to avert starvation.

As the real Christianity was on earth in the form of the seed sown, so it will be on the earth again at the harvest, the end of the Christian age, as the multiplied product of that

sowing—the sons of God. The prophets predict and the Revelator declares the glories of that time.

Paul says of it: "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1. Cor. ii: 9.—O. F. L.

## Radicalism and Conservatism.

No class of people is so little understood as the victims of impulse. As a rule no class is so harshly judged by the novitiate in the study of human nature. Persons of this temperament may be generous, affectionate and self-sacrificing, as they usually are, yet being subject under provocation real or fancied to sudden ebullitions of passion, the undiscerning summarily dispose of their medley of characteristics by branding them as intolerant.

Conservatism was ever mistrustful of and strenuously opposed to the fearless strut of self-confident radicalism. The former acts as a brake to humanity's progress while the latter, impatient and anxious, goes leaping on with panting breath toward the desired goal. Both, however, are essential in the economy of life. Radical persons are always enthusiastic while those of conservative mold are usually phlegmatic and undemonstrative. The modern institution called marriage has usually united these two forces, as they sustain the relation of interdependence. Radicalism fascinates its opposite pole and in the same source finds its balance wheel.

In all systems of enterprise, whether they be the marts of trade or the arena of social revolution, these forces of life obtain. Radicalism, sword in hand, boldly rushes on to the attack while conservatism, in the wake, calculates upon the use of a shield. Radicalism is the furious tornado which sweeps down upon and deluges a town; conservatism is the attending power which finishes the work. Radicalism is the vanguard of social reformation; conservatism, urged to cooperate, first ponders, then responds and forms the rear guard. Conservatism is the kite's tail, but he who would scorn its function should sever it and be convinced of its usefulness. In the great bath-house of human purification radicalism and conservatism are the hot and cold water.

Of all his marshals the impetuous Ney who led the onslaught was Napoleon's favorite, but the unflinching Massena was the consummate master of a siege. To the ardent Peter were given the keys, but the beloved John was the prophet of the Church of Christ. Without the inter-working of radicalism and conservatism society would collapse. They are the evolution and involution of thought, which, polarized in the centre—truth—blend and perpetuate the universe.

Every nation of people from time immemorial has had its radical and conservative parties, one of which labored to preserve the existing system of government while the other aimed to destroy it. One wing of the North earnestly pressed the abolition of slavery, while the other counseled conciliation and compromise with the South, finally the two uniting, the negroes' chains were severed at the cannon's mouth.

In no sphere of action are these two correlate potencies so much needed as in the great Koreshan system of science which is destined to sweep the world. Standing defiant to every organized power in the social, scientific and theological fields, promulgating laws unknown and unheeded by a thoughtless world, ploughing on and on over every obstacle, propelled by a resistless force, it numbers among its supernal caravan the impulsive and hasty, who would bridge society's chasm in a day, and the patient, reserved ones content to await the culmination of destiny. The inter-change of forces by these wings of a great army "wheel through the air in circling eddies play" which vibrate the very circumference of the esoteric world. When these two forces of Koreshan love and wisdom reach a focal point there will be a flash of fire, the heavens will resound with the glad anthem of victory, the power of hell will be broken and Christ's reign on earth be ushered in.—C. J. M.

The same prescience which determined, foretold and instituted the end and the means to the end, knew the name of the Sign when at the termination of the long cycle it should appear.—Cyrus.

## The Universal Battery.

It Extends from Theos to Helios. All Creation in One Circuit.

The whole universe is one vast battery, more complex, more various in results, more perfect in its workings than the most intricate machine of man's invention.

According to Koreshan theology and cosmogony the two poles of this great battery are *theos* and *helios*; or God and the sun; *theos* being the positive, and *helios* the negative pole. In reality, these poles are each the center of a sphere or battery; *theos* or God constituting the positive pole or center, and humanity the negative pole or circumference of the sphere of anthropology, while *helios* or the sun is the positive pole or center, and the surrounding atmospheres and strata of the earth the negative pole or circumference of the sphere of the cosmos or physical world. The axes connecting these two poles of the great battery are the intermediate kingdoms of animal and vegetable life.

The universe as thus understood is self-centered and self-perpetuating. The life forces from God, the great Vital Center or positive focal point of all life, are constantly flowing down as spirit into man and thence down through all the kingdoms or degrees of life into the cosmos, the ultimate or last degree of organic form and function or life. Here these forces (gradually transformed by these processes of flowing down, into purely physical forces) finally reach the sun, the negative pole of the universe, but the positive pole of the cosmos. This is the lowest or ultimate limit of the downflowing.

From the sun (now the positive pole) begins the return or upward flow of forces, which in their upward course through all the kingdoms of life gradually become transformed, until they flow up to God as the highest aspirations and desires of the human mind. God, as the ultimate receptacle of the upward flow, is in this relation the negative pole of humanity. Every pole is dual in its functions, being positive as to its outflow and negative as to its inflow.

The forces from either the positive or negative pole of this great battery do not flow in one uninterrupted current of spirit. In every kingdom the downward flow meets the upward flow and (uniting in some form of life already existing) precipitates, materializes or creates either a new being of the same kind as the parent, or of a new genus altogether, according to the character of the spiritual forces which combined for its production. Upon the death and dissolution of any form of life its various parts, both spiritual and material, return to the domain of spirit life, each part in time entering the current of force or spirit similar or attractive to it in quality, and continuing its course until broken or interrupted by precipitation into another form of life. Thus are all the multitudinous forms of life perpetually created, destroyed, and re-created.

The underlying principle of all creation and dissolution is the great law of transmutation or the convertibility of matter to spirit, and of spirit to matter. Through this law the spirit forces of any kind of life unite and precipitate the material form or body of that life. When the upward flowing forces reached the acme of human aspiration in the Virgin Mary, producing an exaltation of mind capable of uniting with the Divine mind, the life forces of God, or the Holy Spirit flowed from the mind of Joseph (where God dwelt interiorly at that time) into the mind of Mary and there united with her most exalted desires. From this spiritual union was precipitated the God-vitalized cell whence was produced the form of God, the immaculate Christ. Thus Christ could correctly claim to have come "down from heaven" from his Father, God; and as literally declare that all men coming up in humanity were from beneath, from their father, the Devil.

By the same law of attraction, but by the processes of natural propagation in all the kingdoms of life below the God-life, the downward flowing life forces unite with those upward flowing of a similar quality and produce all the forms of life below the Divine.

While currents from the two poles of the great battery unite in the regular order of their flow in the matrix and there begin the creation of any form of life, these ancestral forces

draw material of growth and perpetuity not alone from their spiritual connection with their own particular domain of life, but also directly from all other domains in the form of vegetable and animal food, water, light, heat, etc., according to their special demands. From the first moment of creation the new being is enabled to appropriate forces and materials direct from all domains as he needs for the building up of his new structure, because his spirit is the aggregation of forces from the kingdoms both above and beneath him; hence the form that his spirit constructs possesses, in a degree, functions similar to those of animal, vegetable and mineral life.

Even Jesus (after he had by his death on the cross eliminated the little of life from beneath he had derived from his human mother, and had thus become wholly from above) ate animal and vegetable food, breathed the atmosphere and was otherwise receptive to external influences so long as he remained in his material form; but he possessed the power (belonging to God alone) to convert at will his body into the spirit of that form, wherein he was no longer related to the forces of all lower domains, but only to the spiritual influences of his chosen disciples and followers—the part of humanity nearest developed to the standard of his life—into whom he descended to help them eliminate all life from beneath and rise up into the highest, or God-domain.

Every form of life has its own cycle of creation in which it has its period of highest production corresponding to the summer of the physical world, and its periods or seasons of lesser and non-production. The culminations of different cycles are variously related, some coinciding, some alternating, etc., according to certain laws.

The cycle for the production of the perfect God-life is twenty-four thousand years, but the culmination or fruition of this life occupies only about the first third of its cycle; during which period or season are successively manifested to the world the three forms of the God-life—corresponding to the three attributes—the Father, the Mother, and the Son, who pass their allotted time on earth, (the manifestation of the Fatherhood and the Motherhood being relatively shorter than that of the Sonship,) and then pass into their spirit states in the interior degrees of chosen human persons. As the life of any kingdom is perpetuated by the inflow of forces from the other kingdoms, so this God-life flowing down into humanity is the primary source of man's perpetuity and also of his elevation to the God-kingdom, or his redemption. Through the life forces flowing down from God (seeming to man the fall of the God-man or men) and so elevating his chosen people that their life may flow up and unite with him, God effects the renewal of his own forces and is thus enabled to again manifest to the world the power and glory of his Divine personalities, and to set up his kingdom of righteousness in the earth.

During the remaining ages of this cycle, after all forms of Divine life have disappeared from human vision, people gradually come to doubt that God has ever "dwelt among men," and regard all myths and legends referring to Divine manifestations as having no foundation except in the highly-colored imaginations of ignorant and superstitious pagans. So when Jesus, the firstfruit of the God-life, who had been prophesied of for hundreds of years, came to the world as the Son who attained to his maturity and Fatherhood and became through his translation the Regenerator, few people believed him to really be God until thousands were baptized by his Divine Spirit.

And now, after the lapse of not yet one twelfth of the grand cycle, the Church He founded practically denies his Divinity by accepting the teachings of atheistic science, while thousands of people, more honest than those who have remained in the churches, have denied him openly and boldly and gone over to Materialism, Atheism, Agnosticism, etc., some even saying that he never lived. A few of the churches cling to his promises to "come again," but, tainted with the materialistic spirit of the age, look for his material descent from the physical clouds.

It remains for the New Church, the *elect*, whom The Messenger is now gathering from the "utmost part of the earth to the uttermost part of heaven" to look for his coming, now at the end of the age, in like manner (through the spiritual heavens of humanity) as he went, to complete his great work.

They expect that through the perfection of The Messenger and his conjunction with the Spirit of Christ within him, Cyrus will receive power to manifest to the world the second form of Deity, the Divine Motherhood. From Her will the Divine love flow into the disciples, purifying and strengthening them, and elevating them into the God-Kingdom through spiritual birth from the Divine Mother, thus bringing them into the Sonship, the last form of the God-life.—A. M.

# THE Koreshan System

## OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

### The College of Life,

Is the Center for the Koreshan Cult. For Particulars address, CYRUS, 2 & 4 College Place, Chicago.

### Koreshan Astronomy.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price.

Address,

PROF. ROYAL O. SPEAR,

Guiding Star Publishing House, 3619 Cottage Grove Avenue.

### Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

### CLUB RATES

—OF—

## THE \* FLAMING \* SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

For	New Subscribers	a copy of the FLAMING SWORD for one year.
" 10 "	"	\$ 3.00 premium.
" 20 "	"	7.50 "
" 30 "	"	13.50 "
" 50 "	"	20.00 "
" 100 "	"	50.00 "

To obtain these premiums the Club must be complete when the names are forwarded, and the money accompany the order.

### KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.	Price 15 cts.
By CYRUS,	
Emanuel Swedenborg; His Mission.	Price 15 cts.
By CYRUS,	
The Identification of Israel.	Price 15 cts.
By A. W. K. ANDREWS, M. D.,	
National Suicide and its Prevention.	Price, Cloth \$1.00. Paper 50 cts.
By PROF. O. F. L'AMOREAUX, (Lunary),	
Koresh, the Central Sun of Being.	Price 25 cts.
By PROF. ROYAL O. SPEAR,	
Koreshan Astronomy.	
The "Hollow Globe" Theory a fact demonstrated.	Price 50 cts.
By PROF. ROYAL O. SPEAR,	
The Entire Series, in paper, sent for \$1.25.	

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS,

Office of the FLAMING SWORD,

3619 Cottage Grove Avenue, CHICAGO.

## THE GUIDING \* STAR \* PRINTING CO.,

3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP

We offer next week in 10,000 lots:

6 X 9 CIRCULARS	50 CTS. PER 1000.
LAUNDRY LISTS	
STATEMENTS	
BUSINESS CARDS	

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

## THE GUIDING STAR BINDING DEPARTMENT,

3619 COTTAGE GROVE AVENUE.

We are now ready to receive and promptly fill orders for all kinds of

### BINDING.

Magazines and other books bound in Paper, Cloth, or Leather Covers at Lowest Rates.

PAMPHLET WORK A SPECIALTY.