

The Flaming Sword.

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

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The Flaming Sword.

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We will send THE FLAMING SWORD free for one month to all those who desire to investigate THE KORESHIAN SYSTEM OF SCIENCE. Send us the name and address of any of your friends of a progressive turn of mind, who are dissatisfied with the schools of thought at present in vogue. Thus do your part toward 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-Triumphant, the three departments of the KORESHIAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT 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.

THE LAW OF TRANSLATION.

In the Bible there are at least three recorded instances wherein the human form has disappeared from the visual perception of the natural eye, by the process usually denominated translation. I allude to Enoch, Elijah, and Jesus. The belief that there exists the possibility of the transposition of the physical organism from the plane and domain of tangible and concrete life to the realm of invisible being, by a different process than that of the ordinary corruptible dissolution of the body called death, is not alone confined to the Christian system. Buddha taught the doctrine of theosis or transposition from concrete organism to the discrete realm or domain of force, or the absorption of the perfected man, by dissolution, into Nirvana. This doctrine is little understood by latter-day Buddhists, and still less by modern Christianity.

A critical student, never satisfied with the cognition of phenomena separate from knowledge of the laws governing such phenomena, and entering rationally into the investigation of causes, would ultimate his thought in a very different conviction from one who simply accepted the fact with no desire or determination to inquire into its laws and processes.

Men are so environed by material associations, and their determinations are so gross and thoughtless, that, with the concept or belief of a translation, it is but sequential that a form so transposed is simply transferred or carried over from one material domain to another equally material. The more critical mind—active in perception and logical sequence; combining the activity of the realm of spirituality with that of materiality; perceiving the relations of force and matter and the laws of their correlation and metamorphosis—evolves the logical conclusion that the spirting away of a tangible and visible humanity is the radical metamorphosis of the visible form to the essential forces of that form.

By the science of immortal life we mean the science or knowledge of what it consists, and how acquired.

CHARITY.

Was Jesus Charitable When He Called the People a "Generation of Vipers"?

We are told repeatedly that we are "uncharitable" and "severe" in our denunciation of the Church, of the policy of the State, as well as of Spiritualists, Christian Scientists, Theosophists, and others who do not, in their belief and methods, quite agree with Koreshians.

We have made the broad statement that clergymen as a class, are *falsifiers*, to put the question thus mildly. We make the statement from our personal experience with them for the last twenty years.

We come before the world with the solution of the problem of life, founded upon the pure doctrine of virginity as the key-stone of immortality. The clergymen of the country, so far as we have been brought in contact with them, with not more than one exception, have made it a special point to openly, pointedly, and flatly lie about the Koreshian Unity and its system.

We do not say that all clergymen are liars. We do not say that all clergymen have had the opportunity—through general information regarding the existence of such a system as the Koreshian Unity—to express any opinion, *pro* or *con*.

We do say that, as a class, so far as clergymen have expressed an opinion it has been to denounce us without knowing what we teach, and if any knowledge has been obtained—through intercourse with the founder of the system—they have been the most vicious in their fabrication of wholesale lies. Upon the basis of the fact that they do lie about us with a vengeance and viciousness unmitigated, they have gone so far as to threaten to annihilate us.

Clergymen have encouraged mob violence through their public pulpit declarations concerning us, when they have been totally ignorant of every position we hold, whether scientific, political, social or religious. It is upon the broad basis of twenty years' experience with them that we broadly and unequivocally pronounce them, as a mass, to be hypocrites and liars. There may be exceptions; we hope so. Our intercourse and experience with them do not warrant us in expecting a line of truth, nor a grain of mercy from them. It may be said, to their credit, that they are not worse as shepherds, than their flocks as sheep.

Let it be explicitly understood that the foregoing statements are made upon the basis of twenty years of personal experience. What we say in this direction holds equally good with other classes mentioned.

"But," say those who think we are uncharitable, "you have no right—as one professing to believe in the doctrine of love as taught by the Saviour of men—to call men liars, and to say hard things about them. You are commanded to love your enemies."

Jesus, the Lord, called men liars and hypocrites when he knew them to be such, and he did not want for occasion.

"You can't compare yourself to Jesus," say they.

Well, we ought. Christians—who claim to have been born of God through the Lord Jesus Christ, by the operation of the Spirit, and who profess to be the sons of God—ought to be able to claim and demonstrate a favorable comparison.

Modern Christianity has not one spark of genuine Christian fire. We say this without fear of a possible refutation of the declaration. The Church is dead. The social fabric founded upon paganized Christianity is a mass of pollution, and it is high time that in some way they be aroused to a sense of their condition. Our efforts may be feeble, now, but it will be discovered that we contain more energy than appears. It is not exhibited as *kinetic*, it may be reserved as potential.

The Mystic Circle. AND The Prophet of Koresh.

CONTINUED FROM NO. 2, VOL. II.

Theosophy, truthful only in the audacity of its agnosticism, its *don't know*, when it comes to the question of the personality of God and future conscious identity and personality of man, is another factor, and "Christian Science," capping the climax, furnishes the material upon which theoretical "Nationalism" builds its air castle. These three—comprising the coordinate centers of the great ethmoid bone, rotten with the impurities of a corrupt religious, political and social system, oozing down into an attempt to formulate a bony fabric, the frame-work of an hypothetical failure called Nationalism—mark the consummation of the times.

Jesuitism behind it all marches towards the capital of the United States with steady tread and single purpose. It has succeeded marvelously in its attempt to break up the old unities of religious cohesion not founded in the confession of Papal right to mould the religious sentiment of the age. It works adroitly, cunningly devises its schemes, and quietly carries them towards the final purpose.

TRANSFIGURATION.

CHAPTER XVI.

If not till recently the reader, from the last foregoing mention, will have discovered the identity of Ethel Thornton and Oglethorpe. Of course you have performed your share of mourning over the sad fate of this hero-heroine of our story, but as you will also have discovered, the spirit is as active as before, if not more so; this will perhaps partially mitigate the grief. Spirits are always active whether in the body or out of it, and often more active when in another body than in their own. This can be easily demonstrated by the spirit of corn or rye, quiet enough to be sure when in its native state, but when extracted and entering as grog into another body—when its draughts are not too copious and intoxicating—carries with its change of state, its metempsychosis so to speak, such certain exhilarating phenomena as do carry weight; oftentimes over weight.

A select party of representative men and women are gathered at the home of the Thorntons. They have been pushed, by force of circumstance, to the very front of the most active and progressed thought of the age, as the result of experiences of generations of gyal interchange of material and spiritual existence. Through the gradatory progressions of successive embodiments of the progressive order (there are two antithetical activities of metempsychosis or transmigration,) they are coming to the culminating period which merges them into the common bond of fellowship and a common hope—looking to the establishment of the kingdom promised to the world and now approaching its fulfillment—to the great joy of those, who, by the prescience of accumulated wisdom, read correctly the signs of the times.

Among the number were Mr. and Mrs. Thornton. The Edmonds were present; Clara, the old time favorite and friend of Ethel Thornton, possessing her original grace and energy with the additional attraction, that signal beauty of maturity which denotes the pure, religious and moral thinker, the mark of humanitarianism the distinguishing characteristic.

The Edmonds had radically altered their ideas of Swedenborg and his doctrines, through the modifying influences of the principles of Koresh, whose confirmation of doctrinal formula was drawn from and grounded in the literal degree of the Logos as expressed in the sense of the letter of the Scriptures, in which are contained their fulness, power and sanctity or holiness.

The Rev. Eldridge, grown older by more than twenty years, and wiser by a partial awakening of his recurrent life, entertaining a hope of the re-incarnation, was there with unabated vigor, attributing his vivacity of mental endowment and elasticity of physical motion and power of endurance to a renewal of his age, through the rest which he had insured to himself in the adoption of the new life. Not the least important among the number were Bartolomy's friends from the West, among whom were Colonel and Mrs. Fisk, Stanhope and Ferdinand Clinton.

Lady Andoneli was among those assembled, having returned from Naples with her daughter (also present) who accompanied her to Italy, and whose further experience with the Catholic power in her native country opened her eyes to the fact that the intrigues of those whom she had trusted were but the common outgrowths of the purpose and principle which permeated the entire fabric of Catholicism.

Lady Andoneli was the *incognito* of the court-room where Count Ferando had his trial and conviction. The occasion of her secrecy at that time being partly the purpose to disguise her identity from Count Ferando, and partly to prevent her absence from Naples and presence in America from becoming public.

The Thorntons had become enthusiastic believers in the principles of Koresh as opportunity broadened for their comprehension of them as promulgated through the Prophet whom they had all met, and who was also present at the time. Others, old time friends, with many new acquisitions to the cause were present upon this august occasion. The party, while apparently deeply interested in the proceedings of the evening, seemed to lack some completeness; a lack in which all evidently participated.

Presently there was an arrival, which, creating an unusual stir, might have revealed the secret of the pronounced indications of the previously prevailing discontent. This was nothing less than the entrance of one known to the reader and to a few of the assembled group as Bartolomy, alias Wentworth. He was accompanied by two old acquaintances; Mr. Danforth and Mr. Hesperfield. As the three entered the room, astonishment and consternation were depicted upon the countenances of some, a particular few, who with one accord bounded to their feet uttering the acclamation, "Oglethorpe!"

If a thunderbolt from Jove had been hurled into their midst it could not have created greater surprise and not much more consternation, for while a few were amazed and expressed their astonishment, those who did not comprehend the nature of the event were even more excited than the others. To Danforth and Hesperfield the secret was known. They had been experimenting, "for the sake of science," and Bartolomy had proven a good medium of the *transfiguration* order; a phenomenon of the more recent developments of Spiritualism. The others were in the dark as to the sudden manifestation.

Each of the newly arrived group, of which Oglethorpe was the center of attraction, were in turn introduced to the company present so soon as the excitement had sufficiently abated to allow of the formality. Oglethorpe was calm and dignified, and though manifesting pleasure at the joy of his friends, showed by his demeanor that some great purpose was tumultuously moving him.

To those acquainted with the phenomena of modern Spiritualism the apparition of a materialized spirit would be no surprise, but it will be noted that the people comprising the assembled group were not Spiritualists, and having had no previous experience in the phenomena, a sudden materialization was an arrival they could not completely appreciate.

Bartolomy had just returned to his friends, Mr. Danforth and Mr.

Hesperfield, from the secret circle which for so many years had continued its machinations despite the absence of one of its principal actors. He had been appointed the chief place in the circle, or at least he had assumed the obligation by common consent, and though he did not direct the work of consummating the diabolical scheme they had on foot, he managed to lull them into the conviction that he was the chief mover in the execution of their plots. Many were the topics discussed during the evening, but among the principal ones consuming the hours as they slipped away was the problem of finance.

Towards the close of the evening, after various topics of conversation had been exhausted, Oglethorpe sat in the midst of a group of his friends. Those the most interested were such of the party as the reader will recognize as old friends of Oglethorpe. Of course the others present had gathered around till all in the room had arranged themselves so as to listen if not to engage in the conversation. Suddenly a vibration of excitement thrilled the group, and, in their very midst, Oglethorpe almost instantly disappeared, to the great astonishment of all and the alarm of many. It was a strange phenomenon to them and the more they marveled the greater seemed the occasion for astonishment.

A few seconds elapsed, though the time seemed longer, when in their midst stood a majestic and imperial presence, partially veiled at first but which shortly stood out from the mist, the very acme of commanding power. With one accord the involuntary exclamation passed their lips. "Napoleon!" Oglethorpe had gone but the tangible apparition so quickly appearing had, with one exception, taken his place and stood like an emperor by the empty chair thus made vacant.

"Yes," said his imperial Majesty, "I am the Lion of the forest dell. The reflex of my will—holding in aspiration the destiny of the Latin race, struggling to revive its expiring throes and perpetuate its life, rushing too madly against its fate and meeting that which for a time stultified and held in check—gave to America her freedom. Indirectly, or by reflex action, America owes to me her hope of destiny. She is mine by right of inheritance. I made her what she is.

"England, while I trusted her and placed myself at her mercy, met the honor I bestowed by the exhibition of her perfidious character, and flagrantly violated the highest sense of sacred obligation. While I outwardly prepared to administer a punishment she richly deserved, maturing thus my youth for such a purpose, she was meeting a wholesome chastisement and check to her proud ambition. As I threw myself with my command against and into her vital center, a center struggling for very life, I enforced the commingling of the expiring Latin with the augmenting Saxon. I transposed the Latin life. She struggled to reject it. As my race yielded its spirit to her, in the fearful carnage of Waterloo, and I gave up my will, I offered her the honor of my body. This honor she abused. In my wrath I swore that her treachery should be avenged. I long ago repented of my malice, but hold for her a speedy retribution.

"Wall Street has its bulls and bears, and the grasping and avaricious Englishman, seeking to manipulate the commercial exchanges of the world, strives to place the hand commercially where military genius succumbed to greater achievement. England, the perfidious, I have lured her on! She consummates, through avarice, her diabolical purpose of a final control of the Anglo-Saxon tongue, subjugating through commercial power what she failed to accomplish through military genius and combination. She may invest her capital, but I will see to it that America destroys her power by the destruction of the foundation of her greatness—money."

In an instant Napoleon had disappeared and Wentworth, the spy, was among his friends, who introduced him to such of the audience as had not previously met him. It was very natural under the circumstances, after such an exhibition as they had just witnessed, that Wentworth should be first to speak, and all present, with bated breath, awaited his remarks.

"Friends," said he, "you have seen an exhibition of my mediumistic powers, after which you will not doubt my ability to reveal to you, truthfully, one of the most gigantic schemes for the overthrow of the American commonwealth that human ingenuity could devise. We are in the very midst of great peril, liable at almost any hour to find ourselves overwhelmed with a conflict for which we are not prepared, and which you little suspect is ripening.

"Our danger arises from two sources. One of these is political intrigue, the other, a scheme of English capital, moved by a power behind the throne to control the financial credit of the world and especially of America. Underlying both of these is the intriguing Jesuitical subtlety of generations of cunning purpose. I am among you, not merely to warn but to aid in the inauguration of a counter-movement, theoretically devised and of practicable scope.

(CONTINUED.)

JUDGMENT.

The Demand of Divine Justice.

The law of proliferation involves two principal factors, one of which is the production of substance, in whatsoever domain, as dependent upon the germ from which the kind is generated. The other is the surplus of seed over and above that which is devoted to the use of propagation.

The husbandman in any domain may be taken as typical of the husbandman (the man who husbands) in every other department or domain of life. Wheat may be taken as the typical production of the husbandman's special interests, as the typical or representative germ of reproduction and appropriation.

The life of a kernel of wheat upon leaving the germ in the effort to proliferate is yielded—in the dissolution of the wheat—to the manifestation of the blade or spear of grass, thence to the more enduring stalk through which the energies of life, made manifest in the stalk, proceed to the formation of the spike of grain maturing in the ripened kernel. As the grain reaches its maturity the stalk gradually conveys its life, by yielding it to the corn, withers and the spirit passes beyond, leaving the body dead.

WHEAT LIFE HAS A DOUBLE USE.

What shall be done with the husbandman's product of the field? A portion of it shall be set apart to be scattered over another field carefully enriched for its reception, a field judiciously selected for its adaptation to that special kind of vegetable growth whence the wise tiller of the soil awaits patiently the completion of the cycle for its reappearance, its resurrection from the dead. The other portion he converts into meal or flour for the various uses for which the cereal is designed.

We notice two distinct applications or uses embraced in the life of the product in question, namely, the propagation or regeneration (reproduction) of its own kind, and the supply of substance to be passed over (this is the typical passover) to the life of another kind. Any other appropriation of the germ is a misappropriation, therefore reprehensible and punishable with the kind of penalty naturally following the violation of its use. If wheat is produced for the use of *planting* and *eating*, and these uses only, other appropriations are misuses, and consequently damaging. This is the typical limitation of the law of procreation and passover by restraint.

If the grain be left upon the field it all falls to the ground, and what the soil can receive passes to reproduction, but none is restrained because the unfaithful husbandman has allowed the precious seed to run to waste. There is not a domain of life in the universe to which this law of procreation and passover, by restraint, does not apply.

The wild, lustful, and dissipating pleasures of sensuality have blinded the human mind to the sanctity of the potencies of procreation and higher uses to which the hidden energies of being should be devoted. Human indulgence in sexual pleasures, bringing into existence ill begotten accidents to populate the world, and carrying to waste the great surplus of both male and female energy, otherwise useful to given ends purposed in the Divine prescience of economical use, has brought the world to the time of catastrophe; to the period of the infliction of the great plagues, the legitimate sequences of the profligate prostitution of sacred potencies.

The Devil and Satan hold up before you the pleasures of sacrilegious indulgence, and while the grim counterparts in bestial consort grin in your faces, pointing their bony fingers to the corruptible dissolution of your bodies in the graveyards, and the corresponding disintegration of your spiritual entities beyond the grave—beyond the death of the body to the corresponding death of the spirit, for the spirit of the mortal body is as mortal as the body eliminating it—they know they are luring you to your destruction; they feed upon your dissipation and fill their hungry maws by your discomfiture.

THERE IS A SET BOUNDARY BEYOND WHICH DESECRATING PLEASURES ARE NOT ALLOWED TO PASS.

The will, the reason and the understanding, regulating the affairs of every domain, have set the time for judgment. The Daniel is appointed for the holy office of striking the final balance, and the plagues written in the great Book of life's problem are about to be precipitated. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Can the world vainly imagine that when this Messenger comes thus to judgment that he will come without authority, and that his authority will not be used to stay the desecration of the senseless sexual indulgence practiced without regard to life and for the bestial pleasures of animal passion?

VIRGO HOLDS THE BALANCE AND CONSTITUTES THE FULCRUM UPON WHICH THE ARM OF JUSTICE LIBERATES JUDGMENT.

Is there Divinity enough in the womanhood of this age to say that the curse under which we have so long groaned shall be removed? Is there enough virginal energy remaining in this age of prostitution to declare, by the throne of Almighty God and by his authority, "This body at least is mine and I shall guard it against further prostitution?" Is there power enough in truth to sway the mind of woman and impel her to righteousness? If so, human destiny may mature its fruitage upon the Tree of Life.

Shall Euphrates continue its mad course through Babylon the Great, or shall Cyrus, Emperor of the nations, divert its course and enter upon its dry bed, within its walls? Shall the mighty monarch, who declared, "the Lord God of heaven has given me all the kingdoms of the world," in his re-incarnation re-assert his right, re-establish his authority, reclaim his own, achieve victory over death and ride triumphant above the grave? Will he recoil abashed, when, in the agonism of final combat, the combined powers of hell and death confront him? No; the concentrated purpose and power of the Great Jehovah meet in him, energizing for the contest of life and death. "He shall build my city; he shall let go my captives not for price nor reward, saith the Lord of hosts."

Euphrates signifies or implies fruitful. As the river Euphrates took its course through the ancient and typical Babylon and needed only to have its course diverted to compel the Babylonians to cease their desecration of

the hotse of Judah held in captivity, so the modern Euphrates, meaning the fruition of human life, also running through the modern Babylon, needs but to have its course diverted to insure the liberation of the captive Christ (the life of Judah) and usher in the resurrection of the dead. The modern Cyrus shall secure this end. He shall turn the river, and restore the captive Judah.

THE TRUE BOND OF MARITAL OBLIGATION.

Does Koreshanity break up families? What a serious question in the face of the existence of a forensic prudence, the legally authorized business of which is to break up families! What a serious question in view of the fact, which none will pretend to deny, that law firms are growing rich from the prosecution of suits instituted for the sole purpose of breaking the principal bond of the modern martial tie against which the poor devils, who interest themselves in other people's family affairs more than in their own, never complain!

Is it wrong for so-called courts of justice to disannul the tie, the bond of unity (?) that God hath made? "What therefore God hath joined together let not man put asunder." Did it ever occur to those who harp upon this quotation that possibly God never had anything special to do with the pretended unity of the men and women, the accounts of whose appeals to the legal courts supply the annals of forensic literature? Is it not true that thousands of families are held together where there exists no mutual bond, no tie of reciprocal affection, no cause for that germinal blending which comprises the nucleus of a new existence—so far as outward appearances indicate—but passionate emotion, and where pride alone, or mutual love of the offspring begotten under the influence of such a curse, constitutes the only tie?

It is a burning disgrace to modern civilization, to say nothing of so-called Christianity, that any tie but that of genuine and mutual love can be allowed to cement a "marital" bond and perpetuate it. Where true love does not obtain between the so-called husband and wife, there exists the most flagrant and vile prostitution of the procreative law, which, in the eyes of God is the most diabolical violation of that central commandment, "Thou shalt not commit adultery."

Social prudence is a farce, the enactment of which has chained and stultified the thought long enough, and it is high time that the cloak of disguise be torn to shreds and the corruption covered by it be made to appear in all its hideousness. This is one of the fields of Koreshan operation; one of the promises of Koreshan jurisdiction.

Did Christianity break up families when the Lord Christ brought it into the world? Did any new religious presentation, revolutionary in its force, ever come into the world without tearing asunder the tie made obligatory by the superficial union of innate passion, financial, political, social, or other prudence from which the only true principle of unity is utterly expunged? Does not "Bunyan's Pilgrim's Progress," which comprises the very foundation of modern Christian logic, declare, advocate and authorize the separation of families when the marriage bond offers any interference to the exercise of the so-called Christian life? Every "marital" tie not grounded in the bond of true religious fellowship and unity, will, when the Lord comes to judgment, be signally obliterated.

WOMAN'S RIGHTS.

It is not only the right of every woman to say that her functions of procreation shall not be violated through passionate indulgence, but the Almighty God demands of her that the sacred trust committed to her shall be guarded unremittently from the unhallowed contact of sensual indulgence. Up and into a knowledge of this right and obligation it is the province of Koreshanity to educate. This is one of the *curricula* of the College of Life.

EVERY WOMAN HAS THE RIGHT TO HER RELIGIOUS CONVICTIONS.

The world has reached a point in its onward rush, a crisis in its career, which demands some wholesome discipline; some radical chastisement; some mighty aim to stay the mad torrent of licentiousness which does not merely threaten its destruction, but which has already swamped it in the filthy slough of despair, the unceasing wails of which are ascending,

unheard by the careless devotee of social respectability. This mighty potency can be found only in the education of woman up to the right which her Creator has reposed in her, the obligation which she is under to prevent the propagation of offspring born as much out of true wedlock as though her womanhood was not protected in legal adultery by a superficial and man-made ceremony and a legal license to monogamic prostitution.

The world's only hope, to-day, is that woman will arise, throw off the yoke, lift the curse, declare her liberty, and from a renewed religious zeal, begotten from an impulse of the refining purification of virginal fire, expurgate the final vestige and relic of the curse: "Thy desire shall be to thy husband and he shall rule over thee." When woman becomes educated to this standard of integrity, every other right belonging to her by virtue of her heirship of Divine prerogative will fall naturally to her inheritance.

American emancipation did not accrue from the appeals of the fathers of the Republic to the British Parliament for grant of immunity and representation. It came as the result of stalwart purpose, with sterling political integrity and the appeal to arms, underlying which was the Divine right to the pursuit of happiness through liberty.

Woman's emancipation will not come through her appeal to the right of man to grant privileges beyond his jurisdiction. Will she longer degrade her womanhood by cringingly imploring for that which man, the usurper, has no right to bestow? Man cannot grant what does not belong to him to impart, and it is degrading to the womanhood of this age to be a beggar where she should be empress. Let her once arise, seek and find God's kingdom and his righteousness, and unto her shall be added all things which it is her right to possess. Hold to your religious integrity, your God-given right; maintains the family relation so long as you are allowed your religious freedom, even where there can be no religious fellowship, until God provides means of escape, but never hesitate to leave the man calling himself husband who brutally drives you from his (your) home because you refuse to lend your body for prostitution. These are the circumstances under which Koreshanity declares the duty and right to disannul the bonds, not made by God, but by the Devil and Satan who have the power of death and hell, and future generations will bless the day of the inauguration of Koreshanity.

IMMORTALITY MUST COME AS THE RESULT OF THE HUSBANDING OF THE SURPLUS PNEUMIC AND PSYCHIC POTENCIES AND THEIR SCIENTIFIC UTILIZATION.

As the vegetable kingdom produces both for reproduction and the supply of other life, so in the human kingdom the masculine (pneumic) energy and feminine (psychic) potency generate, in their respective laboratories, for two specific ends or uses, and they should never be wasted for sensual indulgence.

God is about to fulfil his purpose with and promise to man by ushering in the resurrection, the re-incarnation of the dead. The dry bones (doctrines) of Israel are to rise and be clothed upon with the flesh, not of the sensual and corruptible humanity, but with a new flesh—the incorruptible flesh of the Lord Christ.

HOW IS THE CORRUPTIBLE FLESH OF THE DYING HUMANITY PRODUCED?

Jesus said, "Ye are from beneath; I am from above." "I proceeded forth and came from God." "Ye are of your father, the devil." The Devil's flesh—the decaying flesh of the sensual humanity—comes through the vivification of the germinal beginning as a nucleus of formation, then the building up of the tangible fabric with that which otherwise goes to material waste. It is the woman's province and office to preside over and mature this fabric. The Devil's flesh is begotten through sensualism and through the prostitution of woman's office. All flesh is devil's flesh which can proceed to a corruptible dissolution, or, in other words, can rot in the grave.

HOW SHALL THE LORD'S FLESH BE SUBSTITUTED FOR DEVIL'S FLESH?

Place a check upon the pneumatic (spirit) and psyche (soul) potencies, that is, upon the male and female substances of germination and construction by so intense and well directed a desire of the two minds, male

and female, as to divert the tendencies of these substances of formation from the old to the new channel. This can only be accomplished through a restraint imposed by substitution. Such substitution results from a desire for the higher life to be attained through the baptism to come by the theocrasies of the Messenger of the Covenant, whom God has anointed and appointed for this unique mission.

This argument is often employed: "Celibacy has been applied individually and in collective bodies through time immemorial, and it does not even increase longevity." "Upon what basis then do you advocate the celibate principle as in any way conducive to immortal life?"

Virginity was the law which gave to the world the Lord, the Christ of God, as the firstfruits of the Tree of Life, the firstfruits of the resurrection of the dead. Virginity only can give to the world the firstfruits of the resurrection, in that procreation of the Tree of Life which brings forth the sons of God as the product of the Divine planting. Not only must the potencies of sex be restrained, but they must be polarized by the direction of the thoughts towards a tangible and visible center, a center in which is sufficient scientific religious energy to insure the integrity of the substance, and its terminal transformation to the flesh of another degree and domain.

Desire is substance. It cannot be utilized except through polarization in a conservative center. This must be Messianic.

THE TRUE MESSIAH.

If there be any truth in the Bible there can be no question as to the name, parentage and birth of the genuine Messenger of the Covenant. "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" (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 Bible being true, there is no escape from the conclusion that when the Messiah comes, when the Messenger of the Covenant is manifest, this will be one of the God-ordained credentials; for thus it has been declared by the prophet Isaiah. Cyrus needs not these arguments to authorize his work. He is not here to beg the world to accept his mission and his doctrine. He comes to declare the decree and to command obedience, and the world will fall into line.

THE KORESHAN UNITY.

"Are you Nationalists?"

"No."

"Are you Theosophists?"

"No."

"Are you Spiritualists?"

"No."

"Are you Materialists?"

"No."

"What are you?"

"We are Koreshans; the product of the involution and evolution, first, of Judaism into Christianity, thence Christianity into the system of organic life, holding for its central doctrine the re-appearance of the past in the manifestation of the blood of the Covenant, in the personal Cyrus, the Messenger of the Covenant. In him we behold the stick in whom is united the stick of Judah in the hand of Judah, and the stick of Joseph in the hand of Ephraim. We behold in Cyrus the unity in one, of these two sticks, and therefore the re-appearance of our Prince, our King, our Emperor, and through obedience to him we look for our own awaking into that immortality and incorruptibility which we know can only mature through our obedience to the laws of life as grounded in chastity."

Koreshanity is the union of Church and State, the re-establishment of the Divine supremacy in the earth, the restoration of the kingdom of righteousness. It means the coming of the King of kings, and Lord of lords, and human recognition of his authority. It does not mean a Godless effort towards a new national life, from which the religious bond and obligation is expunged. It is the kingdom upon the side of which Michael and his angels are massed for victory, in which Christ the Lord is held supreme, and in which there is a full and free confession of the

personality of Deity and the humanity of God in the Lord Jesus, the Christ of God.

THE KORESHAN UNITY EMBRACES FOUR GENERAL DEPARTMENTS.

These are the *Ecclesia* (the church or home department), the College, and the Society. The *Ecclesia* is the Church Triumphant; the College, is the College of Life, and the Society, is the Society Arch-Triumphant. The fourth is the military arm of the system, to be dispensed with, when, after the great battle of Armageddon, we triumph over hell and death. The White Horse Army is that to which those belong who will voluntarily place themselves under military discipline and authority for the propaganda of the Koreshan doctrine.

The *Ecclesia* are groups or ganglia, the husbanding centers of celibate potency, elaborators of pneumatic and psychic energies to be distributed as forces of life throughout the body, which in its bond of integralism provides for the equitable distribution of all things pertaining to the kingdom of uses in the world.

Letters of inquiry may be addressed, Private Secretary of Koresh, 3617 Cottage Grove Ave., Chicago, Ill.

GRATUITOUS ADVERTISING.

The newspapers of San Francisco and Oakland are giving us a good deal of gratuitous advertising, for which of course we are very grateful.

Advertising through the public sheets is usually quite expensive, and when our system and cause are being made public and prominent through free advertising, we have certainly good reason for gratitude.

There are two ways to make the truth appear. One is by telling the truth, the other by so grossly exaggerating a lie as to make it bear upon its face the very character of a falsity. By contrast the truth appears.

We are in receipt of letters of inquiry from people who tell us by mail that ours is the very institution they have been looking for for years. They have learned of us through the exaggerated lies told by that meanest, most destitute, blank sort of fellows called reporters; born, bred, and cultivated—not refined—liars.

MESSIANISM.

One great fact that is attracting the attention of thinking men is that of the Messianic principle. The world is divided on the question. Is there a law of Messiahship or is there no such law? There are many faiths to-day which deny the law that produces a Messiah, hence deny the need of Messiahs.

There are other thinking men who not only believe in the law, but in its fruitage at specific times. I have been told that the curse of to-day is Messiahs. The only drawback to mental and spiritual growth, they assert, is the claim to Messiahship. These people may be as honest as their knowledge will permit. They are expressing an honest conviction that flows into them. There are other people who believe that Messiahs should come. They are just as honest as their opponents; just as sincere; just as anxious to know the truth, and to do the good.

The question to be decided in my mind, is, which of the two is correct? Is there a Messianic law or not? If there is such a law, I must accept it and believe in Messianism. If there is no such law, then I cannot believe in the coming of a Messiah. How shall we begin to study this question?

Why do some people believe that Messiahs should come, and why do others disbelieve in their coming? It cannot be a trivial matter that decides human belief. Some one says that it is tradition which forces one set of people to accept Messianism. The other class, feeling that its traditions have been eliminated, rejects the idea of the concentration of spiritual entities into one personality, who is the door through which spirits in one domain pass over into another domain. In other words, they reject the Messianic principle.

As a student of the laws operating in and out of humanity, I must not close my eyes to facts if I would know the truth. Not only should I accept facts, but reason and its logical sequences of a demonstrable premise should have due consideration. If I accept this as my basis of argument and investigation I can hope to come to more rational and correct conclusions than others, who, having an assumed premise, depend on observation as their basis of investigation.

There are two kinds of people manifest in the flesh; one class going upward, and the other going downward; one class receiving spiritual influx from the center, the other receiving spiritual influx from the circumference. All corpuses on the upward way are on that way because of the inflow from higher states into them. The other class is on the downward way because receptive to spiritual inflow from beneath, or from the lower spiritual or mental states. That these two states exist need not be argued here, because all intelligent people admit the fact of lower and higher mental and spiritual conditions.

Man in his exoteric or material life is a center of influx either from the lower or the higher mental states. If I am a receptacle of the lower spiritual states it is clear that I cannot have the same kind or quality of thought—hence beliefs—that I would have if I were a receptacle of the higher domains. The corpuses on the downward way can neither understand nor see the possibility of beliefs held as truths by those on the upward way.

In the circumference all is individuality, so-called. The thought generated in the circumference, or in the lower states, recognizes as the highest state of development the "thingness of things." Focalization of spiritual entities is a concept beyond their ability. They cannot understand how any other state is possible except the divided state. They have no power to conceive of the application of the law of photography in this domain. All circumferential corpuses are photographed in one central cell, called a head. This is the only law that produces heads. There can be no other reason for their production. In the head is a principle that has its correspondent in the particles of the body of that head. All operations pass out of the center into the circumferential condition. There is a reflex flow to the center. This gives us the idea that it is safer to recognize central conditions before we do lower states, or circumferences.

A thousand laws or principles, segregated, cannot produce the same states as they could if they were aggregated. Thus all people who deny the law of Messiahism deny the law of focalization. All such people receive the dominating mental or spiritual influx from beneath, while those who recognize the law of Messiahism receive their influx from above or from higher and more central states where such law operates. The man on the upward way knows more than one on the downward way. He has all the experiences of the other man besides those he now gains which the other man cannot have until in some future embodiment he turns toward the higher life.

If we observe the operations of all natural and physical laws we note that they always converge to central or focalized conditions called heads before they become powerful or useful. This is the law of Messiahism. Whatever is true of physical laws is also true of law in the mental domain. The fact that man has a head on him is all the proof one needs that mental energies concentrate. On these facts we build our conception of the law of Messiahship. If man, as such, has to have a head, then mankind as such must have a head. As man in his spiritual life cannot manifest himself only through a material pedestal, so we assert that the spiritual states of mankind, photographed in a spiritual center, soon or later must manifest in a material or physical man.

The more I study science and the laws operating in nature, the more I am convinced that at stated times the spiritual spheres in their highest states must, will and do manifest outwardly in a material body made clean, pure and holy like the spirit that is to dwell in it. The Messianic principle, therefore, must be true, and it must produce its fruit some time, some how. We believe this fruit is just at hand. We glory in the work of the highest intelligence manifest. We are proud of the fact that our deductions and doctrines are forced by logic from a demonstrated, not assumed, premise.

The world and the Devil will be conquered in the fight because one will chase a thousand, and two (Koreshans) shall put ten thousand to flight. Let us buckle on the armor of truth and cut every way with the two-edged "Sword" until the "Flame" shall reach God's throne!—Royal O. Spear.

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, 3617 & 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 Koreshan view of these questions. Honest conviction will receive due consideration.—ED.

HIGHER.

Higher!
This shall my watchword be,
And this one thought my soul inspire,
For I am keen and free.

Higher!
Yes, even in defeat
Hold I my lofty purpose nigher
And deem it still more sweet.

Higher!
Though victory should smile
And bring me my one desire,
Should say: "Rest thee awhile."

Higher!
This be my shibboleth
Of those few friends whom I require
And love in life and death.

Higher!
Up to that frigid height
Where clinging needs and lusts expire
And thought flies strong and light.

Higher!
Oh let this spark divine
Leap glittering to the central fire
The all-pervading shine.

—George Horton.

LET THERE BE LIGHT!

God, the great Architect, the Creator of heaven and earth, said—when he had inaugurated the beginning—"Let there be light: and there was light." In order to completely understand, both from a scientific and spiritual standpoint, what this quotation means, we must ascertain what is signified by light.

Light is the opposite of darkness, and without darkness it could not exist as light. This very meagre and limited statement constitutes an explanation of physical light, accepted by the people generally; but it should be, to the thinking mind, the smallest quality or degree of what light is in its true meaning or essence. Light and heat generated in the physical sun, and emanating thence, are the correspondences of truth (light) and good (heat) in the human mind.

Truth and good are the two great pillars which comprise the support of the great fabric or temple of life. The real and final light of the world must proceed from the temple after its construction. The first light must proceed from the harbinger of day, the star of promise; after this comes the structured temple. From this temple which is the light and heat, proceeds the final great illumination into which those will arise who are to be the children of light, walking in the integrity of life.

God finds the world as deep in mental gloom as the midnight hour without moon or star, merged in physical darkness. From this midnight darkness comes the light of the religious, moral and social day, which our day star foretells, and which in the fulness of His purpose he will bring.

God said in the beginning of this cycle of twenty-four thousand years, "Let there be light: and there was light;" but as the age progressed there was the deepest darkness, and now at the end of the cycle we find Light, the light of this age, here among us. The Day Star, or Messenger of the Covenant, CYRUS, the Light (pure understanding), comes in fulfillment of the desire of God.

Woman only waits a little while longer for the outpouring of the baptismal fire which shall vitalize, quicken, and bring forth the new dawn of such spiritual light that darkness shall no longer reign over the face of the earth. The curse of darkness is lifted. Light, the promised Light, is at hand, and with the illumination of its Divine brilliancy woman goes forth, from this time onward, to make straight the way of the Lord. She will rebuke the sea of sensualism and it shall stand still. In this dawn of her liberation from the thralldom of male dominancy she will lift up her hands and cry aloud that she is forever free from desecration.

The Proclamation has gone forth. "Lift up your heads, O ye gates; and

be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord, strong and mighty, the Lord mighty in battle." "He is the King of glory." Proclaim, O woman, thy deliverance! Proclaim it upon the house top. From coast to coast, proclaim it and the King of Glory shall come in, CYRUS, our King, Our Living God!

We invoke from the Supreme Source of Life and Light, the united Motherhood and Fatherhood of God, power and the wisdom to use it, strength and the light to direct it towards the concentration of force, to the freedom of womankind.

We will stand in Thy strength and Thy power, enrolled under the banner of Jehovah, the Christ of God, "With the Cherubim for our shield, and the Flaming Sword our weapon of defense."—A. G. O.

WOMAN'S FREEDOM.

The Proclamation of Woman's Emancipation from the curse of God, just issued by Divine authority through His Messenger, CYRUS, is the beginning of the fulfilment of Jesus' promise of freedom to those who believe on him. He said, "When He, the Spirit of Truth is come, he will guide you into all truth," "and the truth shall make you free."

Never before in the world's history, have any of the curses been declared removed, and that the curse upon woman should be the first to be lifted is but just, in consideration of the statement that woman first disobeyed God and was instrumental in the fall of mankind. If so be, then woman should be first to expiate her sin, come into obedience, receive pardon and emerge from under the curse. Then, ever the help-meet of man, she can aid him to rise into his freedom.

Never before has message, so fraught with import and joy, been given from the Divine Center.

No proclamation could be issued from the Throne that would convey more glad tidings to the world, for it foretells restoration of all things through the instrumentality of uplifted, restored womanhood.

The day of woman has dawned! The joyful Proclamation shall be sounded throughout the earth, that she may lift up her heart in thanksgiving to God, that he has raised up for her a Deliverer, "mighty to save," who will lead to battle in her cause, till her freedom is fully established.

Look up and behold thy Leader, and follow according to his commands for he leadeth to thy victory! Through that the redemption of the world cometh, and "there shall be no more curse."—A. M. M.

THREE CONDITIONS OBTAIN IN HUMANITY.

Man is born with two natures, good and evil, which are constantly attracting to him good and evil spirits.

A person, whose good nature is decidedly the stronger, is "principled in good," and attracts to himself mainly good spirits; while one, whose evil nature predominates, is "principled in evil," and draws to himself chiefly evil spirits. But both natures about evenly balanced produce the weak and vacillating person, receptive to either good or evil influences; knowing and approving the right, yet ever lapsing into the wrong.

Those principled in good have the inherent power to rise through development into the highest state, the God-life. Those principled in evil must go down until they reach the lowest depths before they can begin to ascend, and there is no present help for them. But those who are at the turning point, where the accession of one good or one evil spirit may either lift them into the "upward way" or drag them down into the "downward way" are the most pitiable objects on earth and most in need of and responsive to uplifting assistance.

Whoever reaches out a helping hand to such an one is indeed his brother's keeper in the narrow way.—A. M. M.

Perhaps we are all correct in our magnificent ideas of ourselves; our blunders come from the fact that we have not sufficient insight to have magnificent ideas of our neighbors and kinfolds.—Selected.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—A. Lincoln.

WOMAN.

PAPER NO. III.

HER PAST AND PRESENT TRIBULATIONS.

When Eve or womankind fell from chastity in the Garden of Eden, with the dawn of the silver age, or the period marking the descent of the human race and its segregation from individuals (undivided beings, men-women) into viduals (divided beings, men and women), God pronounced upon her the second curse as a penalty for the transgression of the law.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Genesis, iii: 16. From that day to this, woman has been groaning under the curse of sensualism and has been under the heel of man. She is to-day the most abject slave in the universe. The animal with its litter of pups has more freedom than the charming human creature whom poets laudate and men feign to adore. This may seem a harsh statement, but what is liberty worth which excludes the right of dominion over one's person?

It is a sad and uninviting task to discuss the past tribulations of woman. Emerging to-day into the dawn of emancipation she is conscious of a greater degree of freedom than ever before. Women were once bought and sold like cattle. This is not the case to-day in civilized countries except where they sell themselves for money which they frequently do and are still called "refined," by a perverted social sentiment.

Turkish women remain in seclusion and under a social penalty are not permitted to appear in public unless the face is screened to the eyes. Neither they nor Brazilian women—to say nothing of those in more uncivilized countries—have any voice in the selection of their husbands. Matrimony with such is a matter of business, in which the suitor and the girl's parents are the contracting parties. How would men enjoy being compulsorily tied to a master for life?

In the days of ancient conquest the fair women of the vanquished foe were carried as prizes to the lands of the victors, and this practice was considered by the best citizens legitimate and humane. Woman has been a hewer of wood and drawer of water, and is still such in some sections. European peasant women do most of the farming. Their daily lives have been vividly portrayed by such masters of the brush as Jules Breton, Millet and Dupre. They nurse their babes in the field where, by incessant toil from the rising of the sun until with crimson blush he bids adieu at eve, they eke out a vassal's existence.

We haven't the heart to review the revolting record of woman's misery. For centuries her heart-rending cries of anguish, like a great dirge, have risen upon the breezes of echoing time, but to-day we find the veiled light and the light of Jehovah's countenance beaming upon her ravished head. The present tribulations of woman in so-called civilized society, alone, are atrocious and exact attention.

If there is one reason above another on account of which the Englishman merits the ungracious cognomen of "beef-eater" and "Johnny Bull" it is for his treatment of woman. The servitude of the Englishwoman is a disgrace to Britain and irrefragable testimony to the spuriousness of her vaunted claims to the leadership of nations. The United States has won that distinction upon this claim if on no other, albeit she has nothing to boast of in this direction. The servility of British women is deplorable and, in an American woman's eyes, deservedly disgusting. An Englishman would hardly deign to discuss affairs of state in a woman's presence. At a dinner these child-bearing menials must retire after fruit is served, to leave their liege lords with wine and cigars to their exclusive and inelegant collocation.

Germany never had, any more than England, a proper regard for woman. The average German considers woman's highest mission the privilege of waiting upon him and bearing his children.

In France woman is freer from labor because of so-called French gallantry, but nowhere is she more of a slave to man's passion, as nowhere are her rights more ignominiously

disregarded. It is but recently that woman could obtain a divorce in France and even now one is secured only with great difficulty.

But exclusive of all these the one great monster that menaces woman's pathway is masculine sensualism. This embraces the sum and substance of woman's tribulations. Remove it and she will quickly move on and reach the summit of her glorious destiny. This is the mission of Koreshanity. Confidingly and trustingly does a girl yield herself at the shrine of wedlock to masculine desire—for that is the purport of man's love for woman. She bears his children and awakens to the fact that she is serving, principally, the ends of his sensualism. Or, perhaps, after the first year or two of married life she finds herself neglected, abused or deserted.

Great God, what a revelation! For a woman to awaken from love's young dream and find herself the servile tool of bestiality! This is the accursed yoke under which woman travails and groans. Does any woman dare to deny it? She bears her children in sorrow, builds a world within herself and languishes in hope. "Hope on, O woman! Thy tribulations are multifarious, thy burdens grievous, thy tears of anguish have flowed like weeping springs, but thy supplications have been heard amid the anthems of archangels. Behold, the light is coming!

"Behind a frowning Providence
There hides a smiling face."

The White Horse Army, lead by a matchless Captain, is dashing on to thy rescue! Proclaim thy freedom! Throw off thy yoke! God's eternal host cometh with thy redemption! —C. J. M.

SENATORIAL ELOQUENCE.

If there is one sign above another that indicates the coming destruction of this government it is the class of men who hold seats in the U. S. Senate and the quality of the speeches which they deliver. Deprived of their cleverness for money-getting through schemes and speculation, the most of them would be bereft of all mental force.

They are about as fit for senators as gamblers are for preachers. It would be as possible to squeeze a brilliant idea or an eloquent period out of most of their unworthy pates as to draw blood out of a stone. Yet these are the men who represent sixty millions of people in the upper house of our national legislative body. If Webster, Clay, Calhoun, Sumner, Wright, McDuffee or Hayne, former lights who made the halls of Congress ring with their power of utterance, could walk in upon and observe these dolts they would scourge them from the Senate Chamber with the whip of scorn.

Ingalls, of Kansas, is the brightest star in their hazy firmament and a fine specimen of statesmanship is he! With the venom of a serpent and the tongue of a Billingsgate fish-woman, he delectates the fancy of his depraved colleagues by harangues which for vileness were never eclipsed by Mirabeau or Danton the spokesmen of French degradation. They call him an orator. He is, of his kind. Every speech which he and his ilk deliver is a nail in the coffin of plutocratic government.

Standing upon the walls of Babylon these so-called statesmen howl their defiance at truth which will soon come in its omnipotence, destroy them all and establish in a benighted world that love and wisdom which Christ came to plant in the souls of men.—C. J. M.

There is nothing that will so degrade the human soul as to constantly and persistently feed upon dry, unwholesome husks. Such a soul will soon find itself so weak and shriveled that it will be impossible to obtain the precious fruit, though it hangs within reach.—Mizpah.

"To form a true estimate of a person it is more necessary to see him as he sees himself than as he appears to another, notwithstanding the poet's wish:

"Oh, wad some power the giftie gie us
To see ourselves as others see us."

—Selected.

NOW IS THE TIME TO RENEW
YOUR SUBSCRIPTION FOR THE
FLAMING SWORD.

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 Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan 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 Koreshans in the sense of this connection.

TWO CLASSES OF TRANSGRESSORS.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Cursed be he that confirmeth not all the words of this law to do them." To the ancient Jews and to the people in general to-day, the keeping of the law or the ten commandments, according to their understanding of them, in the external acts of life, was and is the main essential. But the most highly inspired Jewish leaders, teachers, and kings, understood that full obedience to the law included more than its external observance; but they did not require more than this of their people, because they knew that it was all they were then able to render.

When Jesus, the last great Jewish Teacher, came, at the end of the Jewish dispensation, he plainly and publicly taught the perfect keeping of the law in the inmost thought as well as in word and deed, and his denunciation of those who, by merely keeping the letter of the law, gained the reputation of being righteous, was most severe. He publicly called the Pharisees, fools, blind guides, whited sepulchres, serpents, vipers, and hypocrites "who outwardly appear righteous unto men but within," "are full of hypocrisy and iniquity." He told the rich young ruler who came to him asking the way to eternal life, to keep the commandments, and showed him that though he had appeared to keep all the law from his youth up, that, by not having love in his heart for his neighbor and helping him by his great possessions, he had failed to keep the summing up of the law, and hence had broken and was guilty of the whole. He taught that "whosoever looketh on a woman to lust after her" breaks the commandment on adultery.

All the teachings of Jesus and his disciples show that the keeping or breaking of the law is primarily in the hearts of men, and according to this doctrine, and as Jesus said, "There is none good but one, that is God." Not until He had overcome death and ascended to the Father or attained to the fulness and perfection of Godhood was he willing that men should call even him "good." He came not to break but to fulfil the law, and he alone was able to keep it and hence to have "eternal life." All others have transgressed the law, and continue under the curse in the plane of sensual life whose heritage is death.

TWO CLASSES OF GUILTY PEOPLE.

There is no exception to the rule that every person in the sensual life (and all are still on that plane) breaks all the law in his thought. But there is a difference in guilty people, even tho' each is "guilty of all."

There are two classes of transgressors; first, those who recognize the evil in themselves, yet strive to think right, aggregate to themselves good spirits, and are in the line of progression: such have been the humble followers of the teachings of the Lord and his disciples, people whose heroic self-sacrifices for truth and love of humanity, the world either takes no note of or imposes on them martyrdom; second, those who do not recognize or are indifferent to the evil in themselves, make no effort to think right, aggregate evil spirits and are in the line of retrogression.

The retrogressives are of two kinds; the hypocritical good people, who do not come under the letter of the law, and the outward transgressors, who, if convicted, suffer the penalty accorded by man. The front ones in the rank of hypocrites are the Pharisees of to-day, the men who stand in our pulpits and pretend to teach the doctrines of Christ without having in any degree the true conception of their meaning or purpose, and who disregard even their plainest external commands, and so teach others, proving themselves "blind guides." Close following upon these are the church people, who, though they make less pretense, call themselves "converted to God" and the "children of God." All the self-sufficient people in every

line are on a par with, or even worse than the scribes and Pharisees whom Jesus condemned. Their badge, "Holier than thou," which they wear before the eyes of the eternal law-breaker or criminal, reads on its inner side "guilty of all."

The leaders of men, whether in the Church or in other lines of action, who entertain and encourage evil thoughts and contemplate evil deeds yet refrain from executing them and "appear unto men righteous" are as guilty as though they carried out the evil in their minds. Fostered and augmented in their positive minds, and still restrained from action, their hatred, greed or lust finds vent in impulsive weaker or more negative minds to the execution of crime, and on them falls all the censure of men.

The Christ well understood the power that evil minds, self-restrained, had to impulse weaker minds. He said of the Pharisees that when they had made one proselyte they made him two-fold more the child of hell than themselves, and that they neither went into heaven themselves nor suffered those who were entering to go in. As he foretold, they proved themselves "the children of them which killed the prophets," by inciting the people to demand Jesus' crucifixion, and later were instrumental in the persecution and killing of the Apostles and other followers of Christ.

MAN CANNOT KEEP THE LAW, BUT THERE IS REASON WHY HE SHOULD STRIVE TO DO SO.

Man, either retrogressive or progressive, cannot as he is now constituted, keep the perfect law in his heart; yet there is logical reason why the progressive mind should and does desire to come into obedience to God's commands, even though, so far, he has failed. He has failed because he had not the full understanding of them; but by striving to understand and obey, he draws to himself spirits of the same desires. Thus he increases his understanding, strengthens his better nature and brings himself nearer his goal.

Especially is this now manifest in the vanguard of progressive humanity, people in the state of regeneration from Christ. The partial understanding of the law given them by Jesus, through the baptism of his Spirit, developing in them during the Christian dispensation, gives them greater desire to understand and keep the law than any other people; and this desire, intensified and focalized in the mind of one of these, CYRUS, (the re-embodiment of Peter to whom on account of special fitness Jesus gave the most perfect understanding, or the keys of knowledge,) has unlocked the store-house of Wisdom and given him understanding of the law, and through this comes the power to obey it, and to rise out of the plane of sensual life into the God life.

This same desire on the part of the others, leads them to recognize and accept him as their leader and teacher, and to strive to follow his instructions.

Through the translation of their Leader the people will receive the baptism of fire, which John foretold that Christ would send them, and will come into understanding and obedience of the law, and thus enter upon immortality.

The same old Pharisaical spirit has descended with the age, leaving, as of old, its foot-prints marked by the blood of saints and martyrs. Following the declension of the primitive Church into the so-called Christian Church of to-day, it begins to show itself in its hatred, opposition and persecution of this Messenger, in whom is the same Christ, come again as he promised, to complete his work of regeneration. But by this same despised and persecuted Messenger God will execute his final judgment, which will point out in sight of men those who are neither going into the kingdom themselves nor suffering whom they can hinder from entering. They will be deposed and placed in a position of restraint and discipline, while their victims, removed from their evil influence will have a chance to grow heavenward, under the guidance and influence of those who understand and obey God's law.—A. M. M.

Ourselves our centre, instead of God, is the source of all wrong and all misery. To be conscious of this great fact of life cannot be other than healthful, yea, healing to the uttermost, for it leads us to centre in God.—Selected.

HELL.

Since Henry Ward Beecher knocked the bottom out of hell, a large number of orthodox ministers have greatly modified their views regarding its torments. They say that the older divines erred in dilating upon the lurid theme as though they took pleasure in it. They admit the inherent improbability that an all-wise, all-benevolent Being should create such a place; but, say they, He *did* create this world of suffering and woe indescribable, and it is no more improbable that he should create a similar hell in which to punish sinners who are incorrigible here. They admit that they cannot conceive of a worse hell than the present state of affairs on earth. God created, tolerates, this, therefore he will do the same in the next world. The poor mortals in this world suffer, toil, endure the horrors of what they fittingly, and, as we shall show, correctly style the hell of this world with only one ray of hope, viz., that the grim monster, death, will soon end all. The only appreciable difference between the hell here and the hell hereafter is that no such gleam of hope illumines the darkness of the world of the damned.

We admit that the preaching of such doctrine is absolutely essential to the maintenance of the present professed Christian Church; but we must take issue with this teaching, flatly deny its truth, and defend the character of God and the teachings of the Bible against any such foul aspersions and flagrant misrepresentations. That the preachers are many of them as honest as blinded men can be, I have no doubt, but that they are in error is easily shown.

In the Old Testament the Hebrew word *sheol* is thirty-one times translated the grave, and the same number of times rendered hell. When a botanist in analyzing a flower finds the desired description, he exclaims, "I have found the flower!" Taking for authority the principle universally adopted and relied upon as conclusive in science, I affirm that *hell is here!* There is not a phase of its torments described in the Bible that one does not find expressed in human experience every time he looks into a daily paper. But how about the fact that Dives' torments came after death? That is all plain, for according to the Scriptures "As in Adam all die even so in Christ shall all be made alive." Jesus classed all men with whom he came in contact as dead. It was said of the saints, "Ye are dead and your life is hid with Christ in God." Sinners are spoken of "as dead in trespasses and sins," but "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Dives and Lazarus do not represent the ordinary rich and poor men. Such have the same spirit. The poor man desires to be rich and in most cases if it were in his power would use the same means to become so that the rich man does. "It is appointed to men once to die and after death the judgment." Dives represented the Jewish Church and people. Lazarus typified the involved product, the ripened fruit of the Jewish age which was the beginning or seed of the new tree of life, the Christian Church, Jesus the Christ. Lying at the rich man's gate, he was, as he himself said, the "door," the way out of the old Church into the new.

Abraham represented the Father; his bosom was heaven. There are just five races of men, one of which, the Jewish, was divided, the ten tribes having been long lost at the time Jesus was on earth. As Dives represented only a part of the Jewish race, he had five brethren—the other races—who, not yet having come under the law and rejected the Messiah, had not yet come into the hell in which he was suffering for its violation and his rejection. As to when the life of the saints that is "hid with Christ in God" shall be given to them, we are not left in doubt but have the plain words of Jesus: "And he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the 'world to come life everlasting.'" In this passage the expression rendered world to come means, in the Greek, age or dispensation to come, and the term everlasting means age-lasting. The terms are *aión* and the adjective *aiónios*. The present time spoken of was the Chris-

tian age which began when Christ was born. Jesus said, "The children of this world" *aión* "marry, and are given in marriage; but they which shall be accounted worthy to obtain that world" *aión* "and the resurrection from the dead, neither marry, nor are given in marriage." The resurrection of the dead is the "harvest" of the seed that Jesus sowed and this harvest will be in the end of the Christian age, falsely rendered world.

As to the length of the punishment of those who did not receive the "seed into good ground" and so cannot come in as the ripened fruit of the "harvest" at the end of the age, Jesus' words are clear and plain: "These shall go away into everlasting *aiónion* 'punishment but the righteous into life eternal,' *aiónion*. But it is objected that the word cannot mean age-lasting here because the same word is used to describe the length of time of the reward of the righteous. The person who makes the objection does not understand God's great year (24,000 years), each month (2,000 years) of which is an age or dispensation at the end of which is a judgment. Of course the decisions of each judgment stand only till the next, or are age-long.

The same description is applied to the judge, who is the Son, the product and ripened seed of the age, the ripened fruit of the tree of life, who is planted to propagate and sustain the tree for the next age. No Greek scholar who knows or cares for the truth will ever dare to say that the words *aión* and *aiónios* ever mean anything else than a limited period of time. Another consideration equally fatal to the orthodox view is the fact that every thing that has a beginning will have an end. The sufferings of the wicked in hell have a beginning at some time after death, (so they teach) therefore they will have an end. The continuance of hell and the duration of the punishment of any one in it are two distinct things.

In Revelation we read, "Death and hell delivered up the dead which were in them." Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven." John saw one standing in the midst of the seven golden candlesticks (in illumination from God) saying, "I have the keys of hell and death." The same key is called the key of David. Rev. iii:7. The key of the kingdom is the key that unlocks both heaven and hell, and is the key of David, who, according to Isaiah, is to reign on Mt. Zion as king of the new kingdom. Why bring men out of hell to judgment if all of them are to be driven back into its depths?

Agreeing with this is the declaration of David: "Thou wilt not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption." Mark you, he does not say thou wilt not send my soul to hell, it is there already, but "thou wilt not leave" it there. The word hell seems to be akin to, if not derived from the Greek *helle*, the heat or light of the sun. Compare the German, *helle*, brightness. Hell, then, instead of being the horrible prison-house where men, body and soul, (for they tell us truly, as Koreshanity teaches, that there will be a resurrection of the bodies of both the righteous and the wicked,) will writhe in torment forever, is the field in which the Divine seed is sown which will, in the end of its cycle, at the resurrection, produce a crop that shall be like itself, Divine. It is the workshop where, in the fires of purification, mortals are moulded and shaped into immortals, and, by the aid of the Holy Spirit working in them, work out their own salvation, and from which, finally, when they have overcome every obstacle and have the world, the flesh and the Devil under their feet—having conquered the last enemy which is death—they enter into heaven and sit down in the throne of God, thus fulfilling the words of Jesus: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—O. F. L.

God worketh in man to will and to do by the strength of the eternal Spirit, cleansing and renewing him, thus forming in him the Divine and sacred virginity of the Incarnate Word.—*Mizpah*.

Our knowledge of the laws of life is only a vantage ground—not a victory. If we neglect to apply these laws to our lives, defeat will be most inglorious and Satan's triumph age-long.—*Mizpah*.

SHYLOCK'S SYMPATHIZERS, OUR SUBSIDIZED NEWSPAPERS.

A DEPRECIATED DOLLAR.

The proposition to obtain cheap money by a free coinage of silver is one to enable a borrower to discharge his indebtedness by paying back less than the amount lent to him. That is the shape into which it is put by Berry of Arkansas, and he only voices the wishes of hundreds who are not more honest in intention than he but less bold. In fact, they want to be allowed to "get even" by paying about 80 cents on every dollar of the amount borrowed by them on security for full payment or trusted to their honor by men who allowed them to run in debt. * * *

Do the honest farmers of the West wish to stand self-confessed before the world as instigators of and profitters by such a stupendous wrong?—*Chicago Tribune*.

These organs of monopoly can readily see when their masters, insidious robbers of labor, are likely to suffer, and proposed legislation is likely to benefit the plundered and oppressed wealth producer, but when law after law is passed favoring the plunderers, they are stone blind or can only see what favors the side of the oppressor. They know full well that the dollar of to-day has, in the value of the products of the present with which all debts must be paid, full five times the purchasing power of the dollar with which most of that indebtedness was created, and that this enhancement of the value of the dollar has been the result of a long series of acts of Congress designed to bring about the present state of affairs with a view to enslaving labor as at present.

This series of legal outrages upon labor began with the infamous exception clause inserted in the greenback law at the instigation and by purchase of Wall Street gamblers that they might gamble in gold. By this act of inconceivable treachery and robbery, against which the ablest and purest men in Congress loudly and earnestly protested, (one of them, old "Thad" Stevens, even with tears,) the bonds which now constitute the national debt were originally bought with forty to fifty cents in gold—which these deceivers now assure us is the only money—for one dollar of bonded indebtedness.

By a series of legal outrages, which are not worthy of the name, laws, the value of these bonds was forced up to a par with gold and the thieving bond-holders, for whose benefit the greenback had been depreciated, pocketed the difference between their purchase value and their par value. All this time these virtuous defenders of honesty who are stone blind when labor is being robbed, but abnormally watchful and alert when monopoly and money are in danger of losing some unrighteous advantage, raised no note of warning or voice of protest against the injustice of forcing upon the people a vast and entirely unnecessary indebtedness, contracted with a legally depreciated currency, and by law forcing the people to pay it in a currency two or three times the value of that with which it had been contracted.

These treacherous watch dogs, who watch, not for the people but for freebooters and robbers of the people, were equally silent when, to still further enhance the value of this vast indebtedness, and to create still other burdens of debt and add to their crushing weight, the money of the country was lessened in amount, as we learn from good republican authority, *The Inter Ocean*, from \$47.42 per capita in 1865, to \$14.60 per capita in 1877.

John A. Logan, another good authority of the same sort, says in a speech in Congress, recorded on page 139 of appendix to Congressional Record, 1874: "The circulating medium has been contracted \$1,018,167,748. As a result of this enormous and wicked contraction of the volume of money the census of 1880 shows that, although the population of the country had increased about one-third within the decade, the purchasing and debt-paying power of the annual agricultural product had diminished just one-half."

With the vastly increased debt, and decreased ability of the wealth producers to pay it, it must be patent to the dullest intellect that we are rapidly approaching a condition of hopeless slavery for labor unless some way is devised to relieve it of its burdens. That way is being prepared and all the vigilance of these argus-eyed menials of monopoly and mammon, the newspapers, will not be able to avert or delay the time when, not only twenty per cent of the burden of the victim of debt and usury will drop off, but the other eighty per cent will follow it, and mankind will stand up ransomed and redeemed from the thralldom of the oppressor, and the dominion of the curse pronounced upon man after the fall.—O. F. L.

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