

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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ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

KORESH,
Editor.

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THE OTHER SIDE.

The people of Chicago in general, and of Normal Park in particular, are somewhat agitated over the fact that Dr. Cyrus R. Teed (Koresh), the discoverer and promulgator of Koreshanity, with his disciples, has secured the Sunlight Flats at Normal Park for either a permanent or temporary residence, depending wholly upon the perfection of the title to the property, which some of the Normal Parkers seem to question. Growing out of this agitation, a meeting of a few of the citizens of Normal Park was held to consider the questions naturally arising, with a public sentiment warped by a malicious, slanderous and falsifying daily press. At this meeting, held in open air at the Rock Island Depot at Normal Park on the evening of May 16th, 1892, a committee was formed to wait on Dr. Teed and question him with regard to the doctrines and practices of the Koreshan Unity. Prof. L'Amoreaux, at the Dr. Beck Flats, now occupied by some of the Koreshans, was requested to announce to Koresh the desire of the committee to meet him at an interview to be held either at Normal Park or at Washington Heights, where Koresh resides.

As the meeting did not specially concern the interests of the Founder of Koreshanity, and was not called by him, he did not regard it wise nor dignified to seek the committee, but consented to meet with it at his residence in Washington Heights, where the members of said committee were cordially invited, and as cordially received. The meeting was quiet and dignified throughout; the object of the general

outside commotion retaining his seat till the gentlemen of the committee arose to take their departure, when he arose with them. Contrary to this statement, a lying news reporter has attempted to make a sensational article, through the Chicago Times, in which can be found scarcely a truth bearing upon the interview in question. The Chicago Herald of May 18th contains a list of questions and answers quite fairly and correctly stated, aside from the usual sensational flourishing—an essential feature of the pabulum for the supply of the vitiated public appetite. The committee was met by Dr. Teed with the dignity always characterizing his demeanor on all occasions. He has no reason to fear any body of men, knowing that he violates no law, either of the municipality, state or government. The committee was answered squarely, with no evasion, as there is no necessity for evasion. One statement of the Herald's report needs correction; the statement in which it is declared that Mrs. Sidney Miller was not, nor never had been, a member of the community. She is a member of the Society Arch-Triumphant of the Koreshan Unity, but has never been an inmate of our home. She has occupied her own home, with her children; a house and lot to which she holds the deed, according to report.

The following is a list of questions and answers as reported by the Herald, with corrections in Italics, enclosed in brackets: QUESTION. "Is your locating here a temporary expediency, or is it your intention to settle permanently?" ANSWER. "The latter, if we can prove the title." ["If the title is sustained as guaranteed, it is our purpose to remain permanently."] "We wish the public to distinctly understand that we have nothing to do with the title to the property but to possess it. It remains for the parties from whom the purchase was made to sustain the title. It is not a matter of special interest to us." QUESTION. "Do you propose propagating your doctrines, with a view to making converts, in this community, and in this connection will you hold public services?" ANSWER. "Yes, as far as can legitimately be done." ["Normal Park does not comprise the field of our operations. We purpose the promulgation of our system with all the energy and ability that intellectual capacity affords, and with what facility we can command, enlarging our capacity to the fullest extent. Our literature is being distributed throughout the world, to India, Germany, Scotland, South America, and throughout the United States."] "Of the legitimacy of our right to promulgate our doctrine, there can be no question." QUESTION. "Would you encourage males or females to leave home against the wishes of their friends, and join your society?" ANSWER. "No." QUESTION. "Would you encourage a wife, perhaps a mother, to forsake her husband and live with you against the wishes of her husband?" ANSWER. "I never proposed such a thing in any way."

All can remain at home until driven away." [*"Women may embrace our doctrines and remain at their homes, if not driven away."*] QUESTION. "Do you encourage by hypnotism and mesmeric influence, and does the doctrine of spiritualism enter into your system?"

The above question, as given by the committee and incorrectly reported by the *Herald* did not admit of two negative answers, and Dr. Teed replied that the question could not be answered without explanation. It was a double question and demanded a mixed reply, but to the first the reply was an emphatic "No!" Hypnotism is a process of putting the subject to sleep, and a suggestion was made by the Dr. to interview Koreshans and ascertain whether they were asleep or not. "The only hypnotic influence used is the promulgation of my doctrines." QUESTION. "Is it required that all give up their worldly possessions to enter your community?" ANSWER. "It is required that all who enter the Ecclesia, and become inmates of the groups, give their possessions to the treasury of the body." QUESTION. "Do you practice what you preach?" ANSWER. "Yes." QUESTION. "Is absolute celibacy a fundamental principle?" ANSWER. "Yes, inside the group." [*"The inner court is a celibate order, and all who become members of the groups adhere to the principle, and we have never known a violation of it."*]

The *Herald* says: "The discussion that followed convinced those present that, outside of the home, a member of the community could do as he or she pleased." [*This is a misleading paragraph, and whether maliciously rendered or not, is a matter belonging to the one making the report.*] Members of the outer court, who are members of investigation, over whom the celibate order has no control, live as they please. But members of the inner court of the Unity, who have taken the degree of the celibate order, under no circumstances, and in no place, can violate the obligation which they have voluntarily taken.

Some of the members of the committee were gentlemen and liberal-minded. Some of them—one at least—was a poor, benighted bigot. From his own statement he had a number of children whom he allowed to trespass upon the Koreshan domain, and to insult the little children belonging to our body. Under exasperation a little child, four years of age, who had not been in the community long enough to acquire the moral growth and distinguishing characteristics of a Koreshan, in contrast with the Normal Park children, called the trespasser a little devil. The fact that the little Koreshan should so far lose its self-respect as to call the Normal Park trespasser and abuser a devil, was enough to stamp the Koreshan Unity as an immoral body! The only proof that the Koreshan child called the Normal Park child a devil, was the statement of the trespasser.

The Koreshan Unity occupied the corner of College Place and Cottage Grove Avenue nearly four years. Not one of our members was ever known to interfere, in any way, with the people of that vicinity. We have done business there all these years, and still retain our printing-office at 3619 Cottage Grove Ave., where we have a good business reputation with our patrons. We are quiet and law abiding, and moral in every respect. We have been in Normal Park (where they boast of refinement, culture and scholastic attainment) for one week, and the people of Normal Park

have stood in our front doors without invitation; they have peered over the window sills, through our windows; they have tried to heap upon us every abuse, by calling epithets of ridicule, and they have always been met with courtesy. It is claimed by the people of Normal Park that they will institute proceedings of ejectment because we may depreciate their property. We may institute proceedings against the Normal Park people because, through their lack of civilization, they may depreciate the property held by the Koreshan Unity in Normal Park. We must confess, we enjoy the fight. No religious system ever did thrive without persecution, and we propose to thrive. We know of no cowards in our institution.—K.

THE FIERY SWORD.

The press, and a portion of the clergy of Chicago, have scarcely left a stone unturned in their determination and effort to incite the mob to violence, against the Koreshan Unity. THE FLAMING SWORD, the instrument of the Koreshan warfare against the two great crying evils of this, the boasted nineteenth century of civilization, flourishes its tongue of flame and strikes the double blow. The commercial center of the world, aroused in the very depths of desecration, with a howl of wrath cries out: "The law cannot reach him; he has violated no law; let us therefore murder him, murder him!" This cry is hooted, screeched, screamed from the throats of the mob gathered—says the Chicago Press—as "the best citizens of Washington Heights and Normal Park." If the mob, incited to frenzy by the fabrication of sixteenth rate asses, in the form of two-legged animals, saturated with fusel-oil, nicotine and sensuality, is a sample of the best citizenship of Normal Park and Washington Heights, God deliver us from the remaining worst sample of the influence of the violation of the laws of life through bestial sex indulgence.

Koreshanity sends its fiery sword sweeping at the very core of the prostitution of what the world calls riches or money, and the marital abuses and prostitutions of the propagative functions, and because it dare declare the truth regarding these two evils, the reeking vengeance of the bottomless pit vomits its foul effluvium. We remain undaunted. All the powers of hell combined cannot shake the power gone forth against the marital cloak of hypocrisy that covers the licentiousness of the marital bed. Marriage should be the guard of the propagative law; it has become the shroud of its immolation. Marriage is sacrificed; through it woman is made the degraded slave to the grossest sensuality, and if she dare cry out against her sexual bondage the very hells arouse themselves to violence against the kingdom of righteousness, and in their diabolic vengeance they would hurl to the ground the very truth of ages.

Rum and nicotine debauchees are lauded by press, clergy and populace, as they stand in public, and, in violation and defiance of law, inflame the mob to violence. This is a century of boasted liberty and civilization, but if compared to the worst days of imperial Rome it attains the climax of barbarity of harangue. At the demonstration of May 19th, garbled extracts of THE FLAMING SWORD, in which not one word could be found that had the least approach to obscenity, were interpreted and transformed by bestial libertines, with the most vulgar language. At this language, too gross for utterance, the mob, which the press of Chicago calls "the best portion of Washington Heights and Normal Park," shrieked with delight in derision of Koreshans and THE FLAMING SWORD, standing at the Garden of Eden to keep the way of the Tree of Life.—K.

Indignation Meeting at Normal Park.

The classic and very respectable community of Normal Park, or a very small portion of it, judging by outward indications, was thrown into a whirl of excitement over the sudden and unannounced, though very peaceable and orderly, arrival in their midst of one division of the Koreshan hosts. Providentially learning of the purpose of the dissentient portion of our neighbors to hold an indignation meeting over the matter, the associate editor—as he felt a little indignant that the right of peaceable, law abiding, reputable citizens to occupy their purchased possessions should be thus subjected to suspicion, and themselves (without any attempt on the part of their neighbors to find out the real facts in the case) to possible insult—concluded to join the indignant throng, as an interested listener. It had been announced in the newspapers that Normal School hall would be the place of meeting, but when an inconsiderable number of indignant and curious citizens (a portion of whom were, by their age, evidently not property owners of the neighborhood) wended their way thither, they found no lights and the hall shut, which was cold comfort from that quarter, for their hot undertaking. Under the lead of five newspaper reporters, whose zeal in the cause had evidently been the principal factor in getting up the indignation, these outraged citizens, including men and boys, one hundred in number, (seventy-five to one hundred, the newspapers said,) not to be thus foiled, gathered in interested coteries about the platform of a railroad depot, in animated discussion of the merits of the case, including the legal status of the property, and the merits and demerits of Dr. Beck and the Koreshans. This informal discussion continued, a larger portion of the crowd favoring Dr. Beck than favored his enemies, until it was suggested to the crowd by some one (I believe a newspaper reporter) that the associate editor of THE FLAMING SWORD was in their midst and possibly they might learn from him some facts about the strange and unwelcome people whose sudden hegira into their midst had disturbed their equanimity. Many pertinent and respectful questions were asked about Koreshan views and manner of living, and the answers seemed to satisfy the questioners.

It was, on the whole, a respectful and self-respecting crowd, which fact spoke volumes for the high character of the citizens of Normal Park with whom we have come to live. The only utterance in the way of sneer, or disrespect for others, coming from one who was evidently a tough, met with instant and emphatic reproof from the crowd of hearers. When an old lawyer—who tried hard to pettifog his case against our views, after admitting that we had rightful possession, and that there was nothing that they could do—humorously suggested that they prepare their tar and feathers and treat us each to a new coat, or bring their shot guns and kill us all, (which he would not advise, since they might run some risk of being hurt themselves,) a voice cried out: "This is not Indiana!" This sally was answered with a hearty, good-natured cheer.

When, finally, the meeting was called to order and a motion was made to appoint a committee of seven gentlemen to interview Dr. Teed, find out his views and learn his purpose in coming to Normal Park, the lawyer above mentioned objected for the reason that such action was dignifying the

matter and recognizing the people as their equals. The chairman said that what they wanted to do was to ascertain the real facts in the case, and if the new-comers were worthy of respectful treatment, they were bound to extend it to them, and that this was what they wished to do. After the action was taken, and the committee appointed, the crowd, one by one, went very quietly away; those most interested in learning Koreshan views and principles staying longest, pressing their inquiries and asking for pamphlets and papers. On the whole we were highly pleased with our new neighbors, as far as we were able to learn of them. After eleven o'clock we abandoned the field, leaving Mr. Jackson, who had materially helped the discussion of the evening, still answering the questions of a few interested young men. We could not help feeling that it was an auspicious beginning of our life at Normal Park, and augured well for the continuance of our peaceful relations with our neighbors, which had been so happily maintained for over three years and a half at Nos. 2 & 4 College Place.—O. F. L.

To The Populace!!!

**Do Not Allow Yourselves to be the Tools of a
Plutocratic Daily Press!**

Koreshanity has engendered the hate of the many, not on account of their personal investigation of its doctrines or of the character of its founder, but on the strength of the *newspaper reports* and those in their employ. When the people denounce KORESH, they do so with blindfolded eyes. They are deluded by a lying press. Do they know this man personally whom they accuse of wrong doing? Most assuredly not. Is it lawful or just to condemn one merely on hearsay? We think you will say, no. Why, then, all this vituperation against one who taught a doctrine—which came to him by illumination—for sixteen or seventeen years without a personal following, amid the most adverse financial circumstances? Can a selfish motive be rightfully impugned to such a person under such circumstances? Does KORESH possess the property of others; and does it seem consistent to suppose that a body of intelligent people (which his following most certainly is) would tolerate any such shrewd designs on the part of one who claims to be their spiritual teacher? We simply ask for the exercise of a little reason in this matter. The property of the Koreshan Unity is held *in common*, and therefore belongs not to one person, but to the entire body.

Would self-respecting men and women—which Koreshans claim to be—live in the atmosphere of an immoral man, and accept his teachings? Are they hypnotized or psychologized? Does the character of the articles contributed to THE FLAMING SWORD, by others than KORESH, indicate that the minds from which they emanate are automatic and irresponsible? We think not, and believe that after a perusal of this paper you will agree with us.

Koreshanity is not the enemy of society, but is its friend. It is, however, the enemy of all fallacy and hypocrisy. It takes no stock in modern Christianity because of its spurious professions, nor in the present financial policy of this government and of European nations with the "gold-bug" conspiracy back of them. Because THE FLAMING SWORD

has cut unmercifully at these foul blotches on modern civilization, it has aggregated to itself and to its Founder the extreme hatred of the money power which completely controls our daily press and directs its policy. There is not one professing clergyman who can be counted a friend to Koreshanity. This significant fact should, to discerning people, carry with it its own weight. Toiling men and women, the clergy are not your friends! Be not deceived. No more is the daily press. The one institution supports the other. The national banks and the church go hand in hand. Because THE FLAMING SWORD has touched the root of the money question and torn aside the mask worn by the present usurious money practices, it and the doctrines which it teaches are denounced by the newspapers.

Do you not believe that nearly all daily papers are liars, conducted purely as commercial enterprises? If so, why place any dependence on their statements concerning KORESH? There is no living man or woman who can sustain a charge of immorality against this great teacher of morals. He has led a strictly celibate life since 1870, when he first began the promulgation of the science which he received through occult influx. He never claimed to be Jesus Christ, notwithstanding any assertions that may be made to the contrary by the press or from the platform, but he does profess to teach a religious doctrine that is immeasurably superior to that polluted article now being banded around as Christianity, of which it, in reality, forms no part.

Koreshanity comes to the world at this time in order to make men and women better: it will proclaim the TRUTH, under any and all circumstances. If you do not like to hear the TRUTH, do not hate the source from whence it comes, for if you persecute TRUTH, the direful consequence attending a righteous and unseen judgment will most assuredly be your inheritance. Do not allow prejudice or hearsay to embitter your mind against Koreshanity. Investigate before you condemn.

The Daily Press a Treacherous Foe to Human Freedom.

The invention of the printing-press was hailed with delight by the knowledge-seeking masses. Many journals were born, as the result of this new acquisition to utilitarianism, with the sole mission of educating the people in civil and religious polity. Journalism, at that time, while without superior appliances for issuing mammoth sheets, was a more wholesome force in society than is its present vitiated representation. If a public print has any mission, it is, manifestly, to improve the moral tone of the constituency to which it speaks; failing in this and sinking to the level of a scandal-monger and common liar it can only be a question of time when such an abuse of public confidence will reap, at the hands of an outraged and awakened people, the extermination that it so richly merits.

Falsifiers, black-mailers, and common scoundrels may masquerade for a season as great benefactors, in that they are conducting newspapers which pretend to guard the public weal. Such may, for a few years, be denominated "great journalists," but the retributive hand of justice will at last slap them in the face, and overturn their brazen temples of

boastful wickedness. The editor of a daily paper prides himself upon the powerful sway he wields over the deluded masses. With the treachery of a Judas Iscariot, and the audacity of a freebooter, does he sandbag his readers by playing into the hands of the common enemies of American citizenship and universal freedom; with the short-sightedness of an idiot he fancies that he and his brilliant cronies in the journalistic profession will continue their deceptive and lucrative game indefinitely. No greater villains or more deliberate malefactors ever flaunted their vulgar pretenses before the eyes of the world than the editorial *attachees* of the daily press at the present time. They admittedly possess a strong influence over the minds of the multitude, but that influence, we are happy to note, is daily lessening with menacing rapidity. Let these flat-headed sprigs of mediocrity desist for a moment from their habitual misrepresentation of facts, public pillage, and Esau dishonor, and they will hear the mutterings of distant thunder, the portent of a coming storm whose flashes of lightning will completely dismantle their lying prints and scatter them to the breeze.

When the people are aroused—as they surely will be—concerning the unparalleled baseness of the journalistic profession, there will not be left one stone on another of the magnificent structures from which the skilled emissaries of Shylock daily issue their sensational and perfidious sheets. These men will lose no opportunity, nor spare any man or woman, however untarnished may be the life, in their eagerness to pander to a corrupt public taste. Without hesitancy or fear of refutation, we pronounce them the common enemies of their fellow men. Many an upright person whose name has lent force to these vultures will endorse what is herein stated.

Koreshanity, conscious of its own integrity, and appreciating the fickleness and vacuity of the thing which modern hypocrisy has termed "reputation," laughs at the venal verbosity of these vampires, and forges ahead toward the goal of victory, taking citadel after citadel. With the Normal Park frontage captured before the very eyes of a Colonel, and its ensigns waving from Beth-Ophrah at Washington Heights, Koreshanity can afford to smile at the mob-exciting fools who feed the Chicago newspapers. Let them babble! The Koreshan System will yet build a great and enduring structure upon the ruins of their decaying fabric, amid the weakening notes of their execrations.

As a matter of fact the opposition to Koreshans at Normal Park and Washington Heights exists principally in the minds of the blood-hounds who, in endeavoring to incite a mob by their pens, will yet reap the product of such anarchistic methods when the masses discover that the daily press is part and parcel of the great conspiracy, entered on by the money power, to smother and defeat all reformatory effort and further enslave the people to their oppressive and famine-breeding tactics.

Many people are kept away from Koreshanity by the misrepresentations of the newspapers. No institution has ever been vilified more than the College of Life; but, as its principles are speedily to triumph, the newspapers can reckon on their decreasing influence by the ratio of men and women who, breaking away from the delusions created by their lies concerning us, will soon join their forces in great numbers with our movement for the establishment of equity in society. A hungering world embracing the great truths of Koreshanity will show little quarter to a lying, venal and capitalistic press.

A Blood or Money Aristocracy; Which Is Preferable?

By the death of William Astor, his son, John Jacob, inherits the bulk of an estate amounting to \$60,000,000. Thus vast moneyed interests descend from father to son carrying with them greater injury to the many than could possibly accrue through a titular bestowment. Of the two oligarchic evils we would unhesitatingly choose that of titles, notwithstanding that large estates oftentimes descend with them. Lords and barons have never made such a record of oppression as that recorded within a quarter of a century by money kings. We want neither form of aristocracy, because they both emanate from barbarism; but a blood aristocracy, however depraved it may have proven to be, in particular instances, possesses more of the humane element than the grossly piggish brood of moneyed gourmands who hover over our American civilization. These persons, springing from industrious but uncultured and illiterate stock, have aggregated to themselves the essence of all that is arrogant, gross and sensual in American society; they are a constant insult and menace to the thrifty and intellectual middle class upon which they subsist, and at the same time grind to the dust. Nothing but a radical reformation can break the power of the present money aristocracy; it is the mission of the middle class to accomplish this end by breaking down the spurious money system on the strength of which those moneyed coxcombs disport themselves.

SCIENCE.

COSMOGONY.

Horizontal and Perpendicular Lines.

(CONTINUED FROM NO. 20.)

Let a man stand upon the tower of the Auditorium in Chicago and look over Lake Michigan, to what is called the horizon, he discovers that the point where the sky and lake seem to meet is on a level with the eye, and that, therefore, the line over which he views the horizon is a horizontal line. The cosine of this line is an extended chord, touching the opposite horizon point. A line extended from the point of vision to the ground comprises the radius vector, and the surface of the earth, from horizon to horizon, constitutes an arc describing the bottom of a dish—the concavity of the earth. The first objection to this definition of the earth's contour is urged from the appearance of a distant object, as, for instance, a ship at sea as it recedes from or approaches view. As the ship recedes from view in putting out to sea, the hull of the ship is the first to disappear. It is maintained that this illusion proves the theory of the convexity of the earth, a theory upon which is founded the entire Copernican fallacy.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its ex-

tremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the fallacy of the convexity of the earth, is, first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it) at the other end of the horizontal is the mast, also oblique to it.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilinearly slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearization of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearization and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.—K.

THEOLOGY.

Koreshanity a Practical Religion.

The Koreshan system of cult and application embraces all that scientific theology, psycho-physiology, physics, metaphysics and the science of government can possibly involve. It is a unique and all inclusive applied science, adapted to the requirements and uses of the human race in every sphere of activity, and all the domains of existence. Koreshans have the key which unlocks all the mysteries of godliness. We have discovered the ark of the covenant, of which the typical ark, held by the Jews, was the prefiguration, and, furthermore, the tables of the ark, upon which is engraved the law of God, also prefigured, mysteriously encased, and covered by the mercy-seat and cherubim. Resting upon the sure foundation—the law of God, not as prefigured in the Mosaic code, but as actual in its realization of physiological discovery and application—we stand out as a separate and unique people.

The life of Jesus, the Christ of God, who is both Christ and Lord, is the standard of the life held as vital to every Koreshan. Our object in separating the sexes, as also in separating ourselves from the competitions of the world, is, that we may not only conserve the sexual energies [the energies of life] but that every principle of economical application can be made to all the uses and ends of human requirement. It would be impossible in one short article to even touch upon the various doctrines and phases of the Koreshan Sys-

tem, in their scientific and practical bearings. As Christianity was the involution and evolution of the Abrahamic age or dispensation, so Koreshanity is the involution and evolution of Christianity. It is maintained, in the Koreshan doctrine, that Christianity was planted in the race as a germ of wheat is planted in the soil, and that as the kernel is dissolved to regenerate and bring forth the new crop, so the Christian church passed into declension, and the culmination of the age will mature the resurrected sons of God. The Christian church was communistic in its inception; so are we. It was celibate; so are we. It was actuated by love to God and the neighbor in the practical workings of these principles; so are we.

Communism cannot be maintained as an orderly consummation of the Divine purpose only as the animal propensities, in their degraded manifestations, are expugned from the catalogue of human practice. The question is asked: "Would not the race run out, were your doctrines to find general belief and application?" Our answer is: Were not the principle of celibacy instituted and maintained, as a counterbalancing principle to the gross sensualism into which the church and world degenerate, no flesh could be saved. The principle of virginal purity brought forth the immaculate Son of God, and his power to overcome the lusts of the flesh made it possible for him, through the Holy Spirit which he generated, to impregnate the humanity with his own pure flesh and blood, through which the children of the resurrection are brought to life. Humanity would degenerate, through the common tendency of sensualism, into the lowest kind of degradation did there not appear, in given periods of the world's history and march of human events, the counter-acting principle of life. It was said of old: "Except those days should be shortened, there should no flesh be saved." Koreshanity has come to shorten the days, put an end to sensualism, and gather from the *debris* of crumbling Christianity the material for the resurrection.

Our religion is practical. The fulfilment of the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven," would reestablish for humanity the practical and literal kingdom of righteousness. The distinctively characteristic feature of the Socialism of Koreshanity is in the fact that the nucleus and pivot of our system is the recognition of the Son of God as Jehovah, he being the incarnate God and the parent of all who will keep his law, and, through obedience, attain to equal authority and power. "To all who believe in his name gives he power to become the sons of God." Such an economy in the administration of human affairs as would insure to the laboring mass the utilization of labor-saving machines to the reduction of the hours of labor, yielding to the laborer the immunities which the powers of invention were intended to subserve, together with that universal application of charity which would enable the intellectual direction of the various resources of wealth to provide for rest, recreation and the universal conservation and assimilation of mental and muscular energy, would inaugurate the great sabbatic era and insure to the world its promised haven of restoration.

It is maintained by all social reformers that production and distribution are the two prime factors of life. Industry, (not implied drudgery) economy and properly distributed uses will insure a superabundance of not only the necessities but

even the luxuries of life. The only obstacle in the way of equitable distribution is the complicated system of competition, and upon this basis social reformers are attempting to build. Competition must be destroyed. Without its destruction orderly communism cannot be insured. If it be discovered that the natural proclivity to selfishly accumulate and hoard or corner whatsoever is made the essential of existence, by a few, that the many may be deprived of the comforts of life, is the foundation of all competitive activities, and therefore of the distress of individuals and nations, and that the remedy for the evil is in the substitution of the communistic for the competitive order, the initial step toward the mitigation of human unrest has been taken. But *how* to achieve the Herculean task of eradicating from the selfish humanity the greed which actuates it, is the unsolved problem with the ordinary atheistic social evolutionist. Theoretically the social problem seems easy of solution. To change the proclivities of human desire demands another factor, however, than has thus far entered into the devices of socialistic government. This factor is the baptism of the race with the spirit of anti-covetousness, the principle of love to the neighbor which, so far, the world does not possess. It is a growing power with Koreshanity, but by no means an end attained. Koreshanity is an industrial system which, in order to be carried out, demands the sacrifice of self with the renunciation of all worldly pleasures that militate against the equitable adjustment of labor and distribution of wealth. Celibacy is an essential, vital necessity because through it the energies of life are rendered potential. The grouping of communistic bodies is essential because it is the only process by which the celibate degree can be assured and maintained. "To him that overcometh will I give to eat of the hidden manna," the appropriation of which is no longer an unrevealed arcanum with the devotee of Koreshanity.

The Koreshan System has a general division of five orders, each of which is subdivided into degrees, and, as a whole, they comprise a distinct system of government ultimately to supercede the present systems and governments of the world. The supreme order of the Koreshan Unity is the Ecclesia, strictly, the homes or groups where male and female are separated except in social unity. No person can become a member of the Ecclesia who will not conform to the doctrine of celibacy. All children are placed under the management of a common nursery, where they receive the best possible care and instruction. It is asked: "Do not parents object to this separation from their children?" No! When men and women are so thoroughly imbued with such a religious conviction as to enter into the Koreshan Unity, they are not merely willing, but desirous to conform to all the principles laid down as essential to perfect in man the state of immortality to which he may attain through the application of the Divine law. The human body passes through a corruptible dissolution or decay because the laws of life are violated. These are violated not altogether through ignorance, but often through wilful and perverse selfishness and sensuality. When the law of life is understood, and there is a willing acquiescence to the demand of its obligations, incorruptible dissolution will be substituted for the present human decay. There will be no more death, but a passing out of this material existence into the spiritual spheres, thus perpetuating the individual consciousness and identity, inaugurating the new and living way.

REST IS THE GREAT PANACEA FOR THE RECOVERY OF THE RACE.

The inauguration of a correct industrial system—wherein there is an equitable adjustment of production and distribution, relieving the masses of the drudgery which now entails the necessity for artificial stimulus, to meet the demands of an overwrought mental and muscular activity—will provide the essential rest for man, and introduce the great sabbatic day which the law of God commands shall be maintained inviolate. "Remember the Sabbath day to keep it holy," implies that from the curse of labor, entailed through the love of money, which is declared to be the root of all evil, there will be the destruction of the love of money through the expugnation of the necessity for its use, and as a consequence there will be relief from the curse of labor or drudgery, and the performance of use will be one of the essential recreations of man. Labor was one of the three curses. There are three woes in which the three curses culminate; the final one is the conflict of labor and capital. After this woe there will be no more curse, hence no more drudgery. Then will come the institution of the great sabbatic day, or day of universal rest—not inactivity, nor freedom from the performance of the common uses of life, regulated through the communistic order—the coming of the Lord, and the kingdom of everlasting righteousness.—K.

Jesus' Fasting and Temptation.

These took place upon Jesus' departure (gradual, or by degrees, as the Greek rendered returned means, in Luke's account) from the Jordan, where he had been baptized by John the Baptist. Matthew's account reads as follows, when read out of the original Greek: "Then was Jesus led up into the deserted place by the spirit to be tempted of the devil. And having fasted forty days and forty nights, he afterwards hungered. And the tempter coming to him said: 'If thou art the son of God command these stones to be made bread.' But he answering, said: 'It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Then the devil taketh him along into the holy city and standeth him upon a pinnacle (little wing) of the temple and saith to him, 'If thou art the son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone.' Jesus said: 'Again it is written, Thou shalt not tempt out' (cause to fall under the temptation) 'the Lord thy God.' Again the devil taketh him along into an exceedingly high mountain and showeth him all the kingdoms of the world and the glory of them, and saith to him: 'All these things will I give to thee, if, falling down, thou wilt worship me.' Then Jesus said to him: 'Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' Then the devil left him; and behold angels came and ministered unto him." All this was typical of what should befall him in his real crucifixion in Egypt and Sodom (the natural, sinful humanity) "where also our Lord was crucified," when he "who knew no sin" should be made to be sin for us. In a similar way Elijah traveled forty days, fasting, to Horeb, the mount of God (wasting—translation—change to Holy Ghost, the divine seed). So did Moses, not simply once, but

twice, typically of his descent, not simply through one, but through the two succeeding ages, in the end of the first of which he should stand forth, as one having perfectly kept the law, being typified by the stone tables which God hewed out and engraved; and the second as one having broken the law—the man of sin, typified by the broken stone tables, and the new tables that were hewn out by sinful human hands, and afterwards engraved by the Almighty. Israel's forty years' journey through the wilderness to the literal land of Canaan was a type not only of the migration of the leader and commander, Moses, through the generations down to the time of the first resurrection of the dead, which was Christ, but down to the attainment of the real land of Canaan, the resurrected immortal body containing the resurrected immortal spirit—the mortal of which Paul spake, that has finally "put on immortality"—the corruptible that has "put on incorruption."

In the language of correspondences, in which the Bible was written, the Jordan signifies death. Jesus' departing by degrees from Jordan, was Jesus, as the divine seed—after its sowing in humanity as Holy Ghost, and its death in humanity in order to reproduction—gradually coming to life and growing up. Thus Jesus gradually departed from the Jordan (death) and, according to his promise to his disciples to be with them always even to the end of the world (age), began being formed in them, "the hope of glory." But we read that Jesus was led up by the spirit—that is, the divine spirit, which is the divine seed, took Jesus up, (for the growth from the death of the seed is upward) but into a desert, a wilderness where there is destitution and loss of the good that was in the seed. From this time forth until the time of harvest in the end of the age, when the good and truth of the seed return in the ripened crop, he must fast, and neither eat bread nor drink water; such is the forty days' and forty nights' fasting of Jesus, after which he is an hungered. It was the spirit of God that led him down to the Jordan, hence death in humanity—the death of the seed in order to the reproduction of the divine life in that living death; it will be the devil, the tempter, and God that will lead him henceforth until he, in the end of the age, emerges from his age-long migration, when, after he has overcome, all his influxes will again be from God. While he was in earth as the son of God, his influxes were all from above, from God, but after he crossed the Jordan (death, the death of the divine seed in humanity) his influxes were, like those of that humanity, both from above (from God) and from beneath (from the devil, the tempter), hence the explanation of his being led by the devil.

THE FIRST TEMPTATION.

Now comes the tempter to him and says: "If you are the son of God, command these stones to be made bread;" that is, produce offspring in the natural, sensual, physical way. You are the bread of life; multiply that bread in the ordinary way practiced by the ordinary sensual humanity. God's way is tedious, age-long, but mine (the devil's) that of the sensual, animal humanity, is expeditious and will save to suffering humanity centuries of painful waiting. "But he answered, man shall not live" (come into eternal life) "by bread alone, but by every word that proceedeth out of the mouth of God." Jesus was but one of those words—the Logos or Word that was with God and that was God,—and yet "was made flesh

and dwelt among us, and we beheld his glory as of the only begotten of the Father." As there are seven eyes of God—seven personalities which appear at the end of seven divisions of the grand or zodiacal cycle—who in their translation, or change to Holy Spirit, become the seven spirits of God who go out into the whole world, so these seven are seven Logoi, Words of God, by which men live, come, in the end of the cycle, into eternal (age-lasting) life. Jesus was the only one of these words who was the bread, but when the bread is eaten and assimilated it becomes the blood. So another of these Words must come who will be the blood; as "the life of all flesh is in the blood thereof," it must be through the mission of this one that the new, the immortal flesh, like that of Jesus, must be produced, without which none can enter—that is, become temples of the living God—as all such must enter through the veil, that is to say, "his flesh," the flesh of Christ which did not see corruption.

Jesus declared that he came to do the will of God, hence could only propagate himself in the way of the divine or God-order of creation, which is exactly in accordance with the analogy of the lower orders. The apple of the higher quality can only be propagated by grafting into the seedling or lower quality, although its development may be the result of a long and careful crossing of apples of lower, or different qualities.

THE SECOND TEMPTATION.

"Then the devil taketh him along into the holy city" (the new and holy doctrine) "and standeth him upon a pinnacle" (Greek, little wing) "of the temple and saith to him, if thou art the son of God, cast thyself down, for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone. Jesus said, Again it is written, thou shalt not tempt out," (cause to fall under the temptation) "the Lord thy God." In the language of correspondences, in which the Bible was written, a wing signifies a power; in ultimates, a being having power to fly above the earth—the sensual, sinful humanity. Hence this little wing—pinnacle of the temple—was Christ, and the proposition of the devil was that he fall down into the sinful humanity the natural way, or by sensual propagation—the devil's way; the devil quotes Scripture to prove that if he will do so he will secure the ends of the propagation of the divine being without suffering any harm, while the inference is, that if he will not, but persists in securing that end by the tedious and painful, age-long process of God's appointment, he will meet with infinite hardship and suffering even unto death, the cruel and ignominious death of the cross, and be so sorely distressed that it will even "have repented" (Him) "the Lord that he made man on the earth." Christ's emphatic answer is contained in another Scripture quotation, namely, that of the prophet who foretold his—the devil's—discomfiture.

THIRD TEMPTATION.

Not to be thus easily foiled, Satan—remember that, unlike the other words rendered devil, the word Satan in Greek is feminine as well as masculine, and that it was the female devil as well as the masculine that was thus seeking to lure the Saviour—renewed the conflict, testing the perfect armor of his antagonist at another, and weaker point. Having

failed twice to entrap him by two of the strongest of sensual human enticements—desire for increase, and desire to avoid suffering—the tempter tries once more, this time appealing to the next strongest—if it be not the first—of human passions, the lust of power, and human preferment, and reluctance to wait for it, as well as sensual pleasure. "Again the devil taketh him along up into an exceedingly high mountain and showeth him all the kingdoms of the world and the glory of them, and saith unto him all these things will I give to thee if, falling down, thou wilt worship me. Then Jesus says to him, Get thee behind me Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve." Mountain means elevation of quality as well as character; hence it was on Mount Zion that John saw the hundred and forty four thousand perfected sons of God, from the sowing or fall into humanity of the one Son of God in the beginning of the Christian age. This was the result of the age-long falling down into humanity—the crucifixion or crossing of Jesus with the humanity in God's way—which the devil proposed to hasten if Jesus would fall down into humanity his way, that is, by sensual animal propagation.

Worship is worth-ship. To accept the devil's advice would have been to worship him. The kingdoms of the world are not simply the kingdoms or kingly governments among men, although they are included, but they include all the five kingdoms of nature, the mineral, vegetable, animal, human and divine. Power over all these and the glory of them are what is promised to the resurrected sons of God—the harvest of Jesus' sowing in the beginning of the age. Jesus again answers the devil—tempter—Satan, with a Scripture quotation firmly declining his services in perfecting God's temple—the divine humanity. Thus the clear, consistent, and truthful Koreshan explanation of this passage avoids the infinite absurdity of that of common orthodoxy which expects us to believe that one who was born holy—and hence not subject to sin and its temptations—suffered all the temptations, just as common, selfish, sinful humanity suffers them, with the single exception that he did not sin.—O. F. L.

Of Little Avail.

Rev. Dr. Hanlon, President of Pennington Seminary, New Jersey, presented—at the general conference of the Methodist body at Omaha—a resolution on capital and labor. He followed it by a vigorous speech in which he declared that the church was not showing sufficient sympathy for the toiling millions; that the laboring men were drifting away from the church because they had had no sympathy or assistance from that body in the great fight against the injustice of monopolies and combined capital, and that the church was leaning too far in the direction of capital. The resolution was referred to the committee on the state of the church.

We are always glad to note any tendency on the part of a clergyman to step out from the ranks of the cowardly and sycophantic devotees of those established and controlling commercial interests which, although thoroughly unscrupulous and inhuman, are the main support of the modern church. Dr. Hanlon's remarks doubtless fell flat on the ears

of those broadcloth hirelings who profess to teach the religion of Jesus Christ, but who, in point of fact, are bound body and soul to a money system which has enslaved the masses in this country and carried them to the verge of a revolution whose culmination they can by no means escape. What would become of the Methodist church without the national bank power? It does not dare to desert that power because, bereft of any real spiritual life and truth, it would then inevitably fall. All capitalistic encroachments are entrenched behind the money system of the country, which was nurtured by thieves and fathered by the great enemy of all modern society—usury.

"Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's," was the edict of the Lord Jesus Christ; but Methodism, in common with all modern Christianity, is as indifferent to this divine injunction as if it had never been made. The church may boast of its numerous edifices, but they are erected on the strength of Cæsar's stamp. They rear their spires heavenward from the foundation stone of fictitious money values, and thus flaunt their brazen hypocrisy in the very dome of him "by whom all things consist." Upon what principle of reason can a church, that studies to foster monopolistic interests to the exclusion of the countless poor, suffering as a result of the supremacy of those interests, found its deific inspiration? Nothing was ever more preposterous or shamefaced than the pretensions of modern Christianity. It is not of God but of the devil, and he who declares to the contrary must deny the truths contained in the Bible.

Go sell all thou hast and give to the poor; come and take up the cross and follow me, is advice that grates just as harshly on the ears of the modern Christian as it did on those of the rich young man to whom it was addressed. In the days of the primitive church they had a common purse; this fulfilled, in its degree, the command to love the neighbor as the self. The modern church knows nothing concerning such precepts. It is a moneyed institution, run by men in pew and pulpit who love money and luxury. If Dr. Hanlon hopes to retain any favor among the clergy and laity of the Methodist church he must desist from any pointed discussion of the labor question; his church cannot and will not stand it. Methodism may build two churches a day, but they will be naught but bubbles, no matter how imposing or beautiful they may appear. Christianity has lost its essence and must be replaced by a new and living church which preaches and practices the law as given to Moses. This is the only true test of divine doctrine.

SWORD-THRUSTS.

Jesuitism has made so much progress at Washington that high mass has been celebrated in the senate chamber over the remains of the late Senator Barbour of Virginia.

* * *

Farcical in the extreme is the proposition to hold an international silver conference in this country in 1893. No good could come out of such a gathering even if silver coinage were desirable, for the reason that the men who would control it are linked with the international conspiracy to adhere to a gold basis.

There is only one feature about daily journalism which from a Koreshan standpoint, can really be termed liberal, and that is the free and unprecedented amount of advertising we have received from all the daily papers, from New York to California. The Associated Press has been particularly kind, in this connection, to Koreshanity. We have no way, at present, of repaying such kindness, but hope some day to establish, for the benefit of the people, a news bureau that will wipe out this notoriously lying news collector controlled by monopolists. This is the way we will show our gratitude.

* * *

Now that the public has had the newspaper side of the interview between KORESH and the Normal Park committee, it might be of interest to give a few facts in connection with that interview, from an unprejudiced eye-witness. KORESH was not at all abashed or affrighted by the presence of the committee, as stated by the newspaper; on the contrary, he rather confounded its members by the way in which he answered their questions and met their objections. "I have invited public inspection of our institution over and over again," said he, "but, notwithstanding this, I am accused of conducting a disreputable institution. You have all heard the testimony of the side inimical to me, but never have I yet been granted an opportunity to state my side of the case. Surely a court of justice could grant no less than that which is denied me by the public press." Such argument, of course, was unanswerable by men laying any claim to fairness. "Nunneries conducted by male overseers," continued the founder of Koreshanity, "are permitted to thrive in this city without molestation, and yet you would deny me the right to carry on an institution founded on the principle of celibacy." One of the committeemen entered his protest against the character of the Koreshan pamphlet on celibacy, saying that he would not let his sons and daughters read such obscene literature. The author of the pamphlet rightfully and truthfully denied the charge of obscenity preferred, and asked the gentleman if he allowed his sons and daughters to read the Bible. He said he did but that *some parts of the Bible were to be read in private*. Further comment here is unnecessary. The other committeemen saw the weakness of their colleague's position, and saved him from making a further spectacle of himself by moving an adjournment. Truth is a dangerous thing to attack, and those who assault the tenets of Koreshanity had better be prepared for a defeat.

* * *

Greencastle, Ind., possesses an extremely bright and progressive young woman in E. Jean Nelson who has just won the prize at the interstate oratorical contest held at Minneapolis. If she has never heard of Koreshanity she is thinking in lines so akin to its doctrines that it will pay her to read THE FLAMING SWORD. We quote below a portion of her oration to show how the coming men and women are progressing in their desire for truth:

"All that is active originates in the world of spirit; opposed to this is the world of matter. The highest law of the spirit world is freedom, and this is inherent in man. None could withstand the mind if it were free. Freedom must be realized by man in society, and if each man observes the rights of his fellows, individual action would need no restraint. Reform is the demand of the hour, but for reform there must be the proper relations between the individual and the government. The only true freedom is of the mind, and this can come only from the perception of the truth."

Telegram from Guthrie City, Okla., April 19, 1892: Miss Cinnie Sorenson, of this city, arrived from Oklahoma City this evening. She was in the crush at the land office there at noon, and was badly bruised in the rush for the door by the wild throng. She fought pluckily for her rights, and secured the fifth filing. She filed on a quarter section adjoining the town of Arapahoe and her claim is to-night worth \$3,000. It took her over an hour to make her way out of the crowd after she had made her filing. Men and women were trampled under foot before her. One woman had nearly all her clothes torn off, and a man was struck over the head and fatally injured.

Could anything be more barbarous than this above method of filing a claim on land opened for settlers by the government? Yet it is in entire harmony with the every-man-for-himself competitive policy.

* * *

THE FLAMING SWORD, in this hour of severe onslaught made upon it by the daily press all over the country, is entitled to the consideration of the reform press for the reason that it is entirely in harmony with social reformers in desiring a complete overthrow of the present money system. We do not solicit sympathy from any quarter, but have a right to expect in a measure, the support of those reform papers, with which we exchange, that are well convinced of our fearlessness of purpose and soundness of argument regarding commercial questions.

* * *

Persons calling themselves law abiding citizens can assemble in a hall and excite the populace to mob violence concerning one against whom they can bring no just accusation of immorality, and yet if another band of men—termed anarchists—meet to express their indignation against the existing social order their meetings are broken up and their leaders arrested. Such is the character of “public sentiment.”

* * *

Lester C. Hubbard, the ex-editor of the *Farmers' Voice*, associated with Mrs. Alzina P. Stevens, a reform writer and worker, has started another weekly journal, called “*The Vanguard*,” for the promulgation of radical reform ideas. It is to be published in this city. We trust that Mr. Hubbard's new venture in journalism will not fall a prey to the devastating hand of capitalistic greed, as did the last one which he founded and named.

To Your Tents, O Israel!

History is repeating itself, and, as in the days of Scripture, when the tribes of Israel revolted against their newly crowned but unjust and cruel king, and the cry went up from that mighty host, “To your tents, O Israel!” so at the present time, under the infamous and heartless treatment by a venal and unconscienceable Congress, the American producers might raise their voices as one man, and in thunder tones proclaim: “To your homes and firesides, O liberty loving toilers of this once fair republic; set your house in order, make good your defence, for the time of danger and despair is at hand!” It is said that “hope long deferred maketh the heart sick,” but deception, fraud, and absolute abandonment fill the bravest with alarm and the weakest with despair. Patrick Henry, in his immortal

philippic against British tyranny said: “Christ had his Judas, Cæsar his Brutus, Charles I. his Cromwell,” and were he now living could add, the “patriots of the revolution, their Arnold, and the producers of to-day, their democratic Congress.” Coming into its majority under a promise of giving relief to a distressed country, this democratic majority has broken its promises, denied its pledges, and deliberately betrayed the people. Never since the days of that infamous Irish Parliament, where brother betrayed brother, and father betrayed son for British gold, has there been an equal or even an approach to the venality treachery and utter want of manhood that has been displayed by the democratic majority of the present House of Representatives. They sit in their places like the scarlet woman of the Scriptures, but with much less mystery concerning their methods or purposes. The people have asked them for bread and have received a stone.

Well may the weary toiler give up in despair, and curse the day of his existence. Well may the debt-ridden producers stop their efforts and all honest industry cease, since the fruits of their hard labor is no longer theirs, but is taken by the alien and the plutocrat. Well may the confidence of far-seeing men be shaken in the perpetuity of this government, and the fear of the red flag of anarchy blanch the faces of all those who can read in the history of the past the trend of present conditions. When Rome was drinking deep the dregs of its own infamy and degradation, its legions were bought and sold to perpetuate or overthrow government control, but the people by their sweat and toil furnished the tribute-money. How far is this great nation from a similar condition, when the money owners of Wall Street can debauch and suborn the people's chosen lawmakers?

The action of the democratic majority in Congress in regard to free coinage is one of the blackest legislative crimes of the nineteenth century, and marks the beginning of an inquiry into the success or failure of popular self-government. Nothing remains now for the people of the South and West but to hoist the black flag of reprisal, and make the fight to the bitter end. It is now the money of the East against the honest toil of the South and West, with a cowardly democratic majority in Congress ready to serve the enemies of the common people. Anxiously and earnestly had the toilers of the nation waited the coming together of the present Congress, bright hopes and glad anticipations were based upon the fact that a democratic majority, pledged to legislate terms of relief, was about to assume control, but alas! the mailed hand of Wall Street and “the thirty pieces of silver,” dashed all these hopes to the ground, and riveted the chains of oppression more closely for another two years. Such treatment was expected from the hard-money, plutocratic, republican machine, but it was neither expected nor can it be justified by any rule of ethics from the democratic majority. Such action confirms the suspicion that the money owners of Wall Street and the East can and do control a majority in Congress whenever their interest requires it. It proves that the will of the people is not the law of the land, and that the rule of the majority is fast becoming a thing of the past. When Christ scourged the money-changers from the temple of the Most High, he laid the lash on the backs of better men than control the legislation of this nation at the present time. They are absolutely in the hands of the plutocracy and are prostituting their powers to build up an American aristocracy. Even the minority in the House has shown the white feather, and is meekly submitting to the dastardly outrage instead of making reprisals at every opportunity.

Nothing need be expected of this Congress that will be a benefit to the people, since Wall Street rules supreme and the consumers of wealth are masters of the situation. Again let the cry go up: “To your tents, O Israel!”—*National Watchman*.

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.

WOMAN'S OFFICE.

We believe that to women is committed, in great measure, the inauguration as well as perpetuation of the coming reign of righteousness (rightness) in the earth. That there will soon be vast and radical changes we find prophesied on every side; the world is filled with unrest, and the whole atmosphere fairly seethes with the potency of coming events. These changes will be confined to no one department of life; church, state, family—all are involved. It is the great breathing time of the universe. Only the highest wisdom can bring order out of chaos, and restore nature and humanity to their primitive and orderly conditions. It becomes necessary, then, if woman is charged with great responsibility and vested with great power in this crisis, that she shall apply all her energies to the comprehension of her duties and, having attained to that comprehension, to their execution. What then is the first step necessary? Is it not for woman to so purify and sanctify herself that, singly and collectively, she may indeed be the fitting instrument for the execution of God's purposes? Too much of the belittling criticism of which we complain has been well-founded. Too truly has it been said of her that she is frivolous, narrow; that she wastes her substance, both of mind and body, in reckless pursuit of pleasure. While there have ever been thousands of women devoted to every good and noble work, the vast majority have been swallowed up in personal, petty ambitions and pursuits, forgetful of duties to humanity, if not altogether ignorant of any such obligation.

Woman's shortcomings are largely a matter of ignorance. Accepting as inevitable her position of subordination she has, like all slaves, been made the instrument for the still deeper degradation of her master; it is only by rising in her integrity, and claiming *all her rights*, that she can be of avail in his elevation.

So long has woman rested, we will not say contentedly, but at all events, so long has she suffered herself to be held in this condition of subjection, that man has lost all conception of any other state of existence. He considers himself the custodian and hereditary lord of all the rights and privileges of the race. Whatever he may choose to grant her, she is supposed to humbly and thankfully accept, and to resign herself in an equally graceful and contented manner to his denial of any coveted privileges. To do her justice she has generally filled *this role* to perfection. Only a few irrepressible and rebellious ones (of late years, however, rapidly increasing) have dared to assert themselves, and contend for what they have declared to be their rights.

Now that woman is awaking to the knowledge of the grandeur and inherent sanctity of her office, as representative of the Motherhood of God, it does indeed behoove her to

humbly and devoutly consecrate herself anew to the service of truth and humanity; to withdraw from every selfish and belittling pursuit, and as opportunity offers to give strength and encouragement to every effort toward the purification of mankind. The very first step in this grand work is her demand for the entire and undisputed control of her own person. Without this there can be no purity; no possibility of the escape of humanity from the consuming plague of lust. Woman must nerve herself for this contest, knowing that it will be, indeed, to the death; but knowing also that through it will come life,—life in its true sense, a life worthy of human beings, the offspring of Deity. In this knowledge she will find strength for the battle.

This first great problem solved, we may go on; all will be open to us. Through this conquest we shall gain the suffrage, and, what is of thousand-fold more importance, the twin demons of whiskey and tobacco will fall before our onward march. So, in the hands of our mighty God, shall we be the instruments of restoring to man the Eden of innocence and purity.—N. C. C.

Life or Death.

Is it possible to vanquish the fell destroyer, death? Will the time ever come when the world will be freed from the shadow of its blighting power? In our happiest moments it lies in wait for us; many find life deprived of all brightness by its chilling dread. True, the Christian's hope has cast a gleam of light where else all had been darkness, but is it a rational and scientific belief, or is it, as many claim, a trust without foundation, a mythical delusion?

To Koreshans, the attainment of immortality through Christ is the one incontrovertible fact, the goal toward which all their hopes and aspirations tend. Immortality *through Christ*, not immortality for man dying in sin and going to corruptible dissolution, *not* immortality to be spent in paying the penalty of sins done in this life, but glorious immortality of spirit, soul and *body*. "The *soul* that sinneth it shall die;" edict that can find its revocation only through life from Christ, Christ living in us, re-generating or creating us anew. "As in Adam all died, so in Christ are all made alive." Through Adam, then, death came upon mankind; death is the penalty for violated law; it is the curse pronounced in the garden. The question is, may we look for a time when this curse, one of the three dating from that period, shall be abolished, a time when mankind shall, at last, stand erect in the image and likeness of God, as he was created in the beginning?

Surely we cannot say of dying humanity that it is created in that image and likeness! Something has been lost, which must be restored before we can claim any such origin. Truly, the work is long and arduous, but of the result there can be no doubt.

In our Lord we have the seed man, the first Adamic man of this age; in Him is the image and likeness of God restored, a type of the race of sons of God who will appear at the end of this age, now so near its culmination. Paul evidently knew and looked forward to this consummation when he so strongly pictured his longing for the redemption not

of the *soul*, according to the manner of modern Christians but of the *body*. He well knew that without the one, the other was impossible. The body, as we well know, is the projected embodiment of the soul, the thought making for itself a covering; if the resulting form is a perishable, dying one, it is because the cause is mortal and dying also. If the body, then, is the creation of the indwelling soul, and can be no purer, no better in any way than its creator [that the body is impure is proven by the body going to corruptible dissolution] we cannot look for the abolition of death until some extraneous life has been introduced, some vitalizing current projected into one perishing consciousness, which our belief teaches was done at the time of the theocrasis of our Lord's body, when the literal substance of that body, transmuted to Holy Spirit, entered into and was appropriated by those prepared for its reception. Since that time, by successive re-embodiments, these entities have passed through the experiences required for their purification, and are now awaiting the final baptism necessary before the re-incarnation or resurrection.

We are told in the New Testament that a young man came to our Lord and said: "Good Master, what good thing shall I do, that I may inherit eternal life?" He evidently considered it something to be attained. What was the answer? "Keep the commandments." Not even "believe on me," but "Keep the commandments!" He did not say, as does the modern Church, that it is *impossible* to keep the commandments. He made no reservations, no conditions. He simply, emphatically declared: "Keep the commandments!" The young man went away sorrowful because he was not ready to prove his love to the neighbor by accepting the test which the Lord gave, viz., selling all that he had and giving it to the poor, and then following Him. He thought himself already righteous; he probably expected commendation, but when the touchstone of Divine truth was applied to his life of external piety, the insincerity was made manifest.

Are we in any better condition? Have we obeyed the command which is as binding to-day as it was then? If not, we too shall go away sorrowful, hugging to our bosoms our great possessions of family, wealth, reputation, or whatever is dearer to us than the obedience through which alone can be obtained the baptism by which we may conquer death, and enter into the sonship into immortality.—N. C. C.

Washington society has received a rebuke from the wife of Representative Johnson, of North Dakota, who has emphatically declined to take any part in any reception where punch or wine is served.—*Woman's Standard*.

KEEP IN LINE.

Keep in line when going forward
Towards the battle you would win;
Strength is in united effort,
Righting wrong, conquering sin.

Keep in line like trusted soldiers
Bravely going forth to fight;
Marching on with colors flying,
And with weapons burnished bright.

Keep in line as close you follow
Orders bidding you press on;
Arm to arm—shoulders touching—
Till the battle has been won.

—Barbara R. Garver, in *Woman's Standard*.

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. The editor is not responsible for the views expressed under this head.

A. M. MILLER.

ELIZABETH C. ROBINSON.

C. W. L'AMOREAUX.

N. CORNELIA CRITCHER.

A. S. LANDON.

"HIRSCH."

Special Contributors.

True Masonic And Christian "Builders."

In the seventeenth chapter of I. Chronicles we read of God's being with Nathan (as an inhering Spirit) and telling him of His not having a house to dwell in, but that he had "gone from tent to tent, and from one tabernacle to another." He promises that David's enemies shall be subdued, and also that "the Lord will build thee a house." "And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his" (God's) "kingdom. *He shall build me a house, and I will stablish his*" (God's) "throne forever." In the sixth chapter of II. Chronicles we read Solomon's solemn address to the Lord God of Israel as he knelt upon the brazen altar in the temple which he had built at Jerusalem for the Lord. And as he stood before all the congregation of Israel with hands outspread towards heaven, he said: "Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand," (power) "as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying; *There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.*"

This temple was built on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and was completed about one thousand and four years B. C. Nearly all the symbolism of Masonry rests upon, or is derived from, this "House of the Lord" at Jerusalem. The genealogical line of Jesus, and the foundation for Christianity, go back to the same beginning. This great temple was afterwards destroyed, but again rebuilt under a decree of Cyrus. All this was a part of the great mystery of godliness, referred to by Paul, and each and every part of all these extensive accounts represents a principle as a type of the greater and more wonderful temple not made with hands, eternal in the heavens. In this connection, please do not fail to read the seventh chapter of II. Samuel, and the many important references; also the writings of Solomon in Ecclesiastes, noting carefully "the conclusion of the whole matter," to wit: "Fear God, and keep his commandments: *for this is the whole duty of man.*"

All the above is a part of the history of the human family since the fall of man, ages before the Christian era. Prior to the birth of Jesus there were various associations of men, or Brotherhoods such as the Essenes, Zoroastrians, and others which uniformly believed in God, in purity of life, and in the resurrection, as did the primitive Masonic order. The Masons of to-day may profess to so believe, yet they have fallen from a clear conception of these truths as certainly as has the so-called Christian church of these later days. The most reliable authorities uniformly class the masonic order as one that was founded on primitive Christian principles. Albert G. Mackey, M. D., author of an "Encyclopedia of Freemasonry," says that "the tendency of all true masonry is towards religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories,—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?" An American writer (F. S. Wood) thus alludes to the idea of the Masons being "builders:" "Masons are called moral builders: In their rituals they declare that a more noble and glorious purpose than "squaring stones" (divine principles and truths) "and hewing timbers" (supports for principles) "is their fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." In this sense, the term "builder" is the noblest title that can be bestowed upon a Mason; so also every Christian is supposed to be a "builder." But both Masons and professing Christians have lost the original design and idea of the building "not made with hands, eternal in the heavens," which was in the mind of Solomon when he solemnly dedicated the house at Jerusalem to the Lord God of Israel. They seem to have forgotten God's promises to David: "*I will stablish his throne forever. I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.*" Where, oh where, are the "builders" of this "house not made with hands," this eternal throne and kingdom, God's kingdom in earth as it is in heaven? Where are the keys of the kingdom which according to Masonry is "a tongue to speak reason?"

The prophet Isaiah says: "It shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiyah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Eliakim, the son of Hilkiyah, who was over the household, is one whom God establishes with a tongue of reason, or is anointed, given the keys of the kingdom, as is said in Isaiah, forty fourth chapter. Then his new name is given as Cyrus.

We have a "builder" with us, by the name of CYRUS, who is of "quick understanding," having a "tongue of reason," and the keys. He has "set up an ensign for the nations" and "a highway, for the remnant of his people which shall be left, from Assyria;" it is the Law from the Omnific Throne of the Lord God of Israel. Hear ye him, for he builds a house not made with hands, and a throne eternal in the heavens! He holds the plumb-line of integrity, the square of divine principles, the compass which will direct and hold in line our pas-

sions, and Solomon's seal, representing the two natures of our Lord—his divine and his human. He will again establish the true Masonic and Christian "builders" who will "take heed to their way to walk in my law, as Thou hast walked before me," that "there shall not fail thee a man in my sight to sit upon the throne of Israel."—A. S. L.

The Coming Of Christ.

Dear Brother Hicks: I would not have you think me a crank, but I do at times give my thoughts full scope, and at this time they run into sacred numbers; while considering them I am surprised at the conclusion I arrive at. The genealogy of our blessed Lord is divided into three parts, of fourteen—twice seven—generations each, which added together make forty two generations, which divides by three and by seven. When Christ was born there came three wise men, and of their treasures they laid at his feet three parts, gold, frankincense, and myrrh; when He was three times four, or four times three, years old he was about his Father's business, and after three days his parents found him in the temple. He was three times ten, or ten times three, when he began to preach. There were three temptations set before him. He raised three from the dead. He often took but three of his disciples with Him. He spoke of three in heaven as one, and three on earth that agree in one. In the transfiguration there appeared three. He prayed in the garden three times. He preached three years. The number of his disciples was four times three. He was sold for thirty pieces of silver. He told Peter he would deny Him three times. He had three trials. His last words were three—"It is finished." There were three crucified at this time, and about Him were written three languages. There was darkness for three hours. There were three Marys at the scene. He was three days in the tomb. As I have said, there were three wise men at his feet; they, with his own people, represented the whole world. That was the first acknowledgment of him as the Lord of all. When he, on an ass, rode into Jerusalem, it was an high day of feast, the whole world was represented there, and a second time he was acknowledged as the Lord.

The third acknowledgment is yet to be, but when? Let us reason without the fear of being called crack-brains. Might not our Lord come in ninety three? Are not the signs pointing that way? Was the whole world ever as it is now? Among the learned nations of the earth there never was such a state of things. But let us reason this way, not that we affirm that it will come to pass, but that it might. The World's Fair should be held this year, for it was in 1492 that America was discovered, but something influenced the minds of men to put it off until next year, 1893, and why? Well, it might be that 1892 was one year too soon for the advent of Christ, and that when he comes the world must be represented, gathered into one city or country, and why not in America? Why may not Chicago be the city where Christ will be acknowledged as the Lord our King? And again, I will call your attention to the sacred numbers. 1893 is divisible by three, giving as quotient 631. Then add 1893 from right to left and we have 21, which divide by 3 and we have 7; or divide by 7, and we have 3. Now take the quotient 631, add the figures and we have 10, divide by 7, and we have a remainder of 3. Thus you will see that in all our work with 1893 we have 7 and 3 rising before us, so that if there be anything in sacred numbers 1893 seems a reasonable year for the coming of Christ our Lord. May it be so! What I have written may turn your thoughts in the same direction, and you may be able to render the subject in a clearer light than I have done, or am able to do.

Yours in the faith,

J. William Pope.

We believe the record concerning "the man Christ Jesus." We devoutly believe that "He ever lives"—that the unfolding plans of the infinite and holy Father are centered in him, that he has "gone up on high," and that he will in some way and at a fixed time return with unspeakable glory and power to this earth. As to the time, the place, or the manner of his coming, we do not speculate. We have no sort of an idea. As we have before stated in these columns—taking the words of Christ Himself as our guide—it does seem to us that the signs of the approaching fulfilment of his words and of his appearing are being multiplied all over the earth, and in the very heavens. We let our friends discuss the subject in *Word and Works* because it is so sacredly dear to so many hearts, and because it is right and proper that it should be discussed. Why should we not talk much about an event so wonderful and so clearly and positively revealed in what we regard as God's revelation to us? Our discussions may amount to little more than the twaddle of children who look and long for the coming of loved and loving absent parents; but who can object to such twaddle? Who can measure its results in fostering love, soul power, watchfulness, and readiness? It is an accepted belief that we think of our friends as they are drawing near to us. Who will prove that our thoughts of the coming of Christ are not also a result of his near approach?—*Ed. Word and Works.*

Nero Still Fiddling.

WE HAVE just finished reading three columns of political editorials in a big Cincinnati daily. There is not a word concerning any principle involved, but simply a discussion of the chances of various politicians. Verily history repeats itself and Nero still fiddles at the burning of Rome.—*Cincinnati Herald.*

THE GOLD-BUG KING.

In his marble hall, with his pillars tall,
Sits the gold-bug king.

In his cabin small, with his children all,
Starves his hireling.

At his lordly board, with his gold-bug horde,
He revels in wine and oil.

At labor's racks, with their bent backs,
Are his struggling slaves of toil.

On life's highway there comes a day
Of reckoning at last.

Will this haughty king, with his gold-bug ring,
Withstand the blast?

'Tis a fearful hour, when the gold-bug power
Crushes millions down;

When the awful din born of the sin,
Surges through city and town.

When blood is spilt, and men of guilt
Burn and pillage on every hand;

When the voice of reason is drowned for a season,
And death and desolation are over the land.

Let the rich beware, and the poor have care,
When such perilous times are rife,

Lest the years come with terror dumb,
And snuff out the nation's life.

—C. L. Hall, in *National View.*

The whole economic system resolves itself into two problems—production and distribution.—*National Reformer.*

SHARP CUTS.

Ex-Senator Edmunds says that the "capitalists can take care of themselves" in spite of the efforts of the debtor class to "cheapen the dollar." The "capitalists" certainly had a most excellent friend in the Vermont Senator while he was in Washington.—*Chicago Sentinel.*

"There is gathered around the capital of this nation a gang of pirates, who thundered successfully at the doors until they had driven this government into the most preposterous acts of bad faith and legalized robbery that ever oppressed a free nation since the dawn of history."—*O. P. Morton.*

Notwithstanding the fact that we are the wealthiest nation on the earth, there are 10,000,000 people who never have their appetites satisfied in any single day in all the year, and 1,000,000 able-bodied tramps willing but unable to find employment.—*John J. Ingalls.*

Remember there never was a full legal tender money, no matter of what material it was made, but that was worth as much as the same amount of money made of gold. The full legal tender dollar is a dollar whether made of paper, silver, or gold. The legal tender quality is the money quality without any regard to the value of the material of which it is made.—*Fredonia (Kas.) Herald.*

Will any one longer cherish the hope that there can be any change in the financial, tariff, or other policy calculated to disturb the power of the East to bleed the balance of the United States? Every voter of the great agricultural and mining portions of this country should seriously ask himself if it would make any difference which party controlled these ten Eastern states.—*Southern Mercury.*

Under the present system the railroads of the United States pay their expenses, and declare about \$300,000,000 in dividends annually. Under government ownership, the running expenses could still be paid, and \$300,000,000 saved to the people in lower freight and passenger rates.—*Cincinnati Herald.*

When a street fakir pulls the string tied to the under jaw of a wooden image, it begins to repeat an old song or story at the will of the operator. When the political fakir pulls the string tied to the mouth of the partisan editor, that orifice flies open and the figure begins to jump around and repeat according to the movements of the operator. At both shows some of the spectators are gulled, while others are only amused.—*Omaha Tocsin.*

A hundred men working together produce a palace in stone, which lasts a thousand years. Working separately they produce a hundred mud huts, which the storms of next winter wash away.—*Chinese Maxims.*

The man who says this world owes him a living and will not vote for men who will legislate so he can collect the debt, is not fit to live.—*Springview (Neb.) Herald.*

Will some democrat or republican inform us of any one single act of the present congress tending to bring relief to the debt-ridden people?—*Lexington Clipper.*

A BRIEF SUMMARY OF THE KORESHAN SYSTEM.

FIRST. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first; Elijah, the type of the second.

SECOND. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus, the type of the Jehovah (Lord) in man.

"The seven spirits of God" are seven outpourings, which, in the successive order, occur at regular and definite intervals, ordained by law, and reach over a period of twenty-four thousand years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrases* (translations), one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the Divine law, and, by virtue of such observance and overcoming, passes through a theocrasis which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized. Enoch was thus *theocrasised*, and absorbed into God. Moses, Elias and Jesus are examples of absorption. The seventh of a specific order will be Koresh. In the Hindu philosophy this is called absorption into Nirvana.

THIRD. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize, by the conflagration of males and females, into the united manifestations that embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

FOURTH. Those who come into the highest state of perfection comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, thus fulfilling the first law: "Thou shalt have no other Gods before me." Sexual

purity is one of the first steps towards the attainment of the higher life.

FIFTH. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God and sing the new song that no man can sing but the one hundred and forty-four thousand. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of the Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "firstfruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

SIXTH. The Lord comes to establish his *kingdom* in the earth in fulfilment of the promise, and in conformity to the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the personal God, and, outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

SEVENTH. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv: 5, 6.

EIGHTH. The religious principle and sentiment must constitute the first bond of obligation to God and man; this is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond. From this standpoint we advocate the destruction of *fictitious* money and the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

NINTH. God the Father, as the masculine and impregnative unity, vitalizes through seven degrees of personal manifestation and outpourings of the Spirit. These are the seven spirits of God, shed forth from personal form and theocrasis, each overshadowing and transmission of spiritual power being the product of personal dissolution ordinarily called translation, but denominated theocrasis by Koreshanity, and, in the Hindu philosophy, absorption into Nirvana. These seven baptisms, which comprise seven impregnative, and therefore masculine energies, culminate in that modulation of the eternal voice or Logos which brings into manifestation and form the materialized Motherhood of Deity, not as another personality, but the same Godhood and Godhead. Not one of a *dual* pair, masculine and feminine, but the biune Mother in whom the Father is hidden, being clothed upon with his visible and tangible womanhood, fertilized for the materialization of her offspring, the sons of the eternal God.—K.

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