

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 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.

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The College of Life, Church Triumphant and Society Arch-Triumphphant, 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 END OF THE WORLD.

The fundamental error of the Christian world regarding the question of "the end," as predicted by inspired men, lies in a misconception of the character of the closing up of the now culminating Christian dispensation. We cannot be surprised at the manifest ignorance of the common people upon this subject when we consider the profundity of the ignorance of their teachers, their willingness to be ignorant, and their determined purpose to shut out every ray of information not coming through the regularly authorized clerical channel.

The end of the world came when Noah and his family were saved from the flood, yet the world still continued and also a portion of its inhabitants. The end came when Jesus the Christ was manifest, for it is declared, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, if there were no other proof, we may conclude that the "end of the world" does not imply the destruction of the physical globe. The Jewish dispensation ended with the mission of Jesus and the establishment of his Church. The Christian dispensation will end with the manifestation of the Shepherd and the establishment of the new Church, which will come as the matured fruit of the Christian age.

Every person coming into the new or resurrected life must reach that condition through the observance of some natural law or laws, because ultimate immortality is the immortality of the body. "For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The Devil hath the power of death, and when his power is destroyed there will be no more death.

THE VOICE.

Jesus said, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." John, xvi: 23-25.

Jesus told his disciples that he came forth from the Father and that he should leave the world, and go (be assimilated) to the Father. We have now come to the manifestation of the Father's kingdom, and as we awake into the Spirit, the life of the Son, having within us the Light and Life of God, we begin to breathe the Spirit of adoption—Christ formed in us the hope of glory. We begin to feel the pulsation of the Son of God through the very soul of our being, and as we awaken to the possibilities of the relation of sons of God to our Royal Father, Priest and King of the eternal kingdom, the aspiration of the Son swells up from our own interior being to ask the Father what we will. In answer, He manifests his eternal Voice, formulated into organic "arch natural" being and given again to the world. He comes with the voice of the archangel and with the trumpet of God to resurrect the dead.

The voice is the medium for imparting the Word of God, and when I speak of the Voice I do not refer to the expression of words through what is called natural language, but especially to that congeries or collection of living germs, male and female, concentered into organic human form now to be translated and assimilated to the resurrection. This Voice in its mission must precede the Shepherd for it contains the life of the world, the hidden manna, and not until the translation will it be heard by this dead world.

In the voice of the Shepherd is manifest the wisdom of the Shepherd. It is the seal of the Living God, the covering cherub, containing the very bread of life. It is the wisdom of God formulated for the express purpose of mutation to become the love of God through the change effected upon the altar of sacrifice within the "holy of holies."

At the center upon which depends the production of the seeds of man—by the very process of the production of those germs—there is a force generated corresponding to the very seeds themselves. This force is formulated into what we call language; words. I call the germs themselves words,—these words are the roots of language—and when taken in their most complex unity, in the collection, congeries or ganglionic union of the formulated concretion of all these roots, with a corresponding collection of their potencies, constitute the root of all concrete existence or being, and as such must be, not words, but the Word. This Word must be manifested through the organs of speech, the main function of which is respiration, and the medium through which this speech is given is the Voice.

Human demands are continuous and the channels through which these supplies are contributed must remain unobstructed or the consequences are derangements of the body politic, and the whole fabric is threatened with revolution and dissolution.

Economy of labor, its reduction to the minimum standard compatible with the just balance of all the functions of the organism is the first step towards the adjustment of functions to a perfect physiological standard.

Over production and under consumption are two prime factors which conspire to bring about those periodical stagnations, falsely called "stringency in the money market."

THE HANDWRITING ON THE WALL.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

It is not now my aim to prove the accuracy of this prophecy. I purpose to lay before the reader, in as concise a manner as compatible with the vastness and importance of the subject, the truth concerning the time of its fulfillment, and the indications that are to mark the event.

Let it be remembered that law is uniform in its operations. There is no deviation from order in the normal performance of God's plan. The law of the production of fruit and seed is the same throughout the various departments of the Divine economy. The hands and feet of the man, the extremities of his physical structure, correspond in their relations to the trunk or body of the man, with the relations of roots and branches of trees in the vegetable kingdom to the trunk or body of the tree. As fruit is the product of the tree or vine through its roots and branches, so the seed of man is his product through his roots and branches.

The most perfected seeds of the sensual man are produced in the hands and feet. There is an exact correspondence between the individual in the relations of his parts and the functions of the various organs of the body, to the universal man in the relations of parts and their functions. A knowledge of the human structure in its special aspect, with an accurate perception of the normal functions of the body, is a positive *indice* to the events which must transpire in the course of human progress in all its relations, whether physical, mental, social, moral or spiritual, in the universal aspect.

In the course of man's development as the product of the operation of the two processes of law, namely, infolding and unfolding, the head, the breast and arms, abdomen and loins, legs and feet, of the universal sensual man are as distinctly defined, and their relations in the history of the world's progress determined, as the corresponding organs or parts of the individual. The extremity of the arterial circulation is the point where the arterial blood cells are converted to tissue of various qualities, where the nerve force is generated that is conveyed towards the vital centers, and where worn out or effete matter is taken up and conveyed through the vascular system to points of conversion and elimination.

We have now reached an epoch in the course of events that marks the end of one dispensation or age. In a universal or general aspect we have come to the extremity or limitation of the arterial branches of the grand natural man; to the point where the mutations must take place that are essential to the supply of the interior or functional being with the forces generated in the changes which convert the blood cells of the universal man to soul force, to material tissue, and to venous blood. In a word, we are at the feet and hands of Nebuchadnezzar's image; at the feet, part of iron and part of clay, mingled with the seed of men, and in view of the fingers of a man's hand, and the handwriting on the wall. We have reached this point through a regular succession of events in the course of development, the development of a new man, and the extremity or limitation through decline of the old man or age of the world. In reaching this extremity we come to the period when Belshazzar holds his impious feast.

The hands and feet correspond to the will and intellect. The will is the seat of life in the regenerate man, and the seat of death in the sensual man. The intellect is the seat of knowledge. In the sensual man the will and the understanding are at variance, and their antagonisms finally terminate in the disintegration of the old structure.

In following the history of the world from Noah, through Ham, Cush, and Nimrod, the great grand-son of Noah, we may observe five vital points. They mark the primal centers of development in the universal sensual form, and agree in relation and function to the corresponding centers in the vidual form. Nimrod began his monarchy by establishing four great cities; Babel, Erech, Accad, and Calneh in the land of Shinar. Babylon was the capital city, or head of the Monarchy of Babylon. With this head or kingdom began a series of changes which were to sustain, through the ages, a peculiar relation to a Divine germ or seed planted through Noah and to eventuate in the final resurrection of the dead. This vital germ or seed of God was transmitted through the line of Abram, a descendant of Shem, the eldest son of Noah. These special relations were to continue till the feet (the extremity of the arterial circulation) of the sensual man were reached. At this point, after the lapse of ages, the resurrection will be accomplished. Babylon constituted the head of the universal sensual man. The man was seen in a dream or vision by Nebuchadnezzar, king of Babylon, as a great image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. Daniel, interpreting the vision, said: "Thou, oh king, art this head of gold."

To man belongs both form and function. This vision, as seen by the king and explained by Daniel, bore more special relation to the functions or internal operations than to the changes in the external form. The forces generated in the head must pass down through the body to the feet, but while passing to the feet they are subject to changes that are to fit them for the functions of the domains of these five vital centers; so that while there are changes of relation and quality, the same forces in new combinations exist in the feet that before had operated in the head. We should therefore look for the product of this process—the fruit of this development—in the feet as corresponding to the branches of the tree.

Nimrod's monarchy was established in four cities, because four kingdoms were to succeed one another in reaching the feet of the sensual man, typically portrayed by that dispensation beginning with Noah and ending with the destruction of the historical Babylon. These kingdoms were Babylon, Medo-Persia, Greece, and Rome. The feet of this image constitute the foundation upon which the superstructure is reared. This is true from the fact that the feet are the utmost extremities of the arterial circulation, the utmost limit of the nervous ramifications, and the point where the nerve force is generated which supplies the intellect, or the portion of the brain which constitutes the seat of the intellect. If this image is the universal sensual man, the structure built or reared upon the feet, the feet must necessarily be the principles upon which the sensual man depends for his perpetuity. These are the relations, social, etc., by which the natural man is propagated and perpetuated. The potency which constitutes his life—the substance upon which the structure feeds—is the force generated in the human will and transmitted into and through the sensual body as the germs of reproduction.

Belshazzar's impiety consisted in a feast which he instituted, employing the sacred vessels of the temple to serve the feast. His subjects ate and drank from these vessels of the temple of Solomon. In the supreme literal perception of this truth these vessels are the seed vessels of God's children, about to come into the resurrection, and the substance which is thus basely prostituted is the life potency of the resurrection which is now being appropriated by this same Belshazzar to the inauguration of a spurious resurrection, through the magical arts of the wise men (magi) of Babylon, by which the perversions of truth are confirmed, and by which all are to be deceived whose names are not written in the Lamb's Book of Life. These materializations are the product of the spiritual adultery of the great Harlot, Rome, and her daughters, the Protestant churches. It is the natural reflection from the other side of the grave of the false doctrines of the so-called Christian Church, and as such is the power about to cause the dissolution of the Church in fulfillment of prophecy.

Belshazzar's feast was the type of Babylon's destruction. The relation which Babylon has sustained to the Holy Seed, the Word of God, from the beginning has been to prostitute it to pagan or idolatrous purposes; in other words, to sensual propagation. Now that the feet of this image are reached, Belshazzar again institutes his impious feast, and while he thus employs the sacred principles of God's Word and prostitutes them to the purposes of the destruction of the "two witnesses who have lain dead in the streets of the great city, which spiritually is called Sodom and Egypt where also our Lord was crucified," (the Lord who constitutes the two witnesses,) there comes forth the fingers of a man's hand and writes over against the candlestick. The candlestick is the Church about to be resurrected to life, and the handwriting is over against it, in opposition to it, just the antithesis or opposite of the true resurrection. The false or spurious resurrection now instituted by Spiritism is an effort to materialize spirits, to bring them into the form, while the true resurrection will be the dematerialization of forms that now exist, to carry the force which results from the mutation or conversion of these forms into the functional world without the ordinary process of corruption or physical decay.

The true resurrection is effected by first bringing those who will constitute the true Church into the world by the sensual method of propagation; this is the special function of Babylon as related to the Holy Seed. When the men and women who lived in the ages past are re-embodied and come to a certain stage of maturity, a life principle—concealed under the truths of the Word, (a man's hands under the wings as seen by Ezekiel,) and which has been brought down the ages—is projected which will change the now mortal and corruptible bodies to immortal and incorruptible ones, and these will be changed by dematerialization and will thus enter upon the life eternal.

This is the plan pursued by the great Archetype of our being, the Seed of the new order. He was the way, the truth and the life; the first-fruits of the resurrection.

Koreshanity involves the application of absolute science to all the processes of life, including, necessarily, the application of the science of government to its practical workings in the establishment of government itself. Every KORESHIAN believes that the doctrines of the anointed Lord, if correct in theory, can be made practically applicable in life, and the human relations and fellowship 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 life of the Lord Jesus, the Saviour of men.

Macrocosm and Microcosm.

In what day will there be a root of Jesse? "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left."

This could not have referred to the Christ of nearly nineteen hundred years ago because Jesus was not the root of Jesse, but the root and the offspring of David. This manifestation is the root of Jesse. He must come as offspring, by natural parentage, of a man by the name of Jesse, and his name must be Cyrus. Nothing less than this can fulfil the Scripture prophecies concerning his precursory manifestation.

FIFTH SEAL.

"And when he had opened the fifth seal, I saw under the altar the souls" (lives, persons) "of them that were slain for the Word of God, and for the testimony which they held."

The opening of the fifth seal reveals the true character of the Divine manifestation, and draws from those who desire the Lord's coming the acknowledgment of the Lord's Divine Human as manifest through the theocrasis of Cyrus. The extreme animosity exhibited towards the confessors of Cyrus in their acknowledgment that he is the divinely anointed, the Messiah or Christ of this age, occasions in them the last final crucifixion of worldly ties, killing the last vestige of the remaining old man. They are therefore hated, reproached and persecuted, but not to their injury.

The altar in the external or natural degree is the theocrasis, for through the theocrasis the humanity is burned, immolated, dissolved and the fire transmitted. The ones under the altar are they who in the natural life have accepted the manifestation as the Lord's humanity and can therefore testify truthfully from experience of the Divine presence as the Anointed Cyrus.

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

To cry with a loud voice implies vehement longing, great strength of desire, for a fit condition in them (a Divine purification from all sensual influences) whereby they may become recipient to the indwelling of the Lord who is the real life of the world. This is during the transitional period. Though short, yet, owing to the intensity of the longing for the new conditions because shut out now from any love towards and participation in the old, it seems long. This is the period of grief or mourning while they are clothed in sackcloth. This is subsequent to the manifestation of the Sign which in the words of Jesus is expressed thus: "Then shall appear the sign of the Son of man in heaven;" (this is confirmed in the translation of CYRUS:) "and then shall all the tribes of the earth" (new Church) "mourn, and they" (the tribes) "shall see the Son of man coming in the clouds" (literal degree of the Word) "of heaven with power and great glory."

They ask, how long "dost thou not judge and avenge our blood on them that dwell on the earth?" During the struggle of Gog and Magog, a conflict in which evil of one kind antagonizes evil of another, and false doctrines contend with false doctrines, and chaos reigns supreme, and men are destroying one another in their efforts to destroy the truth or whatsoever opposes their special systems, they who are waiting for the perfection of their righteousness and complete preparation, make this cry: "How long, O Lord?"

THE MANIFESTATION OR PHENOMENA OF THE NATURAL DEGREE MATERIALLY DIFFERS FROM THAT OF THE SPIRITUAL.

We are now at the feet of the ages. In other words, we are at the end of the Zodiacal constellation Pisces or

Fishes. We are at the toes of the ages. Here are manifest ten horns, powers, or kings, "Who have received no power as yet." These "ten kings" are ten distinct forms of government represented by ten characteristic persons, each of whom believes that his is the only true form. Every one of them, though avowedly acknowledging the Logos, virtually denies Him because each has falsified the Divine truth. These are the centers from which starts the power of disintegration. It does not, however, stop with them, but extends and ramifies into every department of church, state, social and industrial life. They not only antagonize the real truth but each other, till chaos is complete or full.

"And white robes were given unto every one of them." These white robes are the same as white linen, which is declared to be the righteousness of the saints. The righteousness of the saints is the Christ, for he is declared to be the righteousness of saints. The white robes put upon them is Christ's own life into which they have now come by the conjunction and unity effected through the theocrasy and their baptism by it.

"And it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

The few who first come into the new Order are made apostles of the new gospel. During their ministration the conflict wages and those who belong to the Lord's kingdom are being gathered. During this period they are intensely hated by the world, and they thus kill the old man, separating themselves from the old condition while they enter into alliance with the new. This is meant by their being killed as the first who accept the truth and confess the Divine humanity. This process being fulfilled the sixth seal is opened.

SIXTH SEAL.

"And I beheld when he had opened the sixth seal; and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."

In the supreme degree, according to the literal signification, the earthquake implies the complete separation of the true children of righteousness from those who reject the new gospel. It means also the discomfiture of the enemies of the faith from a compulsory recognition of the Divine power which is manifest in the sons of God, and their utter inability to meet the arguments and display the power of Divine men.

From a condition of warfare, by which is meant the rational effort to convince of the truth, they have gained the victory, and the people of God separate themselves. There is therefore a radical transformation of conditions and relations and the new state of the kingdom is established. The new government is initiated in its inceptive degree. The earthquake also implies a complete spiritual, social, and political disruption with those outside of the new kingdom or new order of society. Such a disruption is an essential step toward the formulation and growth of the new Order.

Old institutions must be broken up and the necessity felt for the perfect order of society before the new Order can be tolerated and its foundations established. Before the people who are to be gathered into the new order of government can be made to direct themselves toward the real Sun, Cyrus, the Divine Humanity, they must realize that all genuine moral, mental, and spiritual light (truth) is decried in the old system, there being nothing of the true love to God and the neighbor longer manifest. Thus the sun is darkened.

The opening of the sixth seal, it being the last one before the final unity of God and man, reveals to the elect the true state of the world which up to this time is not appreciated. Before this they could not be made to believe that the world had fallen to so low a state of life, and that the denial of the real Divinity had become so absolute. They behold that in the world there is no love of God, (no sun) no knowledge of truth, (the moon) and their deep sadness at so pronounced a state of desolation, and so marked a degree of abomination, is the sackcloth of hair. Hair signifies last and first principles; sackcloth, mourning or sorrow. This sackcloth of hair implies the last states of mourning or sadness which come upon the Divine man at his perception of the condition of those who reject the truth.

(CONTINUED.)

Distinctive Purpose of the White Horse Army.

CAMPUS GOLDEN GATE, JAN. 30, A. D. 1891. Year of Koresh, 52. San Francisco, Cal. To Camp Sagittarius, GREETING.—A misunderstanding of the nature of the call for recruits for the White Horse Army has brought into conspicuous prominence certain characteristics, which, until eradicated, militate against reliability as a soldiery adequately equipped for aggressive warfare.

The White Horse Army is military. It is the army organized for the express purpose of fighting the great battle of Armageddon, the last and final conflict for the mastery over death, hell, and the grave.

If it be asked in what respects it differs from the Salvation Army, we answer: in its scope; in the distinctiveness of its purpose; in its authority and power, and the weapons of its warfare. The Jerusalem destroyed at the instigation of Titus was but a type of the Jerusalem (the old church) now to be destroyed by the armies that have compassed here, the typical one being the "Salvation Army."

The White Horse Army, led by the rider on the white horse, is not for the destruction of the old church, but for the overthrow of the last great enemy, death. The church is militant till it becomes triumphant, its Laurel crown to be wreathed and worn after the last great combat with, and victory over the hells. The service of the White Horse Army is not a compulsory one. It does not follow that one is not a Koreshan because he does not belong to the military arm of the Koreshan Unity.

It is not the spirit of the kingdom of Koresh to impress its kings and priests into a compulsory service. It is its purpose, however, to inaugurate a campaign against the Devil, with an army of volunteers so thoroughly organized and equipped for offensive and defensive warfare as to compel a recognition of its power.

Koresh comes to establish the kingdom in earth, fulfilling the prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven."

There can be no half-way work in this day of judgment, nor a compromise with Satan. I reiterate to you that which I have so often stated, that the establishment of the kingdom of righteousness means the utter overthrow of the competitive and pagan systems now operative and controlling the actions and relations of men. It means the utter destruction of that present demoralizing power—called individual and corporate wealth—which comprises the foundation of the commercial and speculative inequalities (now grinding the face of the poor) condemned by the Almighty, and only awaiting God's judgment.

Has it occurred to Camp Sagittarius that the first skirmish with the enemy on Bunker Hill is, in every particular, a repetition of the other famous Bunker Hill? The position of our forces has changed correspondingly.

Emphasize the fact—that none are compelled to enter the Army merely because they belong to the Koreshan Unity.—Koresh.

OUR STAND.

As Koreshans let us be true to our high and holy calling before men and in the face and sight of the whole world.

Let there be no concealment, no ambiguity, or misconception as to our stand; but let us be strong in our Lord and in the power of his might, praying that utterance may be given unto us, that we may open our mouths boldly to proclaim the truths of the glorious gospel of Koresh, and our allegiance to his most righteous cause.—Mizpah.

Ceremonial cleanliness was required in the Mosaic ritual of all those who would stand before the symbol of God's holy presence in the tabernacle. This was a symbol of purity of heart, the qualification of every true "Israelite."

The pure in heart will alone enjoy the felicity of seeing God face to face.—Mizpah.

The world often judges a principle by the courage, integrity and general character of its supporters.—Mizpah.

Demand and supply are definitely related to the principles of justice and equity.—Cyrus.

CORRESPONDENCE.

Home of the KORESHAN UNITY, JAN. 16, 1891. Year of Koresh, 52. 220 Noe St., San Francisco, Cal. My DEAR SISTER:—I will now endeavor to answer your letter which came filled with the same kind of lamentation and advice about joining this "Home" that has emanated from the other members of my "loving family."

I have never, in this embodiment at least, found sympathy or harmony of thought among my relatives or family. Except two I might mention there are none now but that judge me unjustly and without knowledge of my real motives or the cause which I have espoused. Always have my thoughts and opinions been looked upon with suspicion; how then could I ever hope for happiness or rest upon the plane of your and their existence which in your own language is to you so full of joy and life, but which to me has long since been proven "vanity and vexation of spirit?" I have come to the conclusion to follow the advice of Jesus who said to his disciples, "Follow me, and let the dead bury their dead."

You may be sure that the Science of Life (which for two years I have studied with my dear teacher, Mrs. Singer) which leads me to join this "Ecclesia," and that you might have known something about it if you had shown the slightest interest in my highest aspirations when I saw you last summer, is no "figment of the imagination" but founded upon law, prophecy, and upon Jesus' teachings in every particular. All the Christian world pretends to believe in Him, but let a body of people like this "United Order" declare the possibility of living and making practicable His teachings, immediately the world begins to cry "halt!" and to call us a "crowd of fanatical cranks and fools."

Nevertheless, although you say to the contrary, the time has come to begin such practical work and your sister is one of those fanatics who declares the possibility of reaching perfection and immortality by obedience to and practice of both physical and spiritual law, thus developing through our adherence to chastity, truth, justice, and love to the neighbor, as well as obeying the first great commandment, love to God, until the attainment of his "image and likeness" is reached.

You, as well as other friends, are unjust to judge me without the slightest real knowledge of these glorious truths. This Home is open for inspection, these doctrines for investigation; but I think most of my "friends" believe all the wicked stories they hear about our wonderful Teacher and Leader in whom our love is centered, and in whom, we believe, are focalized all the elements of a Messiah. They seem afraid of defilement and loss of "precious reputation" if they enter the house where I, in whose integrity of purpose they have professed to believe and whom they think they love, find my life, joy, and peace daily augmenting; or deign to investigate the doctrine I prize beyond all known truth. Some of my friends who have heard a few lectures are willing to acknowledge that it is something "entirely new and perfectly wonderful," and "could not proceed from a bad and designing person;" but they have no "hunger and thirst after righteousness," therefore I hope for no sympathy from them.

The trial of making the sacrifice and cutting loose from old ties has been fraught with grief; but the joy I feel in being counted worthy to come up through sin and suffering to become a follower of this new Saviour of the people is inexpressible, and nothing you or the whole world can say or do, will turn me aside from our glorious Leader and the doctrine he is now ready to give to a waiting world. He, Dr. Cyrus R. Teed, has gone to Portland, Oregon, where he has founded a promising "Unity." He will organize Unities in other large cities in the near future. Be careful, if he comes your way, of your reputation; do not hear him or mention the name of your "poor, misguided, almost insane sister!"

Your ideas are incorrect about the Unity being "a cooperative house-keeping scheme." "Not cooperation but Divine Communism, was the doctrine and life of Jesus Christ." Ours is communistic housekeeping as the pedestal upon which the spiritual work must stand while we are in need of material things. You have no idea,

nor have any of my friends, of the great and wonderful scope of this Science which teaches the way to immortality, and which is destined to revolutionize the world from center to circumference. And the object! What more grandly noble than to aspire with hope of fulfillment to the glorious similitude of the Christ who commanded us to "be perfect" in order that through this development we too can help to lift up the race that is now groping in darkness and sensuality!

You will doubtless hear terrible things about this new religion and its founder, but to his followers he is the Saviour of the Tree of Life, which, but for him, would fail to come to the harvest of the Christ-seed which was sown in the beginning of the dispensation, nineteen hundred years ago, and which, like any seed in the lower domains, has gone through all its cycles of growth until the perfect fruit is about to mature.

When I learned to believe in the Divinity of Christ, which was a difficult problem to me, I said I was willing to sacrifice anything when the way was clear to follow him and obey his precepts. He said, "I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother." "A man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me."

Again He said, when they told him his mother and brethren stood without desiring to speak with him, "Who is my mother? and who are my brethren?" "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." He, then, was a "breaker up of families" and if our Leader and Master, now, wields the sword of truth, does it not necessarily separate those who wish to seek righteousness from those who find all their desires centered in the false family relations, and who are satisfied with the frivolities and pleasures of the world's ways?

I understand well enough your slavish devotion to the family loves. I have not been devoid of it, as you intimate, but now, though I love my dear ones none the less, I love this great work and Leader more. I did not desire to turn my back upon my duty. If our mother had been homeless and penniless I might have halted on the way; but she has plenty of means to keep her more than comfortable, materially, the rest of her days. She loves me with that same selfish family love I wish to overcome; and she will, I am sure, find more congenial company on her own plane of development than I can now possibly be.

You bid me "go back to my weeping mother," and I excuse myself from going by the conviction that she would not long lament if there had been a funeral the day of my departure. A few tears would have been shed over me, and all would have resignedly said, "Thy will be done;" but when I am seeking to do God's will, and thereby gain health, strength, and life which will benefit, not only my own immediate loved ones but humanity, you all selfishly mourn my absence and heap unjust charges upon me because you cannot, or will not, understand my motives.

As for my children, whom they say I "have deserted," the two eldest I wished to establish in more convenient and comfortable quarters near the University, and they were satisfied with my plans for their welfare. The youngest, nearly 16 years of age, would have come with me with her own consent had not her father asserted his man-power to prevent. Because of our separation six years ago, and his perfect trust in my devotion to the welfare of my children, I did not anticipate this move on his part; but when he came and declared, because of this "insane scheme," that I could have nothing further to do with the care of them or their property, which I had hitherto guarded faithfully, what then could I do but "flee to the mountain" towards which my longing eyes were directed?

My conscience is clear though they do say I have "deserted my family." I shall continue to share my income with them during their school days, and look after their needs as often as possible, consistent with my "greater obligations," and in all ways do my duty as I see it. At the same time I know, from past experience, that I can trust them. They desire my

highest good as I do theirs, and, looking with "favorable eyes upon the religion adopted by their mother," love me with the unselfish love which I desire to show forth to all who are truly my neighbors.

In this beautiful Unity we are free to practice that love which is the fulfilling of the law by which we can become "eunuchs for the kingdom of heaven's sake." Instead of a "crowd who cannot love me as my family do," we have twenty (and more coming) intelligent, harmoniously minded people listening daily to words of wisdom from a competent teacher—Prof. R. O. Spear—of this science which embraces all knowledges. We, as well as those who attend from the outside, are becoming more and more interested and are, I am sure, striving to put into practice the truths we are taught. In time I expect to gain a love and sympathy I have never known from past associations.

My present room-mate, Mrs. Rice, was formerly a Christian Scientist. Her experience of twelve years with Mrs. Eddy is most interesting, but now she has firm faith that this is the most Christlike of all professions and practices. Mrs. Potter, who has just arrived to join us, is a former school teacher of Virginia City, Nev. The law of attraction must operate and because of the harmony of mind between us, and the same "infatuation" for our Leader, I love this dear one already. She is a friend of your friend, Mrs. J.—. Go to her and together you can give expression to your "grief" over the "delusions" of your friend and sister.

Rest assured, my dearly beloved ones, that your pity for me cannot equal mine for you, because you look so unfavorably upon this greatest truth now dawning upon the world. God grant that you may, in time, judge me more justly and be willing to follow the great Center of the kingdom to come "in earth, as it is in heaven."

With the same hope for your true welfare and happiness that I have ever cherished, I remain your loving sister,—K. E. M.

THE OLD AND THE NEW.

The world is going on in profound ignorance of the fact that a long dispensation of time, or series of dispensations, is about closing and a new era to be inaugurated. The heavenly bodies are studied by the astronomers of a false science—not for the purpose of reading the signs of the times—but for the purpose of calculating the distance of the sun from the earth, and the discovery of other suns and planets in far off space in the false theory that the earth is inhabited on the outer or convex side and swinging in space with innumerable other worlds. The world is not yet aware that the still small Voice is already audible, pre-announcing the destruction of the old Church and State and the inauguration of a "Kingdom wherein dwelleth righteousness." The world is too full of money getters, and too much given over to selfishness, political trickery—and every other device of Satan to take advantage of the neighbor—to take note of any of these things.

The churches also, under the spur of religious zeal, are anxious to convert the world so as to add numbers to their respective rival flocks, with little thought that the motto traced by the finger of God on the wall of Belshazzar's palace is already the doom pronounced upon their own order. A mercenary church and world are too well satisfied with their own wisdom to seek anything higher; but thank God the seed is already planted which will, by and by, awaken this stupid indifference or sullen wilfulness to a realizing sense of the rottenness of the social and ecclesiastical fabric in which they are now resting in conscious security.

The Lord comes as a thief in the night, and is even now planting his batteries in different localities in the land, which will ere long reverberate to the astonishment of these old and corrupt institutions, now preaching peace, who do not desire the coming of the Lord, who see no signs of his coming, but, satisfied with the leaves and fishes of the present, denounce THE FLAMING SWORD and its coadjutors as disturbers of the peace and breakers up of the purity of the family relation in this pure, unselfish (?) world.

May the work of our High Priest flourish and spread until the old sectarian plurality and mammon worship shall be displaced by the Koreshan Church Unity with its glorious promise of immortal life.—W. Kimball, Syracuse, N. Y.

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.

THREE HIDDEN TRUTHS.

Koreshanity is expounding the simplest truths in science, religion and government, which have been obscured for thousands of years.

The three which we will briefly mention are namely: in science, the deceptibility of human vision; in religion, the law of the resurrection of the dead; in government, the true function of a medium of exchange.

Human vision curves upward and downward. If one is not aware of the fact it misleads one's judgment. If you stand on a railroad track and look at a line of telegraph poles, the top and bottom of the same appear to meet at the extremity of vision. This is the reason why the hull of a ship at sea seems to disappear first. As a matter of fact, however, it does not disappear any sooner than the top of the mast. So as an argument to prove the convexity of the earth it is worthless. With a concave sphere (which our earth is) the aspect of a receding vessel is precisely the same owing to the curvilinearity of vision. Vision is also limited in its scope and all astronomical observations must therefore be founded upon its circumscribed power. How far can you see with the naked eye? Not many miles we judge unless your strength of vision greatly exceeds ours. Yet the light of those stars which we see illuminating the night, modern scientists say, takes millions of years to reach us. What a gullible world!

We never met a clergyman who could throw the slightest light upon the question of the resurrection of the dead. "How are the dead raised up and with what body do they come?" They are all as mute as the Sphinx on this point. Will the dead rise up out of their graves on the resurrection morn? If so what chance for the resurrection does one stand who has been devoured by sharks? The clergy will please answer. "Thou fool, that which thou sowest is not quickened except it die." When humanity shall come up in the harvest of cyclic time, "the last day," those who receive the baptism of the seventh divinely anointed One will become conscious of all previous embodiments for 24,000 years. This is resurrecting the lost, the dead memories of time, which just precedes the day "when this corruptible shall put on incorruption and this mortal shall put on immortality."

What is the true function of a medium of exchange? Political economists do not know. Money does not represent its true function. Money, having a fictitious value, is the foundation of all speculation and robbery. As a governmental system it is the worst sort of political economy and must bring inevitable disaster. The true function of a medium of exchange is to guarantee to all an equivalent for labor performed; not in money but in the products of the soil and of manufacture which are essential to sustenance and comfort. Here is the key-note to successful government and to human happiness, but one which man will never strike until God's judgment strikes him and destroys the purchasable power of money.—C. J. M.

My present special work is to declare the laws and processes through which the now existing humanity shall attain to the immortality of the body. In other words, my mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be suddenly dissolved through the baptism of fire now about to be shed upon the world.—Cyrus.

Koreshanity differs from Christianity in this, that it is a religion of the Aquarian era, while Christianity has been the religion of the Piscatorial era or dispensation.—Cyrus.

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, Emancipation 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.

THE TONGUE.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue, an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab says this impart:
"The tongue's great store-house is the heart."

From Hebrew wit this maxim sprang:
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—Selected.

THE COST OF PERFECT FREEDOM.

"Ye Are Bought With a Price."

Jesus said, "I am the way, the truth and the life." He was the truth because he was the only person having complete and perfect understanding of God's law. He was the way because he was the only one able to obey that law. He was the life because through his knowledge of and obedience to the law, he had reached immortality.

Through the power of truth He was free in ways that no one has been free since, and that no one will be until he has attained the Christ-life. Being obedient to God's law he was free from sin; free from the curse of labor; also free, if he chose, from man's law, which is lower than Divine law, and from regard for the opinions and censure of men; free, at will, from the physical laws of the universe, so that he could walk the waves, still at a word the winds and the sea, etc. Through His immortality he escaped the fear of death and the doubt and anxiety regarding his future life; the diseases and consequent suffering of the mortal structure; the multitude of troubles and sorrows that are the heritage of the mortal mind.

He reached his state of freedom through suffering and overcoming in his mortal states; but his trials and tribulations for his own sins and his own redemption were all undergone and finished in his mortal embodiment previous to his Deific incarnation as Jesus.

The suffering He endured in his Messianic work was almost wholly for the sake of others. His whole ministry was constant and intense labor to bring the understanding of the law to a people, who, with a few exceptions, persistently and scoffingly rejected it and clung to their traditions and the letter, without the spirit, of Moses' law. The culmination of His labor and sufferings was the agony of Gethsemane and Calvary. This sacrifice ended his voluntary trials in his personality as Jesus. His life, after his resurrection, until his ascension was a brief respite before he relinquished the power and freedom of his Divine human life, and entered by translation upon his involuntary work and suffering for the redemption of his people.

Through His translation, his Spirit, in its ascending degree, arose into conjunction with the Fatherhood, wherein is no sin, hence no suffering; but, in its descending degree, it entered into spiritual conjunction with his sinful followers.

The Christ Spirit descended into all who believed on him as the Saviour, but his central Spirit entered into Peter, the Rock on which he founded his Church, and to whom he gave the keys of heaven and hell.

His pure and Holy Spirit could only enter, at the time of the baptism, into the higher or spiritual degree of sinful humanity; but, (as man's redemption cannot be complete until

the Christ Spirit extends its purifying power into the lowest degree of man, the natural mind and body,) in passing down the age with Peter and the other disciples in their life of sensual re-embodiment, it gradually comes down into their outward life. In this continual crucifixion with humanity the Christ suffers none the less because his work is involuntary.

The first partial manifestation of Christ in the natural degree of man, and the beginning of his emergence from his involuntary state, is his present illumination of the natural mind of CYRUS, the final re-embodiment of Peter. By this illumination CYRUS comes into the full understanding of the law, and by this authority becomes the Messenger or Messiah to the other disciples.

In coming into unity with CYRUS, the Man of Sin, He again suffers all the agonies of the sinful nature striving to free itself from the bonds of sensual life and to rise into obedience to the Divine law. But the truth and power of Christ within bring him into perfect understanding and obedience, and effect through his theocrasis the final overcoming and conversion of his mortal mind and body to immortal spirit, conjoined with the Spirit of Christ, even as Christ said: "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;" and at this juncture Peter can obey Jesus' command: "When thou art converted strengthen the brethren."

The descent of this conjoined Spirit into the chosen group—the apostles of the new dispensation—effects first the feminine portion, and through this, woman typically comes into obedience and freedom the first of humanity, hence from her the curse is first lifted. Through the unity of CYRUS with this group, the Christ is manifest to the world in his seventh or highest degree, the Divine Motherhood. From this Divine Centre the spirit of Divine love and wisdom goes forth, touches the waiting disciples and gives them the final fullness of understanding and obedience that brings them freedom from the bonds of mortal life and suffering.

In the manifestation of the Motherhood the Christ comes into his perfect rest; his perfect freedom from all his sufferings, both for himself and for his people; his fullness of reward in the supreme joy and glory of his kingdom established in earth.

The cost of perfect freedom is ages of suffering incalculable on the part of the Messiahs and hardly less on the part of the people; and it can only come as the result of this suffering which brings the life of the world (not merely the life of one person) into harmony with Divine law.

This is the Golden Age, when the Lamb with the virgins, clothed in the glory of the Divine nature, sing the new song of Freedom.—A. M. M.

Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.—Selected.

Knowledge may slumber in the memory, but it never dies; it is like the dormouse in the ivied tower, that sleeps while winter lasts, but awakes with the warm breath of spring.—Selected.

Woman's refining power in the elevation of social relations, thereby abolishing vice; her keen sense of justice, so essential in the equitable consideration of all those questions affecting human rights as grounded in the higher moral and religious principles to which she has always been so persistently devoted; her individual purity, all entitle her to equality of being. The coming out from under the curse, her right to herself and consequent perfect control of sex relation, places her as the emancipator. To make and keep this law is her prerogative, her mission. It is for her to develop this higher quality of life which is so needed for the elevation of the race, to purify it physically, to exalt it spiritually, and thus eradicate disease, sin and death.

Woman's function will be performed, in its most holy development, by her dictation and control of the most potent forces of being by their conservation for a higher and sacredly allotted use.—A. G. O.

WOMAN.

PAPER NO. IV.

HER TRIBULATIONS.

Few have calculated the devastation wrought by human greed or competition. It has not only polluted every avenue of endeavor, but also desecrated the very fountain-head of human hope—womanly virtue.

Our present system of social economy is driving women in herds to lives of shame, which appalling catastrophe society views with comparative indifference. It is estimated that in London there are 75,000 street-walkers, 40,000 in New York and at least 15,000 in Chicago. Why do women follow such a nefarious trade? Is it from choice? We have already shown in these papers that such is not the case. It is because for some of them there is no alternative but starvation.

Look this question squarely in the face! Working girls turn mercenaries at night to add to their inadequate day wages. The average factory or store girl receives four or five dollars a week. This meagre stipend must pay for her board, washing, clothing and sundries. She often parts with her virginity as a natural consequence. But this is not all. Woman is never as despicable in her own eyes as after bartering away her chastity. Being then in her recklessness ready for anything, unless a shrewd woman of the world, she soon takes the fatal leap to degradation.

There is no calling for a young girl, which, at first, yields as quick and large returns as that of prostitution. It is also the only one where the largest income is paid to the latest apprentice. Then what a temptation it offers to the tens of thousands of girls toiling with the needle, in the factory or behind the counter from seven or eight in the morning to six in the evening! She who can resist the allurements of vice when surrounded by hopeless poverty and a cheerless home is a noble girl of great moral courage. Divine Motherhood, shield these struggling dear ones with the protecting arm of thy love and grant them a final rest in thy eternal Kingdom! Woe to the one who bars their thorny pathway which leadeth unto light! Human nature, however, does not evolve many such models as the foregoing, and as a consequence we find girls fast going to ruin. With the rapid aggregation of capital the percentage increases with each succeeding year.

Victor Hugo, in that marvelous work of fiction, "Les Miserables," has touchingly sketched, in the character of Fantine, the life of a woman driven by poverty to the street. Of how she was discharged from M. Madeleine's factory, through the jealousy of a forewoman, when struggling for a livelihood to maintain her self and her little Cossette, and how when penniless she cut her beautiful tresses to buy bread and then, destitute and deserted, was driven to the street to die diseased and neglected.

What is society doing to right this outrageous wrong? Absolutely nothing. Homes for fallen women are few and abortive as exterminators of the evil. Homes for working girls are small in number and equally ineffectual as remedial agencies. Society points the finger of scorn at wayward woman while caressing her trader and companion.

Such a case is now being aired in print. Robert Ray Hamilton, of New York's "400," a descendant of Secretary of State Alexander Hamilton, and who married a disreputable woman, then, after her ineffectual attempt to shoot him, departed for the West leaving an erring wife to expiate her crime in prison, is now said, contrary to a former report of his suicide, to be still living and about to return to New York where his friends are waiting to receive him with open arms. Eva Hamilton, when her sentence has expired, can go out into the world a wretched outcast to eke out a miserable existence at her former trade of infamy, while Robert Ray Hamilton, who found this fallen woman a pleasing instrument for his mad passion, will ride upon the effervescent waves of the "upper crust." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

A popular poetess has well expressed the stand which the world has taken upon this question, in the following lines:

I know two women; and one is chaste
And cold as the snows on a winter waste;
Stainless ever in act and thought
(As a man born dumb in speech errs not.)
But she has malice toward her kind—
A cruel tongue and a jealous mind.
Void of pity, and full of greed,
She judges the world by her narrow creed.
A brewer of quarrels, a breeder of hate,
Yet she holds the key to "society's" gate.

The other woman, with a heart of flame,
Went mad for a love that marred her name.
And out of the grave of her murdered faith
She rose like a soul that has passed thro' death.
Her aim is noble, her pity so broad,
It covers the world like the mercy of God.
A healer of discord, a soother of woes,
Peace follows her footsteps wherever she goes.
The worthier life of the two, no doubt;
And yet "society" locks her out.

The libertine poses as a pillar in Church and State while the victim of his desire grovels in the hovels of sin. The children of his wedded life bask in the sunshine of indulgence and ride in cushioned carriages while the disowned street gamin, the fruit of this man's baseness, who looks with wistful eyes upon the passing equipage little dreams its occupants are his kin. Society by its silence has decreed such outrages just, therefore let society pay the penalty of its judgment.

Koreshanity says to fallen women: "You are better than your proud sisters of affluence and station whose bond of relationship with womankind is one principally of jealousy and hate. Your sad life has been meted out, by a Divine economy, for a great purpose. In Jehovah's dawning day of retribution you will be judged by your sincere intentions and not by false externalities."

The Church has no real sympathy with woman's tribulations, or else it would denounce the system which flings her to the slums. In the Divine Kingdom which will rise out of the debris of the terrific social revolution that is nearly upon us, the so-called "scum of society" stands a better chance of gaining an immortal footing than does that which is denominated the "cream."—C. J. M.

THE CASE OF MOSES HARMAN.

The Editor of *Lucifer*, *The Light Bearer*, an atheistic paper published at Topeka, Kansas, has just been sentenced by John F. Phillips, U. S. Judge of the Western District of Missouri, to imprisonment at "hard labor" for one year, presumably for violating the law against mailing "obscene" literature. Pending an appeal on "writ of error" to the U. S. Circuit Court, which may or may not be successful, the prisoner was released on his own recognizance. Last April the aforesaid was convicted under a similar indictment and sentenced to five years hard labor in the penitentiary at Lansing, Kan., served four months of that time and was then released on a writ of error and is now waiting, under heavy bonds, a new trial on appeal to the U. S. Circuit Court.

From a Koreshan standpoint this is an interesting case of allegiance to an honest if misguided conviction. We think however that Moses Harman is more of a zealot than a reformer. THE FLAMING SWORD has no sympathy with his or similar methods for the emancipation of woman from sex slavery, because none of them contain the essential elements that will effect her manumission.

The science of Koreshe teaches that having now reached the Sabbath Day, the day of rest, marking the seventh manifestation of Divinity, when, passing out of the Fish (Pisces) dispensation, man must rest from procreation, and, by husbanding the life forces, prepare his temple (body) for the habitation of the Holy Spirit, to be effectuated through the theocrasis of the seventh cyclic expression of Deity. This implies sexual purity or a Divine esoteric appropriation of the procreative potency. It also means the lifting of the curse from woman and the giving her the sovereignty of her own person. The procreative potency must and will be appropriated through the interposition of Divine aid, and woman, through the absorption of a purer love, will prepare herself for immaculate conception, God's new creative method, exemplified by Mary, the Mother of Jesus.

Moses Harman and other fallacious reasoners on sexology imagine that they can consummate woman's freedom from lustful slavery by exposing the revolting forms of bestiality practiced by man and emanating from his fallen state, which they are powerless to eradicate and only intensify by their endorsement at this time of connubial relationship.

We nevertheless sympathize with the condemned editor of *Lucifer* because we believe him to be an honest man and there is no reason why, under God's laws, (which will soon obtain) he should be incarcerated for publishing the truth no matter how unsavory it may appear to a Pharisaical public sense.—C. J. M.

Frank Confession of the Moral Bankruptcy of Modern Churches.

Pampered wealth and pinched poverty touch elbows on every street; the one ignores, the other hates, his neighbor, and both are ready to trample underfoot, for the slightest personal advantage, any inherent right that may stand in the way of individual comfort, luxury, aggrandizement, or success. * * * In the depths where reside the most unfortunate, the howl of the anarchist and the howl of the revivalist, the one offering salvation through robbery, the other salvation through death, join to render more desperate the surrounding conditions, but neither one furnishes any actual assistance. In richly furnished homes, or in luxurious halls, elegant members of the "best society" discuss schemes of nationalism with the most enthusiastic affirmations of polite phraseology, but without the slightest thought of surrendering any one of the gilded privileges which are now theirs, for the amelioration of the wants of the needy and the promotion of the common good. The masses will gather in churches and auditoriums to hear eloquent men urge the crying necessity of some great reform, and there they will listen, and sing, and pass resolutions, and appoint committees, and pray, and at the very next election vote directly for a perpetuation of the evils whose existence they affect to deplore. Great revivals of religion will be devised and carried out under the professional administration of men who advertise their business as does a patent medicine man or a street fakir, and men will be "saved," but in such a way as to leave them cogs in the same corrupt mill of partisan politics, sharp users on the curbstone; keen lawyers selling their brains to any cause that is able to pay the price; alert tradesmen whose goods are as liable to fall below their advertised character as when their owner was a son of Belial. * * * While it honors such men as Rockefeller, the hirer of professional assassins, McCormick and Lewis Miller, the organizers of trusts by which they may the more easily rob the poverty-stricken and helpless; when it will preach against liquor-selling, and liquor-drinking and yet give a high seat to men who are large stockholders and high officials in railroad companies that deluge a city like ours in intoxicants, for the money they get out of it, they are giving the devil the long end of the lever, and so toll on with the noblest of intentions, but at a terrible disadvantage. The church needs moral courage. It must say, and say it everywhere, that robbery is robbery, whether committed by a man with twenty millions or by his brother not worth twenty cents. * * * All these, and an uncounted myriad of other schemes may be assayed and may accomplish much good incidentally, and yet the area of poverty with all its attendant ills will increase, until out of the armies of hunger and despair shall be recruited the red handed servitors of revolution and anarchy, and the world shall find freedom to go forward only as some new and bloody rebellion will be used as an instrument for crushing out some of these later forms of slavery, imposed upon the defenceless by the power of ambition and greed. * * * It has not yet, however, affirmed, as it will when it is aligned with its opportunity, that all duty is sacred, and that every form and semblance of worship that does not ennoble and glorify duty, that does not stimulate the energies of the worshippers to accept the responsibilities of the hour, to stand for the thing which the heart affirms is right, is a sham, as dry as a painted river, as cold as a marble statue of Love. Religious formality, a thing which is that and nothing more, is itself an actual vice. * * * And so it comes to be that loyalty is discounted to principle at the very footstool of God, and yet these very people who are thus traitors to their own consciences, wonder at the depravity that exists in the world, and agonize with God in prayer that His truth may run and be glorified in the places now darkened by deception and sin. * * * And along with this comes the other question, why may not the poor as of old, have the gospel preached to them by some one besides the laids and lazes of the salvation army?

The above excerpts from a sermon by Rev. J. H. Palmer, pastor of the Universalist Church, Cedar Rapids, Ia., printed in the Cedar Rapids *Daily Republican*, constitute a truthful yet shameful confession of judgment against the Christianity of the present. Like the Jews eighteen hundred years ago, the Christians of to-day are too busy with their selfish and ambitious schemes, to love the neighbor as the self. When they do afford him any attention they content themselves with proffering him an ostentatious and entirely inadequate charity which is often little else than throwing him a crumb from the loaf of which they have robbed him. Their boasted benevolent institutions such as colleges and hospitals are generally supported, in defiance of God's law, by the avails of robbery in the form of monopoly, gambling, and usury.

What the men of to-day want, must and will have, is justice, not a false charity; and a religion that fails to secure it for them is dead and needs to be speedily buried out of sight as a stench in the nostrils of the Almighty, and replaced by a new and living religion. Religion is a re-binding of man to God, which, in the Divine economy, takes place regularly, after long and clearly defined intervals, when humanity has become, as now, divorced and separated from God.

A new religion, or re-binding of

God and man, occurred when Jesus came on earth in the beginning of the Christian age. Another one is just ahead of us in the beginning of the Koreshan age when He comes again, first, as the Messenger of the Covenant, Elijah the prophet, without observation, "as a thief in the night," and then again the second time, in the "clouds of heaven," the resurrected sons of God, the product of the planting, by the Holy Ghost, of the one Son of God in the sinful humanity in the beginning of the age. After the age-long re-generation or reproduction of the Divine Seed, the Logos, the Son of man, the Son of God, there will come forth the children of the kingdom, the sons of God, and a nation will be born in a day, and the kingdom of righteousness which John saw, and for the coming of which Jesus taught us to pray, will be manifested. There will then be a new religion; a binding together again of God and man.

When the new religion or re-binding of God and man occurred eighteen hundred years ago, the men who received the benefit of it immediately sold their possessions and laid the proceeds at the apostles' feet and distribution was made to every man who had need. When, now, in the harvest of that seed sowing, the sons of God come forth and the same Divine Spirit again enters the sinful, selfish humanity, again there will be a new religion, or re-binding of God and man and the same beneficent and glorious results will follow, only in far greater measure and for a much greater length of time, since that was the end of only a single month, while this will be the end of the grand year of twelve months each of which is an age or dispensation of about 2,000 years.

No botching or patching up old churches or old corrupt institutions can possibly answer the needs of the time. The Lord in speaking of it, says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." John heard a great voice out of heaven saying: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—O. F. L.

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.

The "MYSTIC CIRCLE" is delayed this week.

The devotion of God to his creations is perfect; he does not think about himself but about them; he wants nothing for himself, but finds his blessedness in the out-going of blessedness. God is altogether our friend—our more than friend—our father-mother. Grand beyond all that human imagination can conceive; delicate beyond all that human tenderness can conceive; loving beyond all that human heart can conceive of Father-Motherhood.—Selected.

Of all the unique papers on our exchange list the FLAMING SWORD of Chicago is the unique. It is devoted to the propagandism of the Koreshan creed, which it defines as follows: (1) "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind;" and (2) thou shalt love thy neighbor as thyself." It will thus be seen that Koreshanity is not a bad thing to believe in, however difficult to practice.—New York Age.

THE FLAMING SWORD, of Chicago, teaches "Koreshanity," as the true Christianity, but it cuts scathingly and keenly against the bonds with which the great money power has bound the people.—The Golden Rule, Cincinnati.

GOD'S CHOSEN VESSELS.

The Men Whom He Selects to Execute His Purposes for the Up-building of Humanity.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." 1 Corinthians, i: 26-29.

There are two classes of men in the world. One class seeks the glory of God; the other, the glory of man. The first invariably springs from the humble, as does frequently the second, the distinction between the two being that a worldly great man is usually a scourge to humanity. The first class is unselfish while the second is just the reverse.

The first, lifted from obscurity, soars on the pinions of Divine anointment and recedes from mortal gaze amid a halo of triumph. The second, inflating its weak vessels with the puffs of pomp and show, fanned by the breezes of human applause, sails with its gaudy trappings to giddy heights where its flimsy balloons collapse. Such was the fate of Alexander the Great, of Hannibal, of Julius Caesar, of Rienzi, of Charles XII., of Napoleon Bonaparte, of Talleyrand, of Emperor Maximilian, of Francis Bacon, of Cardinal Wolsey, of Aaron Burr and of Daniel Webster, whose splendid career was marred by his insatiable desire for the presidency. Such will ever be the fate of vainglorious man.

Abraham, Jacob, Aaron, Joshua, David, Seth, Samuel, Isaiah, Jeremiah, Daniel, Elisha, John the Baptist, Peter, James and John, Luther, Böhme, Christopher Columbus, Washington and Lincoln are a few of the unselfish men of low estate to whom was communicated the Divine edict: "cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." Like David, with the little stone of truth taken from the waters of Divine life, these men slew the mighty Goliaths of evil that menaced mankind in their day.

But of all the magnificent works that have been achieved by the weak and lowly for the elevation and salvation of a fallen humanity none have equalled those performed by Adam, Enoch, Noah, Moses and Elias, despised messengers of Deity, who have reared that supernal watch-tower whose lamp, lit by the incarnation of Jehovah (Jesus), flashed upon a benighted world "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." For, said that humble carpenter, born in a manger, who had "not where to lay his head," "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John, viii: 12.

Now, at the end of the Christian dispensation, with the cupola of this cyclic tower finished, whose dome-like vault glitters in the brightness of the eternal sun, God Almighty has run up his promised signal which bears the name of "KORESH." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." Risen from obscurity, made strong by the arm of God, he will "confound the wise," "the things which are mighty," and shape the destinies of the universe.

In the great crisis which is now upon us, when the cumulative events of a grand cycle make the globe tremble by their portentous omens, and the ocean of time is lashed into a seething fury by human contention, none but God can stay the wreck of humanity's bark, as when upon the Sea of Galilee he said to the tumultuous waves: "Peace be still!"

God never did, nor, in the ceaseless course of time, never will select any but the weak and the despised to perform his mighty works. The reason of this is self-evident. Men of affluence and station in all ages are proud, supercilious and egotistical, though they can always assume a patronizing air to serve their selfish ends. Puffed with the knowledge of

foolish mortals, like the peacock with majestic strut they spread their embellished plumage, survey with fool's eye the magnificent arch of the ethereal blue with its dazzling orb of day, its golden luminary and twinkling stars of night and exclaim in pompous accents, "There is no God." Like the meteoric Napoleon, they say: "I am master of circumstances." When a man reaches this point he is useless as a Divine instrument. No flesh shall glory in God's presence. "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

Fine mediums for the execution of God's plans would the coxcombs make who pose to-day as great men! "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

People read in the Bible how God raised up his servants from amongst the common people and crowned them with victory and honor, believing without gainsay; but when confronted with the gravest social problem presented for 24,000 years, "A wicked and adulterous generation seeketh after a sign and there shall no sign be given unto it but the sign of the prophet Jonas." "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Christ's disciples, mere fishermen, were ridiculed and persecuted by the doctors and lawyers of their day, yet, touched by the firstfruits of the Spirit, they formulated the religion which has revolutionized the governments of the world.

To-day, when the entrance of the sign Aries into Aquarius, of Leo into Libra and of Libra into Virgo marks the second coming of Christ, the execution of judgment, and the lifting of the curse from woman, "the sign of the Son of man" has appeared, as the prophesied precursor, and "all the tribes of the earth mourn." Koresh, the Sign, is preaching the doctrine of immortal attainment and establishing communistic homes and industries, where the Mosaic law of love to the neighbor is being consistently heeded.

To these little Koreshan groups or nuclei "not many wise men, after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things," "the weak things," "and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." Nationalism, socialism, single-taxism—all current remedies for a diseased body politic—are for naught, because they lack the essential principle of communism, without which no unification of social interests can be effected. Humanity is stricken with moral leprosy and nothing but the healing hand of God can save it from dissolution.

Ridiculed and persecuted by a scoffing world are these little Koreshan Unities as were the groups of primitive Christians, "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."

Yet a little while and these "foolish things," "weak things," "and things which are despised," through the theocrasis of the seventh cyclic manifestation of Divine truth, having absorbed Deific wisdom and love, will proclaim to the world the glorious doctrine of Koreshanity, through the practice of which the Sons of the eternal God shall be born and Christ's Kingdom in earth established, yea, even while the battle of Gog and Magog, (labor and capital) or human selfishness in conflict, is flooding the streets of our cities with blood and the old Church and State are crumbling to dust.

Hail to the dawn of the Koreshan dispensation!—C. J. M.

If we would have the world about us noble, pure and true, we must exhibit these rare qualities of the heart, then the nobleness and purity in others will rise in beauty and grandeur to meet our own.—Mizpah.

True Koreshans do not love in word, but "in deed and in truth."—Mizpah.

OBEDIENCE.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

In an army the only condition of safety and knowledge is obedience. "But if they obey not, they shall perish by the sword, and they shall die without knowledge."

On no other terms than the most implicit obedience can any man reasonably hope for the favor and salvation which the Lord promises to his faithful people. "Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God."

Disobedience must land men in Egyptian bondage. "So they came into the land of Egypt: for they obeyed not the voice of the Lord."

Those who diligently obey build in the temple of the Lord—become the perfected temples of God, the resurrected sons of God. "They that are far off shall come and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." Only those who obey show that they have the Holy Ghost abiding in them. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

Jesus, the Captain of our salvation, "Who, being in the form of God, thought it not robbery to be equal with God" and "became obedient unto death, even the death of the cross," "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

In becoming the Captain of our salvation He has become also the Judge. In his capacity of Captain and Judge John saw him in the end of the Christian age. "And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war." "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

The old Greeks and Romans would allow no man to be commander who had not learned, in the ranks, implicit and unquestioning obedience. Think you our Captain, the commander of the Lord's hosts, will be less exacting in his requirement of obedience? Shall not the Judge of all the earth do right? Do we imagine him to be so ignorant and short-sighted that we can overreach or circumvent him? Or do we suppose for a moment, in the face of all his teachings to the contrary, that he will stand by his own, be they right or wrong, even to the disparagement of those who are trying, as best they can, to fill his own appointments?

The general or king who should assign an important post to a subordinate officer and then countenance even his own son in factions opposition, or even disparaging criticism of the acts of such subordinate, would undermine his own authority, and bring disgrace and ruin upon his own government.

It is the duty, highest virtue, and only safety of every soldier (if the Lord is our Captain we are his soldiers) to obey his superior officer in things pertaining to his office, stopping only to learn that he is in command by order of the commander in chief. Obedience and willing subordination constitute the difference between a powerful, protecting army, and a dangerous, destructive mob.

Only he who obeys God's perfect law is free. Lawlessness and insubordination work destruction, not only to community, but, first, and most signally, to those guilty of them.

"Every way of a man is right in his own eyes: but the Lord pondereth the hearts."

"And he shall sit as a refiner and purifier of silver: and shall purify the sons of Levi and purge them as gold and silver."

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—O. F. L.

The man who never doubts never takes the trouble to investigate, hence never progresses for without investigation there can be no progression. We must prove all things, and hold fast to that which is good.—Mizpah.

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