

# 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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## SCIENCE.

### The Theological Bearing of the Koreshan Cosmogony.

(CONTINUED FROM NO. 8.)

The demonstration of the inside or cellular theory is the settlement of the question of the personality of Deity, the possibility of one mind attaining to the central relation to all things—thence of coming into touch or contact with all things—and thus, through the process of overcoming, inheriting (inhering in) the universe and sitting upon its throne. "He that overcometh shall inherit all things, and I will be his God and he shall be my son." To become the Son of God is to enter into conjunction, and thence into unity, with the Father, and to attain this attribute is to merge into the power of paternity, by which is meant to transmit the sperminal essence of divine procreation, the impartation of the seed of God for processes of regeneration. This power is called the overshadowing of God, and always succeeds the personal manifestation of the Son of man in whatsoever age of the world he matures. The process of overcoming implies so much self-restraint as to control every tendency to corruption, and the things to be overcome are incorporated in the law of God—committed to man through the Mosaic administration—and included, categorically, in the ten principles of the Decalogue, constituting ten fundamental heads or beginnings of a categorial series consecutively evolved through the ten distinctive lines of promulgation. Jesus, the Lord, overcame through successive

incarnations, culminating in the final embodiment of absorption or theocrasis, becoming the Son through obedience, thence merging into the Father, and therefore becoming the impregnator of the race for regeneration.

In common human life the son matures into manhood, and in turn becomes a father. In the Son of God the cycle completes itself, the Son conjoins and enters into unity, and thus becomes one with the Father. In other words, the Son becomes the Father, hence he can say, "I and the Father are one." Again, "He that hath seen me hath seen the Father; \*\*\* believe me that I am in the Father, and the Father in me." This also agrees with the prophecy of Isaiah: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This much we have presented as a biblical preliminary to what may follow as a scientific exposition of the relation of Koreshan Cosmogony to the personal attribute of Deity. Man in process of regeneration (reproduction) from God originated in him and will terminate in him. God is man's origin and destiny, and the more completely man matures into his perfection as man, the more thoroughly does he bear the image (truth) and likeness (good) of his divine progenitor who is very God, very man. The perfected and integral man is the form and personality of truth and good, and the physical universe is the expression of that form in its physical magnitude or greatest material aggregate. The physical universe, in both generals and particulars, is but the expressed manifestation of thought. In other words, the substance of thought, which is spiritual and essential, is mutated to the substance of elemental and formulated matter. Spirit is the extremity of matter, and matter is the extremity of spirit. Their conjunction is cause. Cause resides in the unity of spirit and matter, function and form. Spirit and matter are but the two qualities of the same substance, and are interchangeable or correlate. The correlation of spirit and matter is one of the fundamental principles of the Koreshan System.

#### FORM AND FORMATION.

The universe has form. This constituting a property of natural existence, nature in any modification could not have existed without it. Form, then, is the natural concomitant of eternal being, and the form of being must continue as the perpetual and enduring monument of the continual descent and mutation of spirit to matter, and the complete expression of the function of its mobility and metamorphosis.

#### DIMENSION OF FORM.

Dimension is a general property of form. Limitation is a specific characteristic of dimension. There are three appreciable and cognized dimensions; namely, length, breadth,



and thickness. Size is determined by these three dimensions. The mind has faculties of form and size. If these are qualities of mind, they are also properties of natural existence, and pertain to matter. The mind can appreciate limitation as pertaining to form, but illimitability is unthinkable, and that which is unthinkable has no existence. Illimitability, then, is not a property of matter and does not belong to it. There are two senses in which dimension may be regarded; first, as having simple extense and direction of extense. A cube as a whole represents dimension, the faces of the cube, the direction of its axes, the three principles of which denote its six sides, its direction. We may conceive of a spiritual energy, a substantial but immaterial force, as occupying equal space (the same extense) with the cube, as the spirit and soul within the body of man. This might be consistently denominated a second dimension; within this, another more refined spirit, constituting the third dimension; by second mathematical dimension we mean the outlines and occupation of form limited by length, breadth, and thickness. We have named three dimensions only.

#### IS THERE A FOURTH DIMENSION?

Let us think of an atom of matter, the smallest conceivable or geometric point of a material substance. It has length, breadth, and thickness, with their accompanying directions. The mind can think of a reduction of the atom of matter, even to its vanishing point. This is its limitation towards its fourth direction. This is the limit of its fourth dimension. At this point it becomes energy. It is not destroyed as substance, but at this point it is mutated to spirit, energy or force—substance of another kind. The materialist may conceive of the existence of a fourth dimension of matter, but he cannot determine its character nor define its property, for at the moment the mind discovers this limitation it becomes spiritualistic. The integral mind is both materialistic and spiritualistic. There are two distinctively antithetical classes of mind; one, in its professed belief, is spiritistic, (the "Christian Science" mind is its type,) the other, in its professed belief, is materialistic, of which the ordinary material scientist and atheist are types. These are both partial or fragmentary. If the mind can think of the vanishing point of an atom, or matter limited by its decreasing dimension of form, it can also think of its largest limitation, or the increasing dimension of form. These two dimensions of that property of matter called form are thinkable and therefore existent. Illimitability is unthinkable, and therefore non-existent.—K.

#### HOW ATTAIN.

They fail who have no special object or design in life to draw out their energies, or fix their minds upon any given aim or useful end. They dissipate their time and strength in aimless, scattered efforts, which return in no definite conclusions or permanent results.

But there is inspiration in a supreme desire and prime pursuit which absorbs the physical sense and vitalizes the mind with spirit, power, and strength. To attain this, concentration of purpose and unwavering activity are supreme considerations. He who appreciates the full force of this thought will scan the way and reach the heights where success sits enthroned.—*Workman and Farmer.*

## THEOLOGY.

### COVETOUSNESS.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." "For this we know that no whoremonger, nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of God." "And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his inheritance." As a result of the present devil's method of social organization, known as the competitive system, the mass of even professed Christians are, consciously or unconsciously, full of covetousness. Observing on every hand the ease and comfort and consequence that riches bring to their possessor, whatever his character and by whatsoever means they have been obtained, and the distress and discomfort and suffering that want entails upon men, however harmless and good their lives, the masses of men, in the churches as well as outside of them, are in a constant state of covetousness. I believe it is not misrepresentation to say that professed Christians—more than what are called the world's people—are in this constant state of covetousness. Observing men—like a member of the staff of a great newspaper, who had been a college professor and, as he said to me, had been brought up a Puritan of the straightest sect—freely give it as their opinion that our city churches, and they differ in this respect little, if any, from those of the country, are merely financial and social clubs, which men join simply to help their business, and to secure admission to good society for themselves and their families.

The real worship of God has nothing in common with them, nor they with it, any more than it had with the Jews in the end of the Jewish age. Conversion to them, although we grant that it may be a real change from the person's former state of mind and heart to that of the persons seeking to bring about the change, is not conversion to God, or to Christ, as they imagine, but conversion from one form of human selfishness to another which may lack some of the more repulsive features of the former, yet in God's account may be more hateful than that, as if a man of generous impulses should be converted from a drunkard to a heartless, covetous miser. My father, who was a minister—not of the covetous kind, as all who knew him know, and would testify—was accustomed to say that men were converted to whatever standard was held up to them. If that standard was the truth, they were converted to the truth; but if it was some form of error, as is universal to-day, they must necessarily be converted to error. There have been no such revivals of so-called religion in modern times as those which swept over the South a short time before the outbreak of the rebellion, and yet those so-called Christians, to lessen the power of the North, starved northern prisoners to death, and refined, tender-hearted, professed Christian ladies made ornaments of their bones! What they vainly imagine to be the Holy Ghost in these revivals is only some form or manifestation of a professed Christian ghost, as Baptist, Methodist, Congregational, or mongrel manifestation of all these ghosts. That we are justified in this conclusion, uncharitable though it may seem, is manifest from the fact that not one of all the results which followed the reception of the



real Holy Ghost (which was the divine seed, and, according to the law of seed, had to die in order, in the time of its harvest, the end of the age, to reproduce that which was sown) ever follows the reception of what they now call the Holy Ghost. The reception of *that* made all receivers of it benevolent, made them sell all their possessions and lay the proceeds at the apostles' feet, when distribution was made to every one that had any need.

I have seen a human battery of strong, covetous wills of these selfish professed Christians, who imagine that they are guided by the Holy Ghost, when brought to bear upon the rapidly weakening wills of aged and infirm people, in a few years change those wills from a positive, and often expressed, determination not to remember them in their last will and testament, into actually devising to these legal robbers the bulk of all their estate. Desire is substance, in its nature adapted to obtain—if not counteracted by an opposing desire that is stronger—the very thing coveted, so that while an act may seem to be the act of the one who does it, it is in reality the act of the stronger will which has come to dominate that person's will. Such persons sometimes, to more effectually cover up their acts, and make them seem more just, include others, who do not share their covetous views, in the results of them. Covetousness is idolatry, that is, in its ultimate analysis, self-worship, selfishness in its very quintessence, and, as such, is the very opposite of the true worship of God. Covetousness seeks for one's self and for his own that which rightfully belongs to another, while the true Christian rule is, "in honor preferring one another." The Greek word rendered honor means both merit and its reward. As Christ gave himself for the life of the world, and, as Peter declared, left to true Christians an example that they "should follow his steps," he that saith he abideth in him, ought himself also so to walk, even as he walked. Such a person cannot be covetous. All others, whether conscious of the fact or not, are only pretenders to the Christian name. When Christ comes in his kingdom, which time is at hand—when "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity"—they will find themselves left out, as only workers of righteousness will stand the test in that day.

In the new age, on the eve of which we stand, will be ushered in the kingdom of righteousness for the coming of which Jesus taught us to pray, when "with righteousness shall he judge the poor," and "deliver the spoiled out of the hand of the oppressor." Then will it be manifest that the covetous man has lost more than the advantage his covetousness gained for him, and his victim has not suffered irreparable loss.—O. F. L.

May God grant us something of the privilege of Christ, which was to live a manly life for God's sake, and also to live a godly life for man's sake; for it was thus that he was a mediator between God and man.—Phillips Brooks.

God sometimes gives us friendships only as the scaffolding of our lives, and when our character is built up He removes them.—Ex.

### Modern Christianity at the Feet of Juggernaut.

"A Hindoo inquired of a missionary: 'If Juggernaut be nothing, why does the company take so much money from those who come to see him?' Mr. Lacy, a missionary, who went to succor the destitute on the road to Cuttack, during one of the festivals, relates the following incident: 'You would have felt your heart moved, to hear, as I did, the natives say: ("your preaching is a lie, for, if your Saviour and your religion are thus merciful, how do you then take away the money of the poor and suffer him to starve? It is indeed no wonder that when the natives see a poor creature lying about to die for want, they should reflect that the two rupees he has paid as a tax would have supported his life.") Nor should it be a pleasing reflection to an English mind that these two rupees form precisely the difference between life and death to many who have perished for want on their way home.' Another missionary relates: 'Passing, one evening, a large temple, I caught sight of one of the idols, and exclaimed, sinful, sinful!' The native who was with me asked: 'Sir, is that sinful for which the company gives thousands?' A man said to me a few days ago, 'If the government does not forsake Juggernaut, how can you expect that we should?'"—*Creator and Cosmos*.

The author of the large two-volume work, published in 1882, here quoted from, shows how that in the temples of this dreadful worship are kept large numbers of dancing women who have, by religious vows and ceremonies, abjured their kindred and devoted their lives to prostitution; and how the British government, "In order to induce ignorant devotees to leave their homes, and commence pilgrimages to those scenes of impurity and idolatry," "pays a set of avaricious villains, termed pilgrim hunters," to proclaim the greatness of Juggernaut and their idols, at the rate of one thousand five hundred rupees for a thousand pilgrims enlisted, if they be of the lower class, and three thousand rupees, if they be of the higher class.

Add to this infamy of England, the death and damnation of China, (forced upon her at the cannon's mouth) in the shape of opium, which she forces by her authority, and bribes, by the loan of money in advance of the production of the crop, (American worshipers of the British system of finance don't believe in governments loaning directly to the people,) the Indian farmer to raise; and the usury, which her standing army grinds out of the miserable Egyptian helot, for money loaned to buy costly divans and luxurious carpets and sumptuous adornings for the harems of his despotic masters, and then think of the blasphemy of calling such a people Christian!

But we Americans have little occasion to be proud and Pharisaical when we think of these things. We have suffered soulless corporations and trusts, and individual monopolists, in the land of Washington and Lincoln, to bring about a state of things that presents many of the worst features of this Juggernaut worship. Hundreds of thousands of women, to live at all, must give up their bodies to prostitution; according to government statistics, millions of men are reduced to the alternative of begging, stealing, or starving, while single individuals, out of the hard earnings of others, are permitted to roll up fortunes, ample for the feeding of half the population of a state.—O. F. L.

Does any man wound thee? Not only forgive but work into thy thought, intelligence of the kind of pain, that thou mayest never inflict it on another spirit.—Margaret Fuller.



## THE RESURRECTION.

At the funeral services held in London over the remains of Spurgeon, there was read a telegram from Mr. Moody, quoting the twenty-fifth and twenty-sixth verses of the eleventh chapter of St. John: "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?"

If Jesus was the resurrection and the life, How can the church harmonize his statement with its claim that his ascension from the tomb of Joseph was the resurrection, which event occurred subsequent to the delivery of these words? There is something wrong here, somewhere. If the resurrection of the dead becomes an established fact only by the ascent from the tomb, then, in the eyes of the church, Christ did not know whereof he spake, when he said to the woman, "I am the resurrection, and the life." If the church does not believe in the material resurrection from the grave, at the sounding of the last trump, it has no theory on which to base a belief in the resurrection. Koreshanity deems a material resurrection of the body as too ridiculous an idea to entertain, and no one in the church, except those dyed in the wool of orthodoxy, pin their faith to this belief. If the rising from the grave at the day of judgment is not the resurrection, then neither can Christ's ascendance from the tomb be so termed. If Christ's ascension from the tomb cannot be termed his resurrection, the church is at a loss to account for the meaning of his words quoted by Moody.

Let us, then, look outside of the modern church for an interpretation of these words. Koreshanity here comes to the rescue of those desiring to harmonize the Bible with reason. "I am the resurrection, and the life." With the idea of the church, on this point, obliterated, if Christ was—as he declared—the resurrection, then he must, before his descent into the tomb, have been resurrected from something. He could not have been resurrected from some extrinsic being located far away in space, for his words used in such a sense would be absurd. There is, therefore, but one conclusion to be drawn, namely, that he was resurrected from the humanity in which he was planted, just as the seed is resurrected by its blossom and fruitage. He was declared to be "the firstfruits of the resurrection." Then, as with the resurrection of the seed, he must have been the product of the God life maturing in humanity. Hence is annunciated the magnificent truth that bursts irresistibly upon the reason—beclouded by the fallacies of ages—that GOD IS MAN, AND MAN IS GOD, that Jesus Christ, conceived immaculately through the operation, in the Jewish race, of the law of circumcision, was the consummate fruit of the Mazzarothic cycle, the apex of all life, the matchless rejuvenator and revivifier of being, without the implantation of whom as divine seed, by theocrasis, in the race, it would assuredly have perished.

When the mind is really awakened to the fact that God is an intrinsic and not extrinsic being, human responsibilities rise in magnitude and importance like great mountain cliffs, and, piercing the mists of despair, kiss the pure sunlight of eternal hope. Behold, now, the force and significance of evolution—concerning which modern scientists speculate—and the inevitable operation of involution—concerning which

they know nothing—that man may consummate his destiny as, by the binding law of analogy, the seed does in the fruit; that he may again descend or involve, after the attainment of the fruitage, just as the seed falls in the harvest, that involuting life may receive its potency, and those words of divine revelation be harmonized: "How art thou fallen, O Lucifer, son of the morning?"

## INGERSOLLIAN BABBLE.

Robert G. Ingersoll, the "Great" infidel, as he delights to be called, has once more been made happy and contented by an airing of his views in the New York *Telegram*, called out by an attack made on him by Editor Buckley of the *Christian Advocate*. It would seem that the public would have sickened of the continued rehashing of the well-known views and stereotyped metaphors of this great egotist and imitator. He has done some good in his time by reviving the doctrines of Voltaire and Paine, and touching them up with a little Ingersollian paint. Many have doubtless fallen away from a fallen church under the influence of his epigrams, but the fate of these epigrams must now be the same as that of the church which they were coined to destroy—they also must fall. Ingersoll, to use an objectionable but, in this instance, an applicable vulgarism, is a "chestnut." The people of 1892 are not so much interested in the mistakes of Moses as they are in the mistakes of existing personalities and systems. They do not care so much about the kind of a world that Ingersoll would like, as the quality of the people now living who are ready to make up that world. They therefore prefer practical integrity to idle words, and consistent living to blatant theory. From such people alone will the new order of society develop. Egotistical, "cheeky" barristers whose annual incomes—through the practice of a profession the methods and designs of which are as admittedly dishonest as are those of any of the other current assailed callings—range from \$50,000 to \$75,000 a year, and who bask in the sunshine of the opulent and aristocratic residential quarter of Fifth Avenue, emphatically do not form a part of that new order in society whose power will soon be developed.

This wordy, but superficial, legal "light," in an article in the *Telegram* on his pet theme replying to Rev. Charles Deems, says:

"And let me say once for all, that for the man Christ I have infinite respect. Let me say once for all, that the place where man has died for man is holy ground. And let me say once for all, that to that great and serene man I gladly pay the tribute of my admiration and my tears." [Did any one ever read or listen to a deliverance from this man that "my admiration and my tears" was not brought into service?—*Ed.*] "He was a reformer in his day and an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time I would have been his friend. Such is my feeling for the man. For the theological creation I have a different feeling."

The part of this balderdash to which we wish to call particular attention is the following: "Had I lived at that time I would have been his friend," which is equal to saying that if Christ lived now Ingersoll would be his friend, unless



the infidel lawyer is employing a little court trickery, and desires to juggle with words. Therefore, we will assume that if Ingersoll would have been Christ's friend nineteen hundred years ago, that he would be his friend to-day, if that personality were living. Now let us see if this well-kept declaimer is telling the truth in this matter. Christ walked among the lowly. He had very little use for the rich. He said, "Verily I say unto you, that a rich man shall hardly enter the kingdom of heaven." This declaration was not liable to woo the wealthy to him. They stayed away from him and helped to crucify him. He was at war with the then existing institutions in church and state. But if men exist to-day who teach and apply the doctrines of that Christ, whom Ingersoll professes to love, he should be their friend because they are living and teaching the Christ doctrine.

There are a few, besides Koreshans, who make some effort to live the Christ doctrine, although they may not comprehend his entire philosophy. They are living in common interest, that is, they have a common treasury, which was one of the fundamental Christian doctrines. Does Ingersoll either believe in or practice this doctrine? They live lives of celibacy, as did Christ. Does Ingersoll do this? They have no faith in, and do not affiliate with, existing political institutions, particularly as regards the republican party. How does Ingersoll stand on this point? A man who is a friend of the republican party—or the democratic either, for that matter—is not, nor could he be, a friend of Christ, for of all the rotten, worm-eaten and prostituted political organizations that history has record of, these beautiful (?) expressions of the people's voice, these magnificent (?) defenders of the people's rights are indisputably entitled to the cake. And Ingersoll, the republican, is a friend of Christ! Is not this a capital joke? Have the church and clergy, which Ingersoll delights to denounce, ever given evidence of greater hypocrisy than has he by such an assertion? The man must be either a knave or a fool.

Let us quote the language of Him to whom this infidel lawyer declares he would have been a friend: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." (How applicable is this scathing rebuke in our day!) "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Yet this man, who is accredited with gaining a yearly income of \$50,000 at the bar, and who lives in luxury among the New York big wigs on Fifth Avenue—who "lade men with burdens grievous to be borne"—has the insolence to declare that he would have been Christ's friend! "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

THE FLAMING SWORD has ever been unsparing in denouncing the cant and insincerity of the church and clergy, but it unhesitatingly and emphatically declares that this unholy vender of infidel wares—who, "with full round belly," has sucked, with other cloven-footed gormands, from the

swill trough of legal quackery erected by iniquity and maintained by the masses whose burdens they have touched not with one of their fingers—is more guilty of hypocrisy and humbuggery than those in the church whom he has seen fit to excoriate; for, in declaring the truth, in denouncing the perfidy of modern ecclesiasticism, he has failed to live up to the principle that he declares.

"Had I lived at that time I would have been his friend." Bah!

## HOW CAN SOCIAL ORDER BE ESTABLISHED?

[CONTINUED FROM NO. 8.]

Sensualism being the foundation of human selfishness—because it implies the supreme gratification of the fleshful desires, and obtains through the fall of man from purity—must first be exposed and spurned by those members of society who earnestly desire the reconstruction of social conditions. The monstrosity of this evil can never be unmasked and its practice abandoned by society except by a divine revelation, in this age, through a personality. Truth and fallacy never have nor never can come to the world except through personalities. Principles and personalities are inseparable. There is not a thought, a tradition, or a so-called myth, that did not emanate from a personality. Abstract thought, devoid of personality, exists only in the conceptions of unbalanced minds. For this reason alone the Lord, the creator of the universe, must in every cycle be a manifest, tangible form, for, while others may pronounce divine truth, as mediums of Deific communication, its real essence and power must be demonstrated in a personality. But while Christ gave his truth to the world, nineteen hundred years ago, both he and the truth that he declared are—so far as the world is concerned—practically dead. No man since his time has been able to revive his teachings by effecting their enforcement by society. The church pretends to teach his doctrines, but "faith without works is dead." Since there is no appeal from the doctrines he taught, the only hope of society lies in their revivification and application. Can any man do this? if so, why has it not been done? We have had an innumerable number of good men since Christ's time, but society has still continued, morally, on the down grade, notwithstanding. It is quite evident, therefore, that we must look for another, or else the Christ life to the world has been in vain. Exclusive of biblical prophecy promising another, the banishment of the sin of sensuality that is killing the race demands his coming.

Love is a principle that operates in all the domains of life. It is the heat of the mind, and must find a tangible, manifest object for its expression. Each one has an ideal to which the mind is only lifted through association with personalities. There cannot exist a love for an abstraction. But while all have a more or less clear concept of what is involved in ideality, there is not a person in existence whose love is not more or less perverted, because all are in the sinful flesh as a result of the fall. However, as in the days of the prophets, there can be personified focal points for the communication of divine love and wisdom to the race, who, through elevation by such influx, may be lifted perceptibly above the wisdom and love planes of their fellow men. If such personalities exist they will naturally attract, by the law of polarization, the love and devotion of the more aspiring men and



women. Finding in these personalities a higher expression of purity—which is the product of superior love and wisdom—the love forces of many persons will naturally flow to them. This fact was well illustrated in the advent of Ann Lee, who undeniably held the feminine spirit of the Christ life in its descent toward cyclic maturity; hence this great woman founded the Shaker society, as she was able to polarize in herself the pneumatic and psychic potencies of those who had left the sensual life, upon finding in her a higher object for their love. But Ann Lee died, and consequently the celibate force of Shakerdom was depolarized. Modern spiritualism is nothing else than the product of this depolarized force. Mormonism is but its reflex action.

Therefore, if perverted human love is to be conserved, if sensualism—the arch-tool of selfishness—is to be eradicated, some person or persons, by reason of the purity manifest in their personalities and lives through divine influx, must be able to focalize this love of aspiring humankind, which seeks the highest existing object of attachment. The cognizance of such personalities dissipates the attachment for the conjugal relation—which, at best, is sensual in its character. Hence we have the seven churches or seven celibate bodies with their founders or polarizing centers, either living or dead, which bodies have been, and are now, persecuted by the world, for righteousness sake. Prominent among these seven we would mention the Shakers, the Economites, the “Brotherhood of the New Life,” and the Koreshan Unity. Celibacy, or the forsaking of sensualism, being the fundamental doctrine and practice of these churches they must, of necessity, be the primal builders of the new societal structure. These bodies are also communistic. They have all things in common. This is the fulfilling of the law. They are, therefore, the seven churches spoken of in the book of Revelation. There are other communistic but non-celibate bodies which, primarily, number four. They are the product of the formation of the seven, have a common treasury, and, next to them, will be the leading factors in bringing society into order. The truth of this statement must be self-evident from the fact that these seven and four are active, practical and feasible enterprises, not dreams. Through the precipitation on the world of the social revolution by the battle between capital and labor—which is just ahead of us—segregating society will fly to these different bodies, each one seeking that organization best adapted to his line of thought and tendencies. Such segregation and amalgamation will be a primary step toward the formulation of “a new heaven and a new earth wherein dwelleth righteousness.”

But since no organization or collection of organizations of kindred life can long continue to exist or be really potential as fundamental factors in society without a supreme head, the uncombined efforts of these societies or their founders to restore societal order must ever prove ineffectual without the existence and recognition of an ARCH-POLARIZER, a man who possesses the central thought of the divinely communicated wisdom of the age, and can harmonize and control the activities of these societies just as the heart, which is the great distributor of the blood, controls the energies of the body. The existence of such a one, and his recognition by these different bodies, is absolutely imperative to the establishment of social order. Herein lies the messianic principle, and the man expressing it is the messianic personality of the age.

(CONTINUED.)

## SPHERE OF WOMAN.

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

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

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

### Equalize the Burden and Reward, and Thus Perfect Life.

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

Koresh.

The only hope of humanity, now struggling for some mitigation of the woes incident to poverty, is through an instrumentality that can be moved upon by the Divine breath. It is not true that, through the influence of modern Christianity, there is an improvement of human conditions. That which goes by the name of Christianity, to-day, bears no resemblance to the original and genuine article. So-called Christian people and philanthropists ought not to be deluded by the deceptive glitter of the prosperity of such as are enabled, through the competitive system, to revel in luxury, but should discern the true condition through the groans of those who are ground into poverty, whose cries for succor, if they do not now, will ultimately reach the ears of the Lord of Sabaoth, who will mete his retributive justice to those who have “robbed the hireling of his wages.”

Some little inkling of the channel through which the Divine power will work, in God's own proper time, may be had by a retrospective glance at the power and results of the woman's crusade a few years since. This was but a foretaste of what may be expected when woman once awakes to the terrible conditions to which the greed for wealth has reduced the world. God speed the hour when woman shall awake to a knowledge of the fact that every offspring begotten from any motive *but that of love of offspring*, is begotten from the influences of hell, and that children conceived under the influence of beer, whiskey, and tobacco must necessarily partake of the degradation entailed by these diabolic powers! May the pure baptism of regeneration hasten for human deliverance!



### Foundation of Woman's Rights.

We want the Woman's Rights movement to succeed, and we believe it is in the province of evolutionary law that it shall succeed, not only in the restricted lines in which it is now working, but broadly and grandly, compassing the full exercise of *every* right from which woman is now debarred.

Does the woman's movement as now pursued incorporate all of her most vital and pressing demands? When we take the broadest and deepest possible analysis of what woman's rights include, has she attained the acme of these rights when she can march up to the polls and cast her vote; can be elected to Congress to help make the laws of the land; can enter upon the judicial bench to decide whether or not these laws have been violated; can be made the executive to see that the laws are carried out; can have equal privilege with man in all educational institutions, and equal opportunity and reward with him in every field of labor? These are all essential factors of what is due her, and as such should be striven for until attained. But in gaining these rights does she, after all, break the most galling and hidden link of her bondage to man? Has she thus far even recognized the great central evil to her sex, the one that most dwarfs and degrades her, (and hence the whole race,) body and soul?

CAN WOMAN BE FREE INDEED UNTIL SHE HAVE THE FREEDOM OF HER OWN PERSON IN THE SEX RELATION?

Though she possess all external power and property equal with man, has she reached the foundation of her rights until her body is her own property? Woman has the inherent right to have full control of her own person; to exercise her inherent chastity, whether married or single, and to consecrate to their proper use the maternal functions. These are rights that have more vital bearing on the interior life and character of woman, and of the race, than the right of franchise.

WOMAN'S RIGHT TO HER OWN BODY IS HER CENTRAL AND FUNDAMENTAL RIGHT !!

It is useless to gainsay that the evolution of this age is producing a different and improved type of woman from that of past ages, and she will demand an improved life. The rights of woman in the marital relation is a vital question of this age, and is one that is now quietly and earnestly appealing, for consideration and settlement, to the minds of the most progressive women; but the woman's movement has not as yet taken up or even cognized this important subject. So far it has aimed at only circumferential reforms. These of course are essential and proper points to gain, but can the movement attain full power and accomplish *permanent* results, unless it strike at the root of its evil, and establish its central right? Must it not join center with circumference to insure strong unity of action and to reach full results? How satisfactory would secular rights prove to woman so long as she were subject to the same personal bondage and degradation? How long could she retain such rights while she was still subject, according to present church-approved marriage customs, to a husband who opposed these rights?

Can the woman's movement longer ignore what should rightfully constitute its central principle and demand? This is *the* point in which all true, pure minded, progressive women can unite; the vital center in which all points of the

circumference can meet; the sacred center of woman's highest energy, from which (when recognized as such) power can go out to all the circumferences of her work. The recognition of this central right should form a prominent part of the woman's movement. It should in fact constitute the central nucleus of all its efforts, and comprise a banding together of those who had this development, the highest now attainable in the line of woman's freedom.

It is the duty of those engaged in the effort for woman's emancipation to earnestly consider and work for a right that so deeply underlies their future success. It involves work that in many instances must be done at home, but it nevertheless is one that should be proclaimed and advocated at every woman's rights meeting, until every woman in the world would be educated to know that the foundation of all her rights was the right to her own person: and the foundation of all her duty was to consecrate that person to its divinely appointed uses.—A. M. M.

### The Wife of Columbus.

Columbus was married, in 1470, or thereabouts, to a Miss Palestrello, of Lisbon, whose father had distinguished himself as a navigator. A part of Miss Palestrello's marriage dower was a great collection of valuable charts, journals and important memoranda. From childhood she had displayed a wonderful enthusiasm on the subject, partaking to a marked degree of the speculative and venturesome ideas and schemes in the line of geographical discovery for which Lisbon was then headquarters. She possessed a fine education, and was widely known as a brainy, brilliant woman, who was constantly urging her husband on in the path which finally brought him to the wonderful goal with which we are so familiar. While a girl, Miss Palestrello made a number of hazardous voyages with her father in unfamiliar waters, and later many geographical drawings, several of which were used with great profit by Columbus when he had won her for his wife and set out on his most important wanderings upon the great deep.—Ex.

### THE HOUR.

The clock has struck the hour, and all the air  
Is vibrant with a sound that rolls and swells  
Like the slow thunder of Cathedral bells  
Adown the steep of Time. And everywhere  
Men bowed with toil, and women seamed with care  
And pain of childbirth in Want's deepest hells,  
Pause, listening to each fateful stroke that tells  
The dawn of Freedom in which all shall share.

For never soul hath entered into life  
That bore not birthright equal with the best,  
With power to fill a place in the vast Whole.  
Lo! all the world's fair fields with fruits are rife,  
And Love that helps the brother in his quest  
Reacts and speeds each runner to his goal.

—A. L. M. in *The New Earth*.

### TRUE SERVICE.

"No service in itself is small;  
None great though earth it fill;  
But that is small that seeks its own;  
And great that seeks God's will."

—Housekeeper's Weekly.



## CONTRIBUTED.

*Contributions, unless of a serial nature, will be limited to about one thousand words, or two columns. Articles containing pith and point are invited on all vital questions of the day in the theological, sociological and scientific fields of thought, but, in order to secure the acceptance of the same, writers must adhere to the tenets of Koreshanity, unless calling in question views promulgated in these columns, when objections advanced may be published with an answer thereto. Correspondence concerning Koreshan philosophy, in any of its domains, always welcome. Articles not used will be destroyed unless the sender enclose return postage.*

A. M. MILLER.

ELIZABETH C. ROBINSON.

C. W. L'AMOREAUX.

N. CORNELIA CRITCHER.

A. S. LANDON.

"HIRSCH."

Special Contributors.

## HOW CAN USURY BE DESTROYED?

[BY "HIRSCH."]

As usury is interest, profit, tax, tribute, excessive value placed upon something of value, or assumed value, it is a burden upon the bearer, and a species of vampirism upon the body politic; therefore, it should be destroyed by the most practical remedy applicable. Usury has been practiced for ages. It has a deep-seated and well-organized protection by all the governments of the world.

The remedy must be so efficient, so vital, as to reach into the most seclusive and esoteric, as well as the most external extremity of the social universe, in order to combat the mighty power that controls the present competitive system of economics. It might be agreed that interest upon reserved and surplus "stored up" labor, or the representatives of performed uses and products, is *right*, if we, the people of the world, so decree. It is said that "*Vox populi, vox Dei.*" This argument is a begging of the question; because, first, the voice of the people is not, always, the voice of God; but only what it is—the voice of the people. Second, if we, the people of the world, should all comprehend the laws and principles of true finance and political economy, and should be so developed in life as to apply these true and scientific laws, *then* the voice of the people would be the voice of Deity, in this particular. Third, taking another premise, if the people of the world desire to enter into an arena of competition, the weak with the strong, willingly and knowingly, for the express purpose of fleecing one another of their rightful dues, they have the right and the power to direct their, so-called, protectionists to protect them as wolves protect sheep. Fourth, while the masses ignorantly allow themselves to be humbugged, and thus blindly court their own destruction, it should not be said that the voice of *such* a people is the voice of God; rather is it the voice of their leaders, not even the voice of the people.

Interest is a fictitious value. Values are now determined by supply and demand, under the competitive law. The cause of these, as has been said in the former article on this question, is the immoral love of money. What is true value, or money? True value is, or should be, determined by the quality and inherent merit of a product, or use. All natural, raw material belongs rightfully to God, and the peo-

ple of the world. Nobody, vidually or collectively, in an organized state or county, has the true, moral right of exclusive ownership of any part of the universe given them. Blackstone, the great authority on fundamental law, says that there is no such thing as a "*bona fide*" first title to any of the earth's surface, or natural resources. The first title of all countries and lands has been usurped, stolen. This is the basis of the system of competition. Is this first step right? If it is wrong, then the sooner it is made right the better for humanity. This first wrong step shows that the love of money, or immoral value and exchange, created the first evil. What causes the immoral love of money? Human selfishness causes this and every other evil. It is said that if the cause of an evil is known, the remedy may be readily discovered and applied. How shall mankind destroy selfishness? By destroying fictitious values. Fictitious values can be destroyed by a regularly organized and developed system of economics, governed by a righteous, just, and scientific law-giver, who has the power to impart, integrally, his knowledge to his fellow man. This recipient must *apply* the principles of unselfishness, (as taught by Jesus, the Christ,) namely, thou shalt love God with all thy soul, all thy mind, all thy strength, and thy neighbor as thyself; loving also the enemy. This application will naturally call for a leader, around whom to cluster, in order to develop a nucleus from which a beginning may be made in the destruction of the great evil, "human selfishness," in the "self" first, and then in the neighbor.

Jesus taught us that, in order to overcome this evil in ourselves, we should "do good," that is, perform uses and services to the neighbor; in honor preferring the neighbor. If there is a place of honor, let the neighbor have it; step down and take the lowly place, thus destroying the spirit that saith, "*this is mine, that is yours.*" It should be, *this is ours*; then, communely, shall we bless each other with all we have and are.

*True money should represent, not be, a value.* It should be the medium by which one use or product is exchanged for another. This exchange should be based on actual, true and just value, without the so-called profit, which is usury. When it becomes possible to so absorb the spirit of God's holiness into the human mind as to give ALL the possessions to the Lord and the poor, to hold all things in divine communism—which will root out selfishness—then the lawyer, the banker, the gambler in stocks, the real estate dealers, the jobbers and retailers of manufactured ware and products of the soil, will be compelled—instead of being vampires—to become real producers, or else move off the earth, and let the true tillers of the soil, the true artists, the true teachers, the true inventors, manufacturers and righteous distributors of products, supply humanity with the necessities and luxuries of our bountiful earth. There is enough of everything, and to spare, for ALL to enjoy life as fully as any aristocrat, if all there is were only righteously distributed.

(CONTINUED.)

Thou canst not see grass grow, how sharp soe'er thou be,  
Yet that the grass has grown thou very soon canst see;  
So, though thou canst not see thy work now prospering, know  
The print of every work, time, without fail, shall show.

—Housekeeper's Weekly.



### Are all Men Free And Equal?

The declaration made by our Continental forefathers that "All men are free and equal, and endowed by their creator with certain inalienable rights," leads us to infer that they, more than likely, spoke "wiser than they knew." If they had a full, literal comprehension of the truth that the declaration embodies, they must have understood the fact that all are not men—in the true meaning of the word—who now exercise the rights of citizenship; they must also have comprehended the fact that "in the beginning" God created man in his own "image and likeness," that is, God-men. There are very few who regard the voting population of these United States of to-day as free and equal; hence a large majority of our thinking people conclude that these said forefathers either made a mistake in their statement, or else the original purpose and design of this great commonwealth has been most shamefully perverted. A very large and rapidly increasing number feel very certain of the fact that many of the high and lofty designs and purposes of our worthy forefathers have been ruthlessly trodden in the dust; that our flag no longer floats over a free and happy people; but, in view of the fact that the end of this great commonwealth is not yet a matter of record, there may be a possible chance, a reasonable hope, or a *certain conclusion*, that these said forefathers made no mistake in their original statement. This, of course, involves the conclusion that we are yet to have a higher order of men, a new citizenship in a kingdom somewhat related to "God's kingdom in earth." We are well aware that these conclusions are very many degrees in advance of the hopes and aspirations of the so-called Christian citizen of this nineteenth century, whose only hope is in dying a death that is of the devil—the devil has the power of death—thereby going to the "great unknown" beyond, where he hopes to find God's kingdom.

We, as Koreshans, dare to hold the lofty and patriotic hope, the sincere expectation, of enjoying God's kingdom in this earth, (even here, in this land discovered by Christopher, Christ-bearer,) inhabited by a citizenship of men such as God originally created in his "image and likeness," *free and equal*. *The Truth* will make us free and equal when we will come to a full and complete comprehension of it, even to that extent that we make it manifest in our every-day lives, from Monday until Saturday, as well as on Sunday.—A. S. L.

### What Shall We Do To Be Saved?

Saved from what? From the conditions under which humanity in general is groaning. The conditions are the result of generations of wrong-doing, both ignorantly and willfully, which has brought disaster and suffering to the individual, and through him to the race, until ruin seems to be, and is, imminent, unless some general effort can be made to inaugurate a kingdom in which shall dwell righteousness—*rightness*, justice.

Koreshanity brings to the solution of this problem the unvarying, unerring adjustment of all relations by the plumb-line of integrity in every transaction. Integrity, not expediency, must govern; in this will be found the only remedy. Let each one, then, who has awakened to the recognition of the peril and hopelessness of the present state of things, apply

this plummet to his own life, adjust all his relations to his fellows by it, and so help to create a nucleus in which may be conserved the force of all thought directed toward the amelioration of human misery. The condition of labor, and the conflict between the church and humanity at large, must, ere long, precipitate a fearful struggle, unless some Joshua arise, who can lead the people in a united effort on their own behalf. The times call loudly for such a man. It has been well said that in every emergency a man has arisen who was capable of going before the people, and leading them to their promised land. One requisite in such an undertaking is the power to create confidence in his ability to successfully carry out whatever he may undertake, and to draw to himself the love and devotion of his followers. Let us cast our eyes about us; if we find one who seems to us fitted for this great work, may we be ready and willing to fulfil our part of the obligation, by following him, if necessary, even to the death. Only so, shall we find deliverance.—N. C. C.

### The Kaweah Persecution.

The news published last week concerning the arrest of Martin, Haskell, and Taylor, of the Kaweah colony, on a charge of misusing the United States mails, is calculated to confirm the believers in the rascality of these men. Permit me to state that any one who has followed the history of the dirty persecution of the colony at the hands of this monopoly government since October, 1890, will see in this last trumped-up charge nothing more than act four in the plot to uproot and destroy the colony and nip the bud of co-operative industry.

The lies circulated by the Associated Press at enormous expense, all over this country and in Europe, are too numerous and variegated to nail. The former trustees have been painted in every wicked shape and vile color that a malignant spite and monopoly self-interest could imagine. But it has been the business of the Eastern Group to endeavor to separate the facts from the rumors, the false and the true, and find out in how far these people were guilty. For this purpose, more than for any other, we urged our friends, Westervelt and the Hopping brothers, to go to the colony. It was not long before we found that a good deal of truth had been told about Haskell, but much more of lies. Of the great sums of money the papers estimated that he and Martin had "salted away" we found not a trace and can demonstrate, from the colony income, that no such appropriations were ever possible. These men were found more or less human and faulty; and Haskell, particularly, was found guilty of those sins that come of an all-consuming ambition to boss everything and everybody—unscrupulousness and trickiness in many things, and a strong disposition to ruin everything if he cannot rule it. He is practically out of the enterprise now. Of Martin, we can say that every charge of dishonest administration of funds has utterly lacked verification; every account traced by Westervelt and the auditing committee has proved to be correct, and, so far, we have found him worthy of confidence.

This charge of misuse of the mails is about as silly as it is revengeful. The spiteful enemies of the colony, led by the howling, foaming, hang-em-shoot-em-lynch-em San Francisco "Star" and its ferociously moral editor, have trumped up this charge just because the other efforts of the Government—the



confiscation act of October, 1890, the conviction of the trustees, the persecution by the soldiery—have not effected the destruction of the colony quick enough, and promise to fail even now. "Anything to kill Kaweah," is the war cry.

The representations that the colony was possessed of land, etc., were, on the assumption that settlers would be treated with ordinary honor by the Government, correct. Believing that the Government would act with the same good faith toward the colonists as the colonists showed toward the Government, they were right in assuming that they owned certain land they had filed on years before. By all righteousness; by the plain intent of the land laws; according even to Land Commissioner Sparks' withdrawal from entry, on suspicion that the filers were but the dummies of land thieves, pending an investigation that was never instituted; according to the recommendations of Commissioner Groff in his report to Secretary Noble and the testimony of the local special agents, the register and the receiver, those lands were virtually in possession of the colony. But no one imagined that a conspiratorial and confiscatory land reservation act was going to be passed at the solicitation of moneyed lobbyists; no one knew that the secretary of a department could set aside the plain intent of a national law; no one knew that the inducements held out by the Government to settlers to invest money and years of labor on government land would turn out to be a lot of false pretenses. We in the East are satisfied that the dismal prospects of the colony are due primarily to Government unfaith and to the stumbling-blocks thrown in the way by powerful enemies.—*F. Schrimshaw in Twentieth Century.*

#### She Is Charmed With Fountain Grove.

London, Feb. 13.—Mr. Lyon Nichols, brother of Mrs. Parting, has communicated to the newspapers here a letter from that lady denying that she had given her entire fortune to Prophet Harris at Fountain Grove. She adds: "The money I brought here I loaned to Messrs. Lay, Clark & Co., for an extension of their wine business, they having the management of the business affairs connected with the society. As security I hold the first and only mortgage on this estate, which is worth six times the amount of the loan. Mine is not an exceptional case. All the people here hold their own property. Other statements were equally untrue, especially with regard to the social life here. The impurities spoken of exist only in her own morbid imagination. They have no place in Fountain Grove."

#### A MUSICALE.

Prof. T. L. Boston, of the Chicago Music Company, and well-known as a musician and humorist, entertained the College of Life Friday evening, February 19th, with a varied and delightful repertoire. The Professor's singing was pleasing and unaffected; his piano selections well rendered, and his humorous recitations original and effective. "Battle of Manassas," composed by "Blind Tom," was given with a masterly execution. "If I could b-b-be by Her"—a stammering lover's longing—ought to win for Prof. Boston considerable notoriety. Among the other numbers given were; "Dance of the Fairies," a piano solo, by Metz; transcription, "Sweet Bye and Bye," by T. L. Boston; a vocal solo, in a humorous vein, "New Lazy Society," and another of the same order, "Little, Short, Fat, Gray Man," which was exceedingly funny. The Professor is versatile, refined and pleasing, and an excellent exemplification of those latent powers possessed by the colored race that will soon shine forth when these descendants of Ham are amalgamated, by infiltration with Caucasians whose origin was identical with theirs.

#### FROM THE SHAKERS.

MOUNT LEBANON, COLUMBIA CO., N. Y. FEB., 8TH, 1892:  
—DEAR BROTHER CYRUS:— \* \* \* I have just read your leading editorial of the 6th with great interest. You give them a vehement slap in the face on their shameful sex relations. Surely, they will get light and get enlightened on that subject when their fig-leaf coverings are all torn off. \* \* \* "United States and Chili" is a strong and good paper; also, "Nationalism vs. Methodism." THE FLAMING SWORD is no misnomer. It justifies its name. I always read your papers through before I lay them aside. I have sent a few numbers to Dr. Broyer, Melbourne, Australia. I confess I do not comprehend Koreshan Cosmogony. "War of the Sexes," is a five thousand candle power electric light to disperse or illuminate the darkness of modern Egypt. May God bless your testimony, and may its searching rays penetrate to the utmost bounds of the inhabited world. \* \* \*

Yours, lovingly. A. G. H.

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## Mission Work.

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

## SOCIETY ARCH-TRIUMPHANT

of the Koreshan System meets every Tuesday at 7:30 P. M. in the parlors of the Koreshan Unity, 2 and 4 College Place. The first Tuesday of each month is the private meeting of the Society. None are admitted to this assembly but members of the Second Court. You are cordially invited to attend these meetings, where every phase of theological, scientific and sociological thought is discussed in an original, striking and convincing manner, through the application of law by logical methods.

The Church Triumphant of the Koreshan System meets every Sunday evening at 7:30 o'clock, in the parlors of the Koreshan Unity, Nos. 2 & 4 College Place. All are cordially invited to attend these meetings and hear Koreshan Theology promulgated.

Camp Golden Gate of the Society Arch-Triumphant meets every Tuesday evening at 7:30 o'clock in the parlors of the Koreshan Unity, No's. 218 & 220 Noe St., San Francisco, Cal.

## KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms and relations of Being and Existence.

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THE FLAMING SWORD is the official expositor of KORESHANITY, a new system of thought deriving its name from its founder, CYRUS R. TEED, who, in 1870, when the infallibility of the Pope of Rome was declared by the Ecumenical Council, received, by divine illumination, a knowledge of the phenomena and form of the universe, and of the true character and relations of God and man, based on the great science of correspondence (well understood by the ancients but now lost). When illuminated, KORESH, (Hebrew for CYRUS, hence the name KORESHANITY,) without previous knowledge of Hebrew and Greek, was made so familiar with those languages as to be enabled to read (and, by the aid of revealed science, to correctly interpret,) the Old and New Testaments, without the English translations that have so shamefully distorted the original meaning and intent of divine revelation, to suit the fallacious dogmas of a vitiated and fallen church, that many of the most essential truths of prophecy, of Christ's teachings, and of apostolic word are hidden from inquiring and truth-seeking minds. As "the shepherd, the stone of Israel," in fulfilment of Jacob's blessing and prophecy concerning the seed of Joseph, confirmed by the forty-fourth and forty-fifth chapters of Isaiah, CYRUS comes, in "the last days," the end of the Christian dispensation, when the sign is passing from the constellation Pisces into Aquarius, as the "man of sin,"—whom Christ prophesied would be revealed as a result of the declension of the church and of his own descent, through theocrasis or translation, into the sinful race—to lay the foundation of God's temple in humanity, and, as the SHILOH, "the sign of the Son of man in heaven," to gather into groups the twelve tribes of Israel (now re-embodied as Anglo-Saxons) preparatory to the Lord's second coming "with power and great glory" in the one hundred and forty-four thousand sons of God, to set up his kingdom in earth in fulfilment of Christ's prayer. KORESHANITY, the fruit of the Mazzarothic cycle of twenty-four thousand years, just closing, illustrates the declaration in Ecclesiastes that "There is no new thing under the sun." As the Science of Being it promulgates the truths taught twenty-four thousand years ago, when humanity was passing—as it is now—into the Aquarian or Golden Age. To wit: FIRST. In harmony with the great law of analogy, that all life develops in a cell or shell, the earth is a hollow globe containing three atmospheres, and a sun at the centre, corresponding to the three spiritual atmospheres and Jehovistic sun, annunciated by the great Swedish seer, Swedenborg, who, notwithstanding the denials of so-called "New Churchmen," affirmed, while in a state of illustration, the truths of Koreshan Cosmogony in his "True Christian Religion," Sec. 76. SECOND. Alchemy, which modern scientific conceit fancies it has outgrown, but which the people in very ancient times cherished as a primary key of knowledge, reveals the great law of transmutation, or the correlation of energy, and the correlation of the elements of matter, through the operation of which the theocrases of Enoch, Elijah and Jesus were effected. If the science of alchemy were false there could be no evolution or life, because the conversion of all substances would be impossible. Through the principles contained in alchemical science the Messenger of God's covenant with Israel, now to be fulfilled, will soon be theocrasised by the concentration, upon him as a focal point, of the forces of love and hate generated by his friends and enemies, just as an atom of zinc is dissolved by counter energies in a galvanic battery. Such a finality, resulting in a baptism of the race, will be the product of the promulgation of the radical truths contained in these columns, which enrage a sensual, selfish, and Godless mankind. THIRD. The fact of unitary conjunction, by which men and women are reclaimed to the image and likeness of God in the culmination of each cycle, is the solution to the dualistic speculations of modern vagary. The biunity of man is the expression of the arch-natural man, or the fruition of the God-life in man. But for the law of unitary conjunction the book of Genesis is rendered a nonsensical myth. Man in the beginning (of the cycle) was made in the image and likeness of the Elohim, gods (no Elohi, as translated). The attainment of biunism or man's unfoldment or evolution into a God—the ultimate destiny of all— involves the principle of immaculate birth, illustrated in the animal kingdom by the sacred beetle of Egypt, and exemplified in the human by the birth of Jesus Christ, the Lord, the cyclic fruit of the tree of life. Therefore, before men and women can be (re)created in the image and likeness of God, made *virgunes* (men-women), or sons of God, they must obey God's law, which Moses gave to the Israelites on two tables of stone, that they might come into the resurrection at the end of the Mazzarothic cycle, and be "redeemed from among men, being the firstfruits unto God and the Lamb." KORESHANITY declares the Mosaic law, and calls upon men and women to keep it. It involves, at this time, the celibacy of men and the chastity of women. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." It also involves a common treasury (as in the days of the primitive church) of those of one mind and one faith, looking for the coming of the Lord. This alone is loving the neighbor as the self. All other professions are counterfeits and hypocrisies. Out of the observance of this principle will grow COMMERCIAL EQUATION, which is the product of the application of the plumb-line of integrity to secular commerce, yielding an equitable interchange of products between producer and consumer, the banishment of fictitious values or the DESTRUCTION OF THE MONEY POWER, and the elimination of competitism. Such is the mission of KORESHANITY to the race. It is the only system extant that can materialize Nationalism because it holds the keys to *organic unity*, which, in order to obtain, necessitates the re-binding of man to God by the blending of the rational, spiritual, and moral elements of human nature into a GREAT SOCIETAL BATTERY. This will be the realization of the kingdom of righteousness in earth, without the coming of which the race must sink into barbarism. Plutocrats may rage, religionists oppose, materialists ridicule, and devils persecute, but KORESHANITY propelled by an invisible, irresistible, Deific force, like a chariot of fire, will rumble on, consuming the fallacies of centuries, revolutionizing human thought and practice, and establishing Christ's kingdom.