

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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SOCIOLOGY.

EVIL AND ITS REMEDY.

We are coerced, not served, by the arbitrary power of two great political parties, the leaders of which are soaked by the pollutions of rum and nicotine. These two inveterate poisons saturate every atom, molecule, and corpuscle of the so-called statesmen, who, politically originating in the dens of prostitution, make our laws. The tenure of political authority depends upon the balance of power vested somewhere, in some corporations or bodies of men which should be brought to accountability for their exercise of their rights of franchise. Where and upon what body can be made to rest the responsibility of the degradation under which the populace groans? The rum and tobacco curses, while constituting evils of great magnitude, crimes against humanity and humanity's God, and sins for the commission of which there will come a day of reckoning, do not comprise the primary sources of our degradation. There are evils greater than these, and from which they have their origin. We mention them first because they constitute popular evils, regarding which there is no question. If there resides or rests a responsibility, we wish to place it where it belongs, and, if possible, compel the guilty to confess and amend the wrong.

There looms up before my mental vision an extensive power, claiming for its origin the throne of God. In asserting its authority it lays claim to divine inspiration, and there is no reason why a body making the claims that it does should

not be held to a commensurate accountability. The declaration has been made that there is no schism in the body of Christ. The claim of the church is, that it is the body of Christ. Then, with the body of Christ—if so be it were a united body—acting in concert to resist or destroy the wrong, there would be no power on earth that could stay the progress of the revolution that would sweep the land against the tyranny of the rum and tobacco traffic. The political parties, upheld in their authority to pervert and degrade the morals of our populace, are sustained by the power and authority of the so-called church of Christ, and by a public press equally derelict. But these are only factors in, and concomitants and sequences of, our sources of moral pollution. There lies a deeper cause for the moral and social leprosy contaminating the body politic. A deep and abiding curse rests heavily upon a groaning and agonizing people, and the time has come for the resurrecting power of righteousness to lay its hand upon the degrading corruptions of the age.

Behind and under the rum and tobacco curse lies the love of money, which is the root of all evil, and, comprising the root of evil, was essentially the incentive to the original declension of man. The love of money impulses the activities of mind and body to the commission of every crime. The love of money induces over exertion of the brain functions, and this in turn forces the inordinate and overwrought exertion of muscle, enslaved to intellect and the power of money. Brain and muscle are thrown out of balance. The nervous energies, being exhausted, demand artificial stimulus in the forms of narcotics and other toxicants, and, to supply these calls for recuperative force, resort is had to artificial potions destructive to mind and body. The degrading influence of overwrought muscular energy, in the form of labor (drudgery), is a criminal violation of the law of God. The original curse upon the man—who declined from the image and likeness of God—was, "In the sweat of thy face shalt thou eat bread."

Amel is a Hebrew word signifying labor, and upon *Amelek*, king of labor, God hath sworn vengeance, and through its destruction the great day of rest—wherein the curse of labor, with every other curse, will be lifted—will be ushered. Overwrought muscular exercise—in the form of labor, wherein men are held in bondage sixteen and eighteen hours a day, and, through physical exhaustion, hasten into the stomach an overplus of indigestible substance to ferment, vitiate and inflame the blood and nervous spirit—creates a demand for artificial stimulus, and rum and tobacco are made to add to the impulses that set the blood on fire and create inordinate sexual desire; thus men become libertines while they profess Christianity, and licensed prostitution in the form of marriage covers the licentiousness, lust, and sexual excess of a degenerating humanity.

WHAT IS THE REMEDY?

Equitable distribution of the products of nature, industry governed by economy in distribution, the adjustment of uses so that labor shall be transformed to recreation, which may be accomplished through the equal ownership, by all men and women, of that which they, by their industry, have produced. The destruction of fictitious valuations in all things, especially in that which the world calls money, is one of the first steps towards the restoration of human rights and the return of the race to its original glory in the likeness of the Creator. If the love of money is the root of all evil, destroy the necessity for its use and the evil is annihilated. The great obstacle in the way of the restoration of righteousness is the modern church. It is the abetter of every abominable thing on the face of the earth, to-day. It upholds, by its authority, the most crying and degrading wrongs. Were it a united Christian body—without schism—marching as a mighty phalanx against the corruptions of the age, they would be swept by the besom of its destruction, and with one withering blast of the Almighty vengeance, sensuality, with all its train of concomitants, would be hurled to the dust, to be blown away by the renovating breath of the Omnipotent.—K.

WEIGHED IN THE BALANCES AND FOUND WANTING.

THE ST. LOUIS CONFERENCE.

"I affirm, with all the emphasis I can command, that this robbery by class government is one of the most gigantic evils, against which all regenerating forces should be arrayed. It is evil and only evil, with not a single redeeming feature. The rum traffic is the other great overshadowing curse of our civilization. * * * To more fully unite for this conflict we are assembled. Are we broad enough, self-immolating enough, grand enough to sacrifice our differences? If we are not, we are too small for the work we are bold enough to attempt, and our failure will be as humiliating as it will be complete." *Gilbert De La Matyr, D. D. at St. Louis, the Sunday night previous to the Labor Conference.*

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The Greek, rendered end of the world, means consummation, or ending together of the ages—the ages called months in Revelation, which are twelve in number like the months of our year, and which together constitute the zodiacal year formed by the precession of the equinoxes. In the beginning of the last of these ages, the age that gathers in itself the results of all the twelve ages, Christ came to put away sin by the sacrifice of himself. And when he came he declared, "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire." "But he answered and said, every plant which my heavenly Father hath not planted, shall be rooted up."

The context of these passages shows that it was concerning these same questions of right and wrong among men, about which that conference convened, that Jesus spake, and Koreshans know that we are on the threshold of the time—the end of the Christian, or Fish age, the last age, or, in Bible language, the consummation of the ages—the close of the militant reign

of Christ on earth: "For he must reign, till he hath put all enemies under his feet." "The last enemy that shall be destroyed is death." Before the destruction of that last enemy, all these other enemies of human weal must and will be destroyed. A little consideration of what that consummation implies will make it manifest that few if any of that great labor gathering are "broad enough, self-immolating enough, grand enough" to make the sacrifices necessary to meet the needs of this time. It is safe to say that the horizon of the great mass of those really earnest and philanthropic men and women was far too contracted to include the pressing needs of all men, not only in this, but in all lands, for the same conflict rages everywhere. The kingdom of heaven, for the coming of which in earth, and on the eve of whose coming we now are, cometh not with observation, nor will it be ushered in by any political party. Its great and leveling changes involve the destruction of every social, political and religious institution of the present.

John, when in the Spirit on the Lord's day—that is, as there is no time in the spiritual world, being in the Spirit he was also present at the time of the things he describes, which time was to be the end of the Christian age—describing what he actually saw, says, "And he that sat upon the throne said, Behold, I make all things new." Now the great mass of the people there represented, while they were oppressed by some apparently overshadowing form, or forms of evil, were themselves interested in other professional, social, religious, or governmental forms of evil, that were, whether known or unknown to themselves, oppressive and ruinous to others, and the whole body would, probably, in a moment combine to fight to the death any movement that gave promise of ability to destroy all forms of oppression and wrong. I have never seen any more intolerant and unjust persecutors of others than the mass of professed reformers. Among them, strangely enough, I am compelled to include those who call themselves Christians, but cannot point to one act, or word of Christ that justifies, or gives any countenance to, the murderous and intolerant spirit that professed Christians habitually manifest. He often keenly rebuked injustice and wrong, and bore an unswerving and fearless testimony for the right and against all oppression, outrage, and extortion; but when his disciples wished to call down fire from heaven to consume those who rejected him, he rebuked them, telling them they knew not what manner of spirit they were of, adding, "For the Son of man is not come to destroy men's lives, but to save them."

There are few things more common to-day than the cry from the lips of men who make large professions of Christianity but show none of its real Spirit, when speaking about persons and things concerning which they have not even attempted an investigation. Away with them! "Crucify him!" The great daily newspapers boldly lead the way in their justification of mob violence against those who have violated no law, human or divine.

The presumption of law is that every man is innocent until he is proved to be guilty, and if innocent he is equally, with every other man, entitled to the protection which the law is intended to afford. The great newspaper that seeks to rouse mob violence against such a man, against whom the law has no complaint, is an enemy to government, and the worst kind of an anarchist. When such as these have sown

the wind they will have no occasion to complain if in the end they must reap the whirlwind. Soon or later such abettors of lawless violence come to realize the truth of that saying of Jesus, "All they that take the sword shall perish with the sword." As Demosthenes said: "He that sows the seed is responsible for the crop." The cowardly editor that in the imagined security of his sanctum urges on the irresponsible, murderous mob to deeds of lawless violence, is responsible for those deeds, and it is only righteous retribution if in his own person, as did Robespierre and Marat, he reaps the crop of his own sowing. It was said to be true, many years ago, that all the leaders save one—and he was yet living—of the mob that murdered Elijah P. Lovejoy, the first martyr to the cause of the freedom of the colored man in this country, had died by the hand of violence, and the chief priests with the scribes and Pharisees and leading Jews who cried "Crucify him! crucify him! His blood be upon us and our children," were, in dreadful realization of the doom they invoked upon themselves, carted out as dead, to be burned in that type of hell, the valley of the son of Hinnom.

While the many hued throng of reformers assembled at St. Louis were ready to combine to destroy some forms of oppression to which they were subject, or by which they realized that others were cruelly oppressed, they were far from being prepared for the ushering in of the real commonwealth—the new heavens and new earth wherein dwelleth righteousness—the new church and new state which comes in the end of every age, and especially now in the end, or consummation of the twelve ages of the Mazzarothic, or zodiacal year.

While I thus write I am deeply and gratefully conscious that the earnest laborers in the field of reform who constituted that great gathering at St. Louis are performing a great and necessary work; before Chicago can lift skyward one of her enormous twenty story buildings, she must tear away to the last foundation stone the four to six story structures—yet apparently strong, secure, and as well fitted for their former uses as ever—and prepare the ground on which they stood for the deep foundations of concrete and iron. Before the farmer can cast in the seed for the essential crop of nourishing wheat, he must clear away the forests, pick out the stones, and pulverize the earth.

In consequence of the apostasy of which Paul spake as arising even in his time, the virus of superstition, covetousness, and extortion has so thoroughly permeated and embedded itself into every fibre of church and state that there is scarcely a great wrong and injustice that a reformer can strike without appearing to antagonize those two fundamental institutions. In such conditions there can be no patching of the old garment with new patches, no putting the new wine of the kingdom into old bottles, nothing but the entire fall and demolition of the old Babylon to prepare a place for the New Jerusalem, and the men and women who tear down are co-laborers with the builders who shall subsequently rear the new and glorious city.—*O. F. L.*

Carnegie and the Eye of the Needle.

Prophet Carnegie is preaching the gospel of wealth in churches where the needle's eye has been so enlarged that the billionaire can ride through it on a camel.—*The People.*

How Can Social Order Be Established?

Rejecting the Copernican theory as fallacious and nonsensical in the extreme, discarding an assumption as foundation for a scientific argument, excluding the theory of a limitless universe that does not admit of form—because it lacks limitation, which is an essential property of form—Koreshanity, demonstrating a *fact* by means of the plumb-line, declares to the world that the globe which we inhabit is hollow; that there are seven primary metallic, and five mineral layers under us which generate forces that, meeting forces from the center, form the focal points of light, in the atmosphere between us and the projected sun, called stars. The planets are spheres of energy similarly generated at specific distances between the earth's concave surface and the projected sun. The moon is a reflection of the earth's surface on the atmosphere of hydrogen above us. Swedenborg, the great Swedish seer, while in a state of illustration saw the physical universe as an egg containing three atmospheres, which Koreshan Science has classified as aboron (the beyond atmosphere), hydrogen, and our atmosphere of oxygen and nitrogen. These three, with a central sun and a shell encompassing them, are in correspondence with the three spiritual atmospheres, the celestial, spiritual, and natural, with the astral centre or Jehovistic sun of the anthropotic world, because, as Swedenborg declared, the spiritual world must have a corresponding physical in which to perform its uses. ["True Christian Religion," Sec. 76.]

We now have a sure irrefutable foundation for true church commerce which implies the flow of love and wisdom from the Deific center to the circumference (humanity), and the flow of circumferential forces to the centre where they are transformed, purified, and returned to humanity. Koreshan cosmogony thus strikes a death blow to the triune deity of orthodoxy, and breaks the force of infidelity which has sprung from the assumed premise of a limitless, centreless universe, with which modern Christianity is unable to compete. The law of polarization is inseparable from successful and continued commercial operations in any domain. We see this clearly illustrated as regards England—the money centre of the world, the polarizer of the world's commercial energies, under the competitive system; also as regards Rome which, despite great opposition, has lived and spread its religious system for fifteen centuries. Christ illustrated this great law of polarization—so essential to true church commerce, or of real communion between God and man—when he said: "And I, if I be lifted up from the earth, will draw all men unto me." Again he said: "I and the father are one." When he cried, on the cross, Eloi! Eloi! lama sabachthani?" it was the spirit of the flesh crying out not to be forsaken. Being the son of God, Christ became the Father through his victory over death; the Holy Spirit (or Holy Ghost, as the church calls it) was the substance of his body dissolved by theocrasis or flame, and appropriated or eaten by the twelve, which process he illustrated at the last supper by the breaking of the bread (Jehovah meaning bread-keeper) and giving it to the disciples, saying: "Take, eat; this is my body." Could the correct interpretation of anything be plainer than this?

The Father and Son were expressed in the one, visible personality, the Father—before the amplification of his power

in the Son—being in the interior. Yet the church insists that the Father sitting on the throne, somewhere, sent the Son down to earth, and that after he ascended into the skies (where did he go?) the "Holy Ghost" remained, and still remains with the church. Modern Christianity knows of but one ghost, which, unlike the image that the king of Babylon saw, is made only of part gold and part clay. The gold is the almighty dollar, which alone supports and perpetuates the church; the clay is the sensuality that is daily carrying its members down to hell. Christ was both Father and Son, the Jehovah, and when he was theocrasised and lifted up he taught the world true church commerce by drawing all men unto him, which lesson, however, the church has forgotten in its declension, which Paul prophesied: "For that day" (Christ's second coming) "shall not come, except there come a falling away first," (of the church) "and that man of sin be revealed."

When Christ's ascending spirit receded into the interior, he became the high-priest of the order of Melchisedec, which is "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the son of God; abiding a priest continually." This order occupies the astral sphere of the spiritual world which is beyond the celestial sphere. Thus Jehovah is the central sun of the spiritual world, to whom the physical sun at the centre of the concave universe corresponds. For this reason many Indian tribes worshiped the physical sun. They were the remnant of the Sons of God of eighteen thousand years ago; while they had entirely lost their spiritual lore they still clung to the type of Jehovah in the physical heavens, and thus were even better off than the Pagan Christian who believes in a three-headed monstrosity that, as a great spirit, like a will o' the wisp, is anywhere and nowhere. Koreshanity, with the inside theory as a foundation, comes to establish anew in the race a true concept of church commerce. It comes to teach that, like the physical sun which draws from and gives to the circumferential forces of the universe, God is as much dependent on man as man is upon God. Herein we establish, in truth, a religion which is a re-binding or re-communion of man and God, after a divorce of eighteen thousand years.

By the might of the plumb-line, (the symbol of equitable commerce in all domains,) by the power of the Divine Motherhood—soon to be made manifest as the head of the new Kingdom, through the theocrases of the sign of the Lord's coming and of his six female apostles—in the words of the prophet Malachi we thus call upon God-seeking men and women: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!"

(CONTINUED.)

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A Sad Comment.

The movement of emigration to Liberia which is spreading among the negroes is a sad comment on the kind of freedom that our ruling classes have bestowed upon that race at the cost of millions of lives and billions of money.—*The People.*

THEOLOGY.

FALSE CHRISTS.

* * * It will then be in order to turn the inquisitorial lamp upon another institution which has long flourished in this city under somewhat similar pretensions. There should be no more room for the "Messiah" Teed than for the "Christ" Schweinfurth to pose as "God" or as his direct representative, with authority to rule the consciences and the bodies of the persons whose intellects are so weak as to admit his claims. The sufferance accorded to those humbugs has long since reached the point at which patience ceases to be a virtue.—*Chicago Tribune.*

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." This was the warning that Christ gave his disciples concerning his second coming, and sure enough now that we have come down to the end of the Christian dispensation we find these manifestations on every hand. We know of at least a dozen persons who claim to be the Christ of the age, and we are perfectly willing that unthinking and wicked people, and lying, unscrupulous and monopolistic newspaper organs should entertain the idea that KORESH belongs to this category of false prophets. Offences must come, but woe unto him by whom the offences cometh. It is an honor in this age to be a target at which such newspapers as the *Tribune* and its adherents may shoot. The class of journals to which the *Tribune* belongs represents all that is dishonest, autocratic, and libelous in American life. That person therefore is distinguished who can engender the hate and persecution of such a paper. Mr. Schweinfurth, regardless of his religious professions and claims, is certainly entitled to some consideration at the hands of honest people because he has generated abuse from the *Tribune*. We do not know anything about the alleged misdoings of Schweinfurth, having simply newspaper reports to verify the accusations made against him, which we have long since discovered are totally unreliable. We would not defend for a moment any immoral act he may have committed. Supposing that his relations with the women—who have been led to believe that he is the Christ come again—have been immoral, what right has the *Tribune* to couple his name with that of Dr. Teed? The College of Life has always been open to police inspection, and we defy any person or persons to substantiate a charge of immoral conduct concerning the head of the institution, or of its inmates.

The *Tribune* cannot understand how a number of men and women, abiding under the same roof, can lead lives of celibacy and chastity. What is the reason for its suspicions? Is it not because its own editors are sensually inclined? If they will consult the files of THE FLAMING SWORD they will find out what is meant by adultery. Koreshanity gives it an interpretation that is a little more rigid and pointed than newspaper men and modern Christians, either like or are accustomed to hear. "Whoso looketh on a woman to lust after her," includes, in Koreshan eyes, the marital relation. Women, under the teachings of Koresh, becoming alive to the prostitution of the marriage relation for lustful gratification, have declared to the companions whom the modern church has bound to them in wedlock: "Thus far shalt thou go and no farther! The sacred function of the procreative citadel

has been abused long enough by masculine passion. Henceforth, by the light of Koreshanity, we will stand forth in our integrity and declare to our sisters in bondage that the time has come for the removal of the Edenic curse. Our desires shall no longer be unto our husbands, and they *shall not* rule over us. If by making such a righteous resolve we break the family tie, let it break; the chastity of women in this age of sexual prostitution is of greater moment to the race than the protection of the family tie." So far as Dr. Teed is concerned the foregoing resolution, on the part of women who have embraced Koreshanity, is the real animus of newspaper attacks. Ten thousand more families will yet be broken up for the same reason. In the name of that truth which will lift the curse of sexual bondage from women, Koreshanity invites and defies newspaper persecution.

The *Tribune* and the church are not looking for the Lord's second coming because they do not want him to come. If they ever entertain such a thought it is with a vague expectation of seeing him drop down from the clouds. Koreshanity does not teach that Koresh is the second coming of Christ. That coming will be in the one hundred and forty-four thousand sons of God, the amplified body of Christ planted in the race, by theocrasis, at the beginning of the age. The law of seed-time and harvest must obtain in the human as well as in the vegetable kingdom. The head of the Koreshan movement is the *sign* of the Lord's second coming. The physical cloud theory of Christ's second coming is completely dissipated by Koreshan cosmogony, which defies refutation on the part of—not only the editors of the *Tribune*—but of all so-called scientific men. Yes, the principles of Koreshanity, communicated by illumination to an unpretentious citizen of New York State, defy the combined efforts of modern scientists, ecclesiastics, and sociologists to refute. God always comes through the lowly. On the platform of reason Koreshanity takes its stand, and summoning truth-seeking men and women to its standard it challenges the world. As reason leads up to God, it will by its Deific support, despite the taunts, ridicule and persecution of a fallacy stricken race, revolutionize human thought and practice, and establish Christ's kingdom in earth.

With the coming of Elijah before "the great and dreadful day of the Lord" many false prophets shall arise; but, where so many counterfeits exist, be sure that the genuine article is to be found. "For wheresoever the carcass is, there will the eagles be gathered together." The eagle, in correspondences, signifies knowledge, and Daniel tells us, looking forward to the present time: "Many shall run to and fro, and knowledge shall be increased."

Those who are looking up to the clouds will not see "the sign of the Son of man" who cometh as "a thief in the night," but they who are in search of the science of immortal life "shall run to and fro," and as the eagles or knowledge seekers they will find "the carcass," which must be among the Anglo-Saxons because they are the most progressive people in the world. We suppose, according to the *Tribune's* concept, "the very elect" who are to be deceived, are in the church. They may be the very *elite*, but, from Christ's standpoint, they can hardly be termed "the very elect," because they have not profited by that advice tendered the rich young man: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

The Object of Celibacy and Chastity.

The leading of a celibate life on the part of men, and of a chaste life on the part of many women, is the most difficult of all steps to take in the path of righteousness. Koreshanity makes as its leading topic a subject which is tabooed in the church and in society. Indeed, the sex question is one that cannot be discussed in the drawing-rooms of professed cultured women, although there is no just reason for its prohibition. To the pure, however, all things are pure. If a woman of seeming refinement takes umbrage at the expression of truth concerning the most vital question of the day—a question the speedy settlement of which involves the destiny of womanhood and the race—she must by the hearing of such truth, be stung by a guilty conscience which arouses her resentment. The whole band of clergymen who pipe their weak pulpit notes for pay, dare not broach the question of celibacy and chastity. And let him who lays the axe at the root of this tree have a care, for he treads upon the most dangerous ground of society. The hero of the sex question—he who turns the course of the river Euphrates, imbues the women of the age with a realizing sense of their degradation and unfurls before their gaze the banner of purity by which they may be reclaimed to self-ownership—will revolutionize the world and tear existing society into shreds, but he cannot escape the martyrdom which is linked with the triumph of his cause.

"The love of money is the root of all evil." The love of sexual exchange is the foundation of all human depravity and sorrow. It is the most difficult of all evils to eradicate, because it has so insidiously engrafted itself on all societal relations. It is as subtle as hell itself; and cultured women, who pass as virtuous and pure, are daily giving their services to the devil by either shielding or apologizing for its existence. They teach their daughters to be fascinating and coquettish to men, which wiles they well know, if they care to pause and reflect, have no other intent, and can have no other result, but to arouse masculine desire. We do not charge that all married persons indulge in bestial gratification, but feel quite safe in putting the average at seventy-five per cent. There are a few felicitous unions of elevated, kindred souls, but such are the most difficult to reach with the truth regarding sexual relations; approaching purity, in their lives, they are the least likely to embrace it. Sexual relations should be strictly limited to propagative uses; "whatsoever is more than these cometh of evil." We are quite well aware of the fact that married men and women laugh at such an admonishment concerning the marital relation, for the reason that humanity, as at present constituted, is so sensual that it is unable to so limit the procreative function. But let all such satirists of the Koreshan doctrine be well assured that by every pleasurable indulgence of this most sacred of functions, *they are dissipating the God seed* or the life-giving force; in the eyes of God Almighty, such indulgence is *committing murder*. Hence we affirm that the church through its silence on this question fosters the crime of murder. The sexual potency is composed of *living germs*, and every time that they are wasted for pleasure their custodian is murdering *thousands of spiritual entities*.

This is the great fundamental crime in society that THE FLAMING SWORD will eradicate, by arousing women—who are

the least guilty of the two sexes—to the enormity of the crime and of their prostitution to masculine dominancy, if it breaks up half of the families in Christendom. Sexual relations in this degenerate age cannot be sustained without sensual gratification, or a dissipation of the God seed in the race; therefore Koreshanity unequivocally advocates the separation of the sexes. This alone is observing celibacy and chastity. But to urge men and women to lead such a life—which alone is the Christian life—a full and adequate reason must be given. There must be a reward attached to personal sacrifice, otherwise the inherent selfishness in humanity will deter the vast majority from making it. It is not enough either that that reward shall be promised in a life beyond the grave. The vast majority alive to the prevalent want and suffering will not be satisfied with that. **THE REWARD MUST ACCRUE HERE AND NOW.** The celibate bodies, other than the Koreshan Unity, have never been able to offer such an inducement to men and women, for which reason they have grown very slowly. Their growth can never materially increase until they have embraced Koreshanity, which unfolds the science of immortal life in the body.

Koreshanity will satisfy in this age the wailing of Paul: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit," (not yet of the *body*, mark you!) "even we ourselves groan within ourselves, waiting for the adoption," (no such word as 'adoption' in the Greek; it should be rendered *sonship*,) "to wit, the redemption of" (not our soul or spirit but of) "**OUR BODY.**" This body must be redeemed from corruptible dissolution, for the devil has the power of death. Then and not until then will we be sons of God. This change is coming. But to effect such a glorious finality at the culmination of the cycle, the pneumatic and psychic love potencies of men and women leading celibate and chaste lives must be directed toward, and focalized in, the Messenger of the Covenant, who is the Lord's channel for the communication of the doctrine of immortal life to mankind. This conserved potency, determined toward him by those who desire to overcome death in the body, combined with the force of hate generated by his enemies, will effect his theocrasis or the conversion of his body to spirit which will baptize his followers and bring them into the resurrection. All the devils in hell will not forestall such a finality. It has been prophesied, and Israel, in all the biblical pages, was looking forward to its consummation. Previous to his descent into the race Christ said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; **AND I WILL RAISE HIM UP AT THE LAST DAY.**"

Has No Politics.

CAPITALISM has no politics. It supports any party that will advance its interests, and subordinates all considerations of public welfare to the one object of securing its supremacy. It is only workingmen who allow themselves to be divided by party watchwords, and who sacrifice everything for a party name. It is only workingmen who are fools enough to allow partisan schemers and tricksters to blind them to their own welfare, and use their votes to keep in office the men whose interests are in direct opposition to their rights. —*Journal of K. of L.*

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 oblivate 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.

Extract From "Divine Marriage."

Jesus said, "They who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels in heaven." The angels in heaven are in the perpetual relation of conjugal love, which is the state of perpetual marriage, and therefore they do not marry nor are they given in marriage.

The whole fabric of Christianity rests upon the doctrine of the fall of man. If man did not fall from his Eden estate, then the Christian idea is a fallacious fabrication not worthy of the slightest consideration or notice. If man did fall, it may be worth while to compare the two states—the Eden condition, the condition of man after the fall, and his expulsion from the Garden. Before the fall the woman was brought to the man, and they were united so as to constitute the twain one flesh. This was a state of such absolute conjunction and unity that there existed but the one form, embracing the two principles; namely, the male and female. After the fall, a curse was pronounced upon them; they were expelled from the garden. We need only consider the curse upon the woman. It was, that her *desire* should be unto her husband, and he should *rule* over her; that her conception should be multiplied, and she should bring forth children in sorrow. That we be not accused of mistake in this statement, we will quote the passage in full. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall *rule* over thee."

The multiplication of sorrow and conception, that is, the

multiplication of children through childbirth, and the subjection of the woman to the husband, are results of the curse. If the Messiah came for anything, he came to redeem man from the curse. If we are not correct, we hope the theologians will step forward and define the curse, and show us the purpose and nature of the Christ's redemption. Before the fall of man, before the man was driven from the garden, he was commanded to increase and multiply and replenish the earth. If he was commanded to increase and multiply in his fallen state, we hope we will be shown when and where the Lord gave the command. There should be no confounding the command of the Lord, made to the man in his Eden state, with the curse pronounced upon him and the woman, when Eden was lost to them, and they were driven from the presence of the Lord.

Sin came through transgression, and death by sin. Man is yet in the fallen state; still under the curse. If a portion of the curse was, that the desire of the woman should be to the husband, and he should rule over her, the woman is under the penalty of the law and subject to the curse so long as the man dominates. All the marriage laws made by man are founded upon the provisions of the curse, and not the commands of the Lord, as may be readily perceived by a careful comparison of the laws with the biblical statement of the fall of man.

That union of the male and female, through which was established the higher and divine conjunction of the two principles of man's being, constituting him an integral structure, and through which the man was induced to leave his father and mother and cleave unto his wife, is by no means to be regarded as the foundation of the law of man, governing the institution of marriage.—*K.*

The fact that women in East India are actually making public speeches is one of the most startling evidences of the rapid strides of progress. They have done this in the Indian National Congress, an association made necessary by grievances which go to show that English administration of "Indian Affairs" has a similarity in action as well as in name to one of the problems in our own country. It is but justice to say that the attitude of the Government is rapidly becoming friendly toward this Congress. This, with the recognition of women as speakers, giving the consensus of thought from the standpoint of both sexes, cannot fail of good effect.—*Woman's Tribune.*

To The King's Daughters.

Christ saith, "my sheep are at your door,"
 Their wants you see from day to day.
 Kindly help feed them from My store,
 Then look to Me in faith for pay.
 Thus, "In His name" we kindly give,
 And "In His name" kindly receive,
 The act is registered in heaven,
 All "In His name" as we believe.
 Rejoice ye, "Daughters of the King,"
 Your work in Him is but well done;
 Let needy sisters to you cling,
 Till life's poor transient race is run.
 Be this your joy forever more,
 Christ from His throne doth say to thee,
 "In that you feed my hungry poor,
 In love ye did it unto me."

—*Albert E. Arnold, in Woman's Voice.*

A PROPHECY.

Bound with strong cords, a shackled creature lay;
 Helpless and dumb, but in its soul-lit eyes
 Shone promise fair, as at the break of day,
 When sun-gleams flash athwart the dusky skies:
 And they who passed, said, "God and Nature gave
 Her bonds,"—and some said, "love had bound her slave."

Then Nature rose in majesty divine.
 "Who dares to utter blasphemy of me?
 These slavish bonds were never work of mine,
 The child of Nature is forever free."
 And breathing on the prisoner's heart, it gave
 One wild, quick throb, which burst a cord apart:
 "Could God create his daughter for a slave?
 Truth flings the lie back, whosoe'er thou art!"

Came love—not he, the soulless, blind, Greek boy,
 Whose restless wings are ever plumed for flight,
 With puny weapons for an urchin's toy.
 But Love, the Lord alike of life and light.
 The Love which God gave woman for her dower,
 Ere slavery awoke, or tyranny had power.

"I forge the chains of woman? Nay," he cried,
 "'Tis Love alone can make her truly free.
 Man's equal she—born first from manhood's side,
 Proof of her oneness and equality!
 "Love her as her own flesh," the answer be
 To all the slander careless lips have hurled.
 Teach man his lesson fairly, and then see
 How Love and woman make a perfect world."

Yet still she lay, till, with a flash of light,
 God's lightning sword of *Justice* cleaved the skies!
 When God comes down, men tremble at the sight,
 As they who flocked round Sinai veiled their eyes.
 And woman rose—with Nature as her guide,
 With Love her guardian—broken in the dust
 Her shattered fetters tyranny defied,
 And lo! men knew them as man's Pride and Lust.

—*Warner Snood.*

In Favor of Labor Saving Machinery.

"The human race needs all the labor-saving machinery, all the appliances that genius, science and skill can conjure up for the transforming of raw material into useful and beautiful things for man's consumption. The human race needs all the wisdom, skill, fine intuitions, keen perceptions of free womanhood called into highest activity. The problem is, how to use them so they will bless mankind instead of cursing it. Society is far, far behind in social and economic principles. Its scientists have studied deep into material things, but very little has been done to adjust human relations on a scientific basis. The old economists only gave us the "dismal science," which dealt with things as they were, without an effort to improve them.

Statesmen discourage investigation as likely to disturb the established "order" of things—as if there were any order. Those who undertake the study of social wrongs with a view to righting them do so at the peril of their reputation, comfort, liberty, sometimes even of their lives. It is not to be wondered at, then, that the industrial and social relations of man are so chaotic, so very bad, that two-thirds of the people pass their lives wishing they had never been born.

Nevertheless the existing systems will serve their time and pass away. Men will begin the study of their proper relations to one another until some way is found whereby every man, woman and child shall find an opportunity to exert all their faculties as they choose, and never to the point of exhaustion; whereby the results of labor shall accrue to the laborer, and no man shall fatten in idleness from another's toil; whereby there shall be no more kings or subjects; no masters or servants, and no starving poor in all the civilized world."—*Lizzie M. Holmes, in Ex.*

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?

(CONTINUED FROM NO. 10.)

The primary love of usury is the desire to get the benefit of a performed use without giving an equivalent value for it. Usury is a term applied to the "use" of so-called money. In this article usury is applied to any fictitious value placed upon any product or use of any kind. Exchange that is made for any inequivalent is iniquitous, according to the premise herein taken. As the love of fictitious value, as well as the desire for that which rightfully belongs to another or others, is the impetus for usury, profit, tax, tariff, tribute, interest, etc., producing all the other iniquities, so the opposite—which is the love of equitable exchange in every domain of life and activity, and the performance of uses for the neighbor and the community, for the consummation of all equitable desires—will produce equitable relations, and bring about the long sought heavenly government that every honest soul desires established at the earliest possible time. The "love" of fictitious money is the basis of the evil life. The "love" of genuine righteous money is the basis of the good life.

"Money, then, is the criterion, guard and medium of exchange and interchange of all products and uses;" because it is such, it is very essential that it should be absolute in its mediumship. No deviation from its absolute standard should be possible. It should stand as immutable as the Lord of Hosts. The serpent which violates the law of "equitable exchange" after it is once established should be, and is, cursed, as was, and is, the serpent of the garden of Eden. False commercial wisdom is the serpent that beguiles the fallen Adamic race. The second step in the fall is the iniquitous, lustful desires. The third step is the consequent evil life. Man inherits the evil desires of his ancestors, being "born in sin and shapen in iniquity." The *influence* necessary to cause mankind, in the present order of degeneration, to overcome the inherent, esoteric evil, must necessarily come from a source that is "born in purity and shapen in righteousness." As the one enters into the inmost recesses of human existence, so must the other, in order to purge and cleanse the life for an equitable life.

Where is the one born in absolute purity and absolute righteousness? How is such birth possible? God gave to

mankind a manifest and expressed law of life in thunderings and reverberations of the Mount Sinai declarations, through Moses, the great lawgiver. He gave through Jesus of Nazareth the manifest and expressed life of that law, the only example which has reached the ultimatum of a divine life, during the period of the past eighteen thousand years. To know him is to have in the self a life precisely like his, not merely a belief that he is divine, but an obedience to the same immutable law of life which he obeyed. Jesus taught obedience to the commandments for the inheritance of genuine, everlasting life. It is paganized theology that teaches anything departing from this standard.

True value, genuine money, equitable exchange, can only be had by having a knowledge of the Truth, the whole (holy) Truth, and nothing but the Truth; the Truth shall make us free from every existing evil—within the self first, then in the neighbor, and finally in the enemy. It is written that "the Lord is the way, the life and the truth." "He is the door." "He is the Saviour, the mediator, the anointed one." The Lord is the great guard, the standard or criterion of commerce, of interchange, and of life. He it is who is the gold or the life of the world, the spirit, and the heaven. His doctrine is the silver, the speech, the Word. His law is the iron, the principles of equitable and supreme justice. His Holy Spirit is in the river of life that proceeds from the throne, God's intellect, and is a product of the divinely illumined mind which transforms the material body into its invisible, but potential substance, called by the Israelite the chariot of fire, by the Greek the theocrasis, and by the Christian the Holy Ghost. This is the bread which if a man appropriate he shall live an equitable life.

The principal question in this article is: WHAT IS THE CAUSE OF USURY? The answer is: It is the *love* of fictitious and covetous values, or money. To love any money but God is the love of another god, which is idolatry, a disobedience which results in usury, theft, adultery, and all other crimes. To destroy the love of fictitious money, society must destroy the value placed upon it, by destroying the need of it. This is to be done by a practical industrial system of economics, called by the FLAMING SWORD, "The Koreshan System of Equitable Commerce." A detail of its application will be given in a following issue.—*Hirsch*.

ALCHEMY.

The Sacred Science.

Mankind, in self-sufficient egotism, is prone to make light of all true science of life. We, as Koreshans, know that this is a perfectly consistent attitude for a race lost in the mazes of atheistic speculation. That the, so-called, scientific and Christian world should look with scorn and contempt upon alchemical science, need surprise no one, for within its teachings lies the key to immortality, which key they have lost.

Alchemy contains the truth of the ages. Hitchcock's *Remarks upon Alchemy and Alchemists*, 1857, says:—"The genuine alchemists were religious men who passed their time in legitimate pursuits, earning an honest subsistence, and in religious contemplation, studying how to realize in themselves the union of the divine and human nature, expressed in man

by an enlightened submission to God's will; they thought out and published, after a manner of their own, a method of attaining this state as the only rest of the soul. The subject of alchemy was *man*, while the object was the perfection of man, which was supposed to centre in a certain unity with the divine nature."

Enoch, the first messianic manifestation after Adam's fall, was the founder of alchemical science. His name, in Hebrew, signifies to initiate and instruct. The years of his life were three hundred and sixty-five—the number of the earth's solar cycle in passing through the twelve signs of the zodiac—also typical of the Alpha and Omega of all things. The Babylonians credited him with the establishment of astrology, and the mystics acknowledge him as their great first teacher. Bar Hebraens, a Jewish writer, says: "He appointed festivals of sacrifice to the sun at the periods when that luminary was entering each of the zodiacal signs." The theological commentators—entirely ignorant of the fact that the anthropotic sun was symbolized, and that every passing of the anthropotic sun into a sign of its zodiac has been a time of great tribulation and sacrifice to man—deny this, as they claim that it would be attributing to him the establishment of the worship of idols. These truths were given to Enoch on Mount Moriah by the Sacred Presence, or the Shekinah, for the salvation of man, the culmination of which was Jesus the Christ, who was the ripened product, the sixth messianic manifestation, the sixth day in the creation of the heavens and earth, the evening shadows of which are now closing down upon humanity. This divine seed, the Logos, which went away or was planted in the humanity prepared to receive it, constitutes the *Lost Word* of masonry, which Koreshans have found in Cyrus, the seventh day, the fulness, the "Blazing Star," the last messianic manifestation of the cycle, the Central Sun of wisdom whose beams will enlighten and fructify the world. This will be the final triumph of alchemy.

Embodied in the teachings of the mystics and the symbols and traditions of masonry, the truths of alchemy have been taught in allegory and symbolic work down to the present, by the craft, though they were ignorant of their true significance. The alchemist spoke of man as a stone; the stone, purified as by fire, was man purified in his moral nature by trials and temptations overcome. They spoke in the language of symbols. Gold, (central source of life, the sun,) sulphur, (purification,) mercury, (wisdom,) salt, (salvation,) were among the symbols used to impart lessons of true religious import to the adept, the reflex action of which sent men in search of the Golden Fleece, "the fountain of life," "the philosopher's stone" or some method of transmuting baser metals into gold.—*W. H. Pavitt.*

"The Brotherhood."

The above title signifies such fraternal relations of brethren, in actual every-day life, from day to day, in such a community of interests as will completely eradicate selfishness and poverty. There are very many willing to join sociological societies, parties, and churches for the ostensible purpose of formulating such principles. There is a good deal of talking, and perhaps some trying to induce others to live as brothers, but the general public very soon discovers the in-

sincerity of such professions and talk. "Talk is cheap;" but what the world demands to-day, as never before, is sincerity and integrity of purpose manifest in the actual formulation of brotherhood societies and communities in such fraternal relations as will make the brother's interest a part of each individual interest. Pretending to want a kingdom or era of righteousness—right doing and right living—and not doing anything to evidence our sincerity, is just what has brought the world to its present condition of selfishness and mammon worship. This condition of ruin and destruction would continue until no flesh could be saved, without genuine brotherhoods being established.

It is utter nonsense to talk reform on any other basis or premise; we can talk prohibition, government control of this and that, and argue about many other things now termed political and moral economy, but the world has an inherent knowledge of the fact that sincerity and integrity are not "in it." The battle will go on from bad to worse until the world can come to know TRUTH—not as abstract principle, but TRUTH concentered in personality—centrally impelling a brotherhood that will wipe out all party ties and all modern church relations that have no semblance of a brotherhood, and hence no true religion. As for myself, I feel that I am a liar and an enemy of mankind when trying to make the relations of man to man what they ought to be on any other basis; and am very thankful to have found others who have the courage of their convictions, (which our modern church has not,) and can extend to me practical, brotherly love.

The church need not try to make us believe that these fraternal relations are not practical, in the face of the success of the Shaker societies, the Harmony community at Economy, and other brothers and sisters who have left the shadowing influences of modern Christianity to offer their lives a living example of what they know to be in the line of salvation "in earth as it is in heaven."

We want more people who dare to formulate their religion into practical, fraternal relations so that both church and state, as now existing, will be brought anew into an era of brotherly love.—*A. S. L.*

The Power Of Wealth.

An Astor baby was born in New York city last week who is heir to \$150,000,000. We trust that the child may live long and be happy, but we are constrained to remark that an order of society cannot be called rational in which a child absolutely without service or desert of any kind, merely by taking the trouble to be born, can inherit such power over his fellow beings as is represented by the ownership of \$150,000,000.

Look at the matter a moment. The idea of the transmission from father to son of power over mankind was anciently commonly accepted, and was indeed the foundation of government. The king's son inherited the throne, and the noble's son succeeded to the honors and authorities of his father, and everybody thought it quite as it should be. We have, however, changed all that. In republican countries, political powers or honors are no longer transmitted by inheritance.

The possession of great wealth carries with it more power over the welfare of the people than kings or nobles have exercised for generations.—*The New Nation.*

A FEW POINTS OF THE KORESHAN SYSTEM.

THE FLAMING SWORD is the official expositor of KORESHANITY, a term derived from KORESH (Hebrew for CYRUS). Its founder, Cyrus R. Teed, received through illumination, in 1870—when the infallibility of the pope of Rome was declared by the Ecumenical Council—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. Koreshanity illustrates the truth of the declaration of Ecclesiastes that “There is no new thing under the sun.” It is simply giving to the world anew that which was known twenty-four thousand years ago, when the signs in the earth and the constellations in the heavens occupied the same relative position that they do now. When the disciples asked Christ, “Where wilt thou that we go and prepare that thou mayest eat the passover,” he said, “Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.” The Bible, as demonstrated by KORESHANITY, is a book of types and symbols. “City” here can be corresponded to the aggregation of wisdom. Christ was pointing down to the end of the Christian dispensation or Fish age, marked by the passage of the sign Aries into the constellation Aquarius (water carrier), when his second coming would be announced by the appearance of “the sign of the Son of man in heaven.” Koreshanity teaches that, in harmony with the great law of analogy, all life develops in a cell or shell; that the earth is a hollow globe containing three atmospheres and a sun at the centre, corresponding to the three spiritual atmospheres and Jehovistic sun, announced by the Swedish seer, Swedenborg, who, notwithstanding the denials of so-called “New Churchmen,” affirmed, while in a state of illustration, the truths of Koreshan cosmogony. [“True Christian Religion,” Sec. 76.] The stars—which modern astronomers claim are millions of miles distant, but which we are able to see with the naked eye, which is quite limited in its power of vision—are simply focal points of light; the planets are “spheres of energy, stratified at specific distances between the earth’s concave surface and the focal centre,” while the moon “is a reflection upon the atmosphere of hydrogen” (above our atmosphere of oxygen and nitrogen) “from the strata comprising the earth’s shell or circumference, the energies converging through the geologic strata.” “The astral centre has a light and dark side, and from this arises all the phenomena of variation of light and darkness, to which the universe is subject. The astral centre, with its concomitant solar system, revolves on its axis; the earth being relatively and comparatively stationary.” The inside theory, the arguments sustaining which are irrefutable, is a complete vindication of biblical revelation, a death blow to the triune deity of orthodoxy, and an insurmountable obstacle to the further inroads of infidelity which are rapidly disintegrating a church that cannot disprove the conclusions of modern science, which are based purely on assumption. A limitless universe without centre or circumference is void of form and therefore of function, limitation being an essential property of form. The Lord said, in Amos vii: “Behold, I will set a plumb-line in the midst of my people Israel.” The man has come with the plumb-line which, with a line drawn at right angles and extended to the horizon, is the simple, demonstrated premise

“that turneth wise men backward, and maketh their knowledge foolish for the reason that the arc of the chord thus described is concave.” The earth’s concave surface is divided into twelve signs, corresponding to the twelve divisions of the Zodiac of the heavens. These divisions mark the twelve dispensations of a cycle of twenty-five thousand eight hundred and sixteen years, which, with the major and minor periods of foreshortening, render the length of time necessary for, say the sign Aries—the first of the twelve—to make one revolution of the Zodiac, the twenty-four thousand years which constitute one grand year with the Lord. The twelve divisions are grouped under four grand divisions of six thousand years each, called the gold, silver, brass and iron ages. Humanity advances and recedes or evolves and involves in love and wisdom in consonance with the movement of the sign through the twelve constellations, and the seven major periods of the foreshortening of the sign are marked by seven messianic manifestations. Thus Adam, Enoch, Noah, Moses, Elijah, and Jesus were six of these manifestations in this cycle; the seventh is manifest while the sign is passing out of the constellation Pisces or Fishes—the foot of the iron age or period of the greatest spiritual darkness—into the constellation Aquarius, the beginning of the golden age or period of the greatest spiritual light. With the occurrence of the seventh or last major period of the foreshortening of the sign, in the Mazzarothic cycle, the seventh or last messianic manifestation will be cut off or theocrasised. Hence the significance of Christ’s words in speaking of the signs of his second coming and of the establishment of his kingdom in earth in “the last days:” “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Like the order of Melchisedec—the sons of God who now occupy the spiritual astral centre—the universe is eternal “having neither beginning of days, nor end of life.” Jesus Christ was the fulness of the Godhead bodily, the arch-natural man or the fruition of the God life in humanity, God being intrinsic not extrinsic. This “head of the body, the church,” was an involution from the sinful race when the sign Aries (ram or lamb) stood directly under the constellation Aries, which position it occupies once in twenty-four thousand years. Thus in every cycle, in consonance with the sign’s movement, “the Lamb of God” is born in humanity. Christ was the product of the institution, by Abraham, in the Jewish race, of the law of circumcision. This conserved a force in the brain, for the reason that each physical corpuscle has its corresponding mental. Hence Solomon and Jesus appeared in humanity one thousand years apart as the opposite poles of this conserved Jewish force; Solomon as the sensualist, Jesus as the immaculate one. Hence Paul declares in Romans: “Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” As the Son of God he became the Father or Elohi when he reached the amplitude of his power by victory over death. This Son of God was planted in his church by theocrasis, at the beginning of the dispensation, as the God seed, in order that he might come forth in “the harvest,” which he declared was “the end of the world” (Greek, age). At the foot of the Fish dispensation (age of prolification) and at the beginning of the Aquarian or golden age, we therefore look in

humanity for the one hundred and forty-four thousand sons of God, the amplified body of Christ, whom John—on Patmos (father-mother), looking down to the end of the dispensation—saw standing on Mount Zion “having his Father’s name written in their foreheads” (meaning an intellectual and affectional appropriation of the scientific truth communicated by “the sign of the Son of man in heaven,” the “man bearing a pitcher of water;” water in correspondences signifying scientific truth). The coming of the Son of man “in the clouds of heaven with power and great glory,” by Koresh—an cosmogony and the revealed science of correspondence, implies the descent of “the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” According to Koreshan Science, physical clouds are formed by the union of the atmosphere of hydrogen, which is above us, with our atmosphere of oxygen and nitrogen. Their correspondence in the anthropostic is the union of the spiritual heavens with the literal. Hence the appropriation of Koreshan Science, by humanity, will bring the second coming of Christ “in the clouds of heaven.” A dematerialization of men and women will be the great conflagration referred to in Revelation, or the burning up of the world. This will illustrate the laws of unitary conjunction and transubstantiation, besides furnishing a solution to current dualistic speculations. “The elect” (those men and women who received the baptism at the beginning of the age) will then be re-created in the image and likeness of God, male and female in one form. These are the Elohim (Gods) not Elohi, as translated, who, in Genesis, said, “Let us make man in our image, after our likeness.” This will be the new heaven and new earth that John described, or the fulfilment of Christ’s prayer: “Thy kingdom come; thy will be done in earth as it is in heaven.” At its head will be the Divine Motherhood, the Goddess Minerva, who will be the product of the theocrases of “THE SIGN” and his six female apostles, who correspond to the six motory centres in the brain. Christ was the Fatherhood or impregnator. As declared by Isaiah, “She shall be called the Lord our righteousness.” Through her the Sons of God will be born by the dematerialization of those who will reappear in biune form as virgins (*virgunes*, men-women) “redeemed from among men, being the first-fruits unto God and to the Lamb.” The celibacy of man

and chastity of woman are essential to the attainment of this state. “They who shall be accounted worthy to obtain that world” (age) “and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” It also involves a common treasury as in the days of the primitive church. This alone is loving the neighbor as the self. All other professions are counterfeits and hypocrisies. The seven celibate bodies now existing in America—which is God’s chosen ground for the final redemption of his chosen people, Israel—are the seven churches to which John wrote. In the coming social revolution, precipitated by the battle between “Gog and Magog” (capital and labor) which will be the culmination of “the third woe” of Revelation, segregating society will fly to these seven churches which will all come up in the resurrection in their order. According to Koreshanity the resurrection is not the literal rising from the graves, but a recurrent creation of previous embodiments for twenty-four thousand years or one cycle of time. “And at that time,” the time of trouble spoken of by Daniel, “thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth” (the mortal body) “shall awake, some to everlasting life, and some to shame and everlasting contempt.” These seven celibate bodies, in consonance with other great aggregations of capital, to insure their preservation and prosperity, must yet be united, on account of the persecution of their enemies and the greed of the present grasping commercial system with which they will be unable, much longer, to compete. They comprise the seven golden candle-sticks that John saw, in the midst of which was “one like unto the Son of God.” They are all advancing to-day certain new scientific truths and are represented by the seven principles of life, ingestion, digestion, respiration, circulation, assimilation, incretion, and excretion. But their external power will never be felt until they are united by the central or circulatory principle. Then will accrue true commerce, which is the product of the application of the plumb-line of integrity to secular affairs, 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 competism.

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