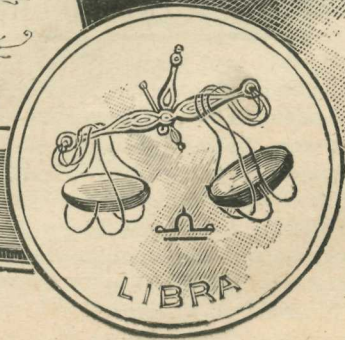


THE FLAMING SWORD



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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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—Ella M. Castle.

Flaming Sword

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

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The Garden of Eden and Its Character.

It is time that the puerile interpretations of Scripture given to the world by the so called Doctors of Divinity, be discontinued and their place substituted by something substantial and true. The question of the location of the Garden of Eden is one that has perplexed Biblical students for generations; and today they are no nearer the solution of the problem than they were one thousand years ago.

The Garden of God is not nor has it ever been a material, physical, and local geographical country, neither has it been confined externally to a single nationality. It has belonged as unmistakably to the uncircumcised as to the circumcised, although through its influence the uncircumcised have invariably become the circumcised. The Garden of Eden is the soil into which the Lord God has invariably planted the seed of God through all generations, transposing—by ethnic filtration—the transmigrations of the holy seed and fertile soil successively, as generations have progressed.

The seed of God planted in the Garden of God is the seed man of each dispensation; for instance, Adam was the nucleus of the Adamic (sons of God) race; Enoch was the center of the Enochian church, and Noah, Moses, Elias, and Jesus were centers of the succeeding churches.

They were all seed men, and were planted back into the race through the cathodic (descending) determinations of the planted life. Through the line of the succession of seed planting, there have been manifest the cherubs who have appeared at opportune times in the appointed places and with the chosen people. It is said, God placed cherubim (two cherubs—the Hebrew word cherubim being the dual masculine form of the noun) at the east (rising) of the Garden of Eden, to keep the way of the Tree of Life (strictly and literally, the Tree of Lives). Moses and Aaron were two cherubs related to the Garden which the Lord God, through the agency of these two, removed from Egypt. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings [the powers of Moses and Aaron], and brought you unto myself," was said of the transposition of the Israelites from their bondage in Egypt to their possession of the land of Canaan.

The relation of Moses and Aaron as cherubs, was that of communication and reception. Moses was theocrasised, and the order of Aaron was his receptacle. Caleb and Joshua were cherubs, also Elijah and Elisha. Elijah was theocrasised (translated, burned in a chariot of fire) and received by Elisha. Elijah signifies, God the Lord; while Elisha, who was on hand to receive the descending spirit as it was shed forth through Elijah's dematerialization, signifies God his (Elijah's) Savior. Whensoever the Garden of Eden appears, it comes in the east, eastward or rising; for eastward means literally the coming up or rising or the resurrection; and eastward in Eden, signifies wheresoever God's people are manifest who perform his will. "And the Lord God planted a garden eastward in Eden; and there he put the man [planted him, just as the Lord Christ was planted, through his theocrasis] whom he had formed."

We are well aware that the poor fools who have been trying to discover the location of the Garden of Eden and have failed, and who imagine themselves expert Doctors of Divinity, will question our right to make the emphatic statement we here announce. We will not, however, leave this subject to the appearance of conjecture. We here emphasize and will corroborate the declaration, that God's Garden was in Egypt, and with Israel embraced the Egyptian people who, through the sojourn of the Hebrews, were ethnically absorbed and infiltrated with the Israelites. Israel absorbed

Egypt. This was done by the constant intermarriage of the Israelites with the Egyptian women.

If the investigator will read, in connection with this special study, the thirty-first chapter of Ezekiel, in the light of hints and suggestions from the Koreshan keys of knowledge, giving the entire chapter a critical perusal and study, no doubt will remain in his mind, of the interpretation we have given. "Behold, the Assyrian was a cedar in Lebanon; * * * the cedars in the Garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the Garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches [branches here signify peoples]: so that all the trees of Eden, that were in the Garden of God, envied him." Egypt, Israel, and Assyria are all included in this Garden, because, first, Israel absorbed Egypt; second, Assyria absorbed Israel, who had absorbed Egypt. "To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether [lower] parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword [*the Flaming Sword*]. This is Pharaoh and all his multitude, saith the Lord God."

The above passage refers to the Son of God manifest whensoever the Garden arises and the Son of man is risen. In order to comprehend the chapter, it is well to bear in mind the fact that whensoever the Son of man appears in any age of the progress of the rise and fall of the church, he comes to be accursed. The fruit of the Tree of Life (the Son of God, and, in the fulness and multitude of fruition, the sons of God) always hangs on the Tree of Life. "Cursed is every one that hangeth on a tree." In the descent of God's animal life, which is his reproductive life, God is always accursed. "Thus saith the Lord God; in the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed." (The angel said to John the Revelator: "The waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues.")

"I made the nations to shake at the sound of his fall [the fall of the church into competition, which will culminate in the coming war of nations], when I cast him down to hell [where the Lord went in his descent into the race, and where every man must descend who represents the salvatory principle of the race] with them that descend into the pit [where all men are cast, to be redeemed]: and all the trees of Eden, the choice and best of Lebanon [chastity], all that drink water [the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; this river of water signifying the truth and doctrines of life], shall be comforted in the nether parts of the earth" (hell). It is further declared, in the twenty-eighth chapter of Ezekiel: "Moreover, the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum [fulfilleth all things], full of wis-

dom, and perfect in beauty. Thou hast been in Eden the Garden of God; every precious stone [there are ten of them, namely, the principles of the Decalogue, or ten commandments] was thy covering; the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub [the seed man, the Christ, Messiah, to be planted in the race for regeneration—reproduction] that covereth [impregnates], and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Elijah was a stone of fire; Moses was a stone of fire; Jesus the Lord was a stone of fire, and the Messiah of this age, in his theocrasis, is a stone of fire. To walk up and down in the midst of the stones of fire, is to enter into the fire by translation or theocrasis, and to both ascend and descend by this process. Let the entire chapter (Ezekiel xxviii) be read in the light of the fact that every Messiah falls through the descent of the church, and lays dead in the race until the resurrection, at the last day. No intellectual person can read the chapters referred to, (in the light of these comments, and with unbiased judgment) and remain in doubt as to the location and character of the Garden of Eden. In corroboration of the statement that Egypt, Assyria, and Israel are one and identical in the consummation, read the last verse of the nineteenth chapter of Isaiah.

The Signet.

As round the mighty dial of the ages
Moves Horos' index to that awful point
Whereon the King of kings hath fixed his Signet,
The breathless nations in their onward course
Strain their tired sinews in one last great effort
To reach that final goal of all desire—
Supreme dominion of the Universe.
And now that signal point is almost touched,
And touched—the Signet of the King must break!
And then—O glory of the Book unsealed!—
The resurrected tribes shall stand revealed
As the old heavens and earth do pass away
With lightning, and with thunderings, and great noise.

—Rev. Eleanore M. Castle.

The worship of the Lord Jesus is the acknowledgment that he is the Lord God. He was the second Adam, and declared to be a quickening spirit. Can we regard Him less than the source of all life?

The law of transmutation is the fundamental law of life; and only through the operation of this law can material substance, either organic or inorganic, become vital flesh and blood.

If man is begotten by and reproduced (regenerated) from God through Christ the Lord, and born of God as Christians declare, and man becomes a son of God, does it not essentially follow that man becomes a God?

"The Fatherhood of God and the Brotherhood of Man."

Theoretically, it is all very well for the common humanity to talk of the Fatherhood of God. Theoretically, it sounds well to talk of a nationalism or an industrial socialism that provides for every individual of the race, and which will place all nations and individuals on the basis of a common footing; but when it comes to a practical social equality, then, with all my love for humanity and my desire for a radical transformation of social conditions, God forbid that I should be compelled to endure the association of the rum and beer drinkers of modern civilization, and to breathe the common air of the tobacco fiend. There are certain unmistakable evidences of social progress; and these evidences, other things being equal, may be found in an inexpugnable disgust for the man or woman who is a slave to alcohol, beer, and tobacco.

There is such a thing as being too broad-minded, and walking in too broad a way. Give us the narrow path and the straight gate. The fruitage of this age will be gathered, because through ages of progress it has been refined for consociation with the Gods; but the larger portion of the fruit of the human race requires thousands of years of progressive development to prepare it for Deific pabulum. Under no circumstance can the harvest of the age come into full and perfect fruition without that specific baptism designed to complete the process of ripening. God will baptize the race with the fire of purification and perfection. When this is accomplished, such as are ripened through the retrogressive and progressive experiences of dispensations will be gathered into their inheritance as the sons of God. These are the firstfruits unto God and to the Lamb. These heirs of God and joint heirs with Jesus Christ are to be set apart distinctively, and differenced from other orders of the divine economy which at the present stage of human progress have not evolved into adaptation to the superior orders.

A common brotherhood implies that there shall be no caste. This is an impossibility. The very operations of God in the economy of universal arrangement, have provided caste as an inexpugnable factor of social order. Will any of the labor organizations (the more advanced of which advocate the principle of the destruction of money, and the equitable exchange of the products of industry, and who also urge the equal remuneration of industry per hour, regardless of mental and mechanical skill and ability), place the millions of ignorant colored people in the South on an equal footing, or on an equality? Not until men are willing to meet the millions of barbarians throughout the world on an equal footing (morally, socially, politically, and industrially); can they prate of the Fatherhood of God and the brotherhood of man.

The kingdom of God will be established in the earth, and out of it will be gathered all things that offend the

divinely refined. There are thousands, yea, hundreds of thousands, of people in the world, whose sensibilities are so refined that the psychic auras of the gross sensualist—deteriorated by the saturations of nicotine, and debauched with the bestial stimulations of beer, rum, and the multitude of intoxicants created for the destruction of men through the love of money—are so obnoxious, that the aspiring soul revolts, and, through unutterable groanings, petitions the reflexive ear of an ultimate expurgation. Can the millions of civilized barbarians, among whom are the so called highly educated, aristocratic, and wealthy, enter that stratification of moral and social rectitude which belongs only to the order of the sons of God? There is no human being so depraved that, though he be on the descending or retrogressive scale, will not be reached by the ever-penetrable power of Deific love; but every man will be saved in his order; not *in* his filth, but *from* it. When millions have entered into the rectitude of righteousness vouched to the regenerated, the *debris* from the activities of the higher spheres will precipitate a waste that will enrich the soil of the under world for the generation of the succeeding orders of progress. The time will never come, in all the progressions of the universe, when there will cease to remain successive stratifications of the lowest forms and qualities of human life.

The fall and rise again of the seed of God are as inevitably factors of the economy of creation and perpetuity of the kingdom of righteousness, either in heaven or in earth, as the disintegration of the seed in vegetable generation, and its reintegration in the production of the regenerated kernel. Light and darkness are the everlasting and concomitant energies and conditions of existence. Heat and cold obtain in the universe today, because they comprise eternal co-ordinates of being, without the relations of which neither could have been produced and perpetuated. Truth and fallacy are generated at the same mental center; and the fruit of the tree of the knowledge of good and evil has the same nucleus as the fruit of the Tree of Life, and is perpetuated through eternal cycles. The laws of stratification are as unmistakably and inevitably operative in anthropo-structural arrangement as in geologic lamination; and no possible attempt to hypothesize the human race into a homogeneous stratum or plane of equality, can effect an incongruous moral and social equality.

A genuine national economy will classify the skill and ability of all mankind, and adapt these to industrial uses and their products, and distribute not according to equality, but according to equity. God will be the Father of the regenerated from the Son of God, who was planted in the race that he might be resurrected in all regenerated men. God will become the Father of such as will become the sons of God in future generations, as he will now become the Father of his offspring ripening for the present harvest. No nationalism can mature until the outpouring of the baptism, upon which must depend the fulness of fruition.

The Naked Truth.

A mock modesty characteristic of whited sepulchers, is an inherent quality of the average mortal of today. Self-deceived humanity steeped in the mire of fleshly lusts, believes itself too pure to behold iniquity in itself; but let the naked truth confront it, revealing to it its true condition, and it is forced to blush with shame and confusion of face. Relief is sought in the deceitful sophistries of unrighteousness; quickly the foul shadows of its own uncleanness are cast over the truth, which it names Beelzebub and relegates to Hades.

Christendom educates itself to believe that it worships, in the beauty of holiness, the only living and true God; but the truth is, it ever increasingly adores gods of gold and gods of silver. Christendom is a house divided against itself, because of the rival claims of these two gods for supreme devotion. Gold, the pre-eminent and dominant, is powerfully represented by the monopolistic organizations (the oppressors of labor, the only true capital), and controllers of the resources God designed for all who will divinely use them.

The gold power has no intention of relinquishing its supremacy, nor of sharing it equally with the silver potentates. Self-interest is the ruling passion of all classes of contestants for popular favor. Each class desires to be the money power. Each believes money to be endowed with the power of the Almighty to deliver those who have it from the curse of labor. The struggle between the monometallist and the bimetallist, is the struggle of each for wealth. We all want to be wealthy; is there no discoverable possibility of all becoming wealthy? The discovery of a rational system of equitable distribution of labor, resources, and products, is the discovery of permanent and practical importance to every thinking mind which has the self-interest of his other self—his fellow—at all at heart.

The gold owner who is worth twenty or a hundred million, is worth twice that sum with silver thoroughly demonetized. The silver owner who is worth five million dollars with silver out of the market as money, or with silver demonetized, is worth twenty million with the government stamp upon it, and the law of unlimited coinage behind the stamp. This is the rub between the two interests. It is a fight for wealth without the industry which creates it. The common people have no special interest in either side of the issue. The masses want the legitimate value of their labor, which is all they produce, and a government that can secure the equitable exchange of commodity for commodity, value for value. Gold and silver now represent wasted labor, and never can represent anything else till the government stamp is removed from them. Gold and silver are attractive metals to manufacture into the useful, which should always be beautiful.

Sensible people, wise in the wisdom of the Gods, should be able to see that the destruction of money is the one thing to fight, pray, work, live, and die for. Money as we know it, is the abomination which maketh desolate. That the love of it is the root of all evil, is a naked, self-

evident truth. Koreshans everywhere must enforce the belief that the demonetization of both gold and silver, and the substitution of the labor check issued by their Bureau of Equitable Commerce, is the duty of the hour. The labor check should represent every worker's right and title to the full value of his productions, in supplies for all his needs from the authorized distributing centers of his government, created his servant to facilitate the equitable distribution of labor and its products. Government should serve but one purpose in demonstrating its right to exist,—that of securing the well being and happiness of its most insignificant objective factor.

Money of all forms can be cornered by the Shylocks, who never cease to be manifest while it exists. The time has come to give the Shylocks the luxury of being cornered and transformed for awhile. Put a government stamp on them and reduce them to genuine capital, which is honest labor. Let them labor with their hands to make vessels of gold and silver for the house of the Lord God, who shall establish commercial righteousness in the earth.

The moral and social character revealed in the life of the Lord Jesus, is the standard of divine righteousness to be exalted in the earth. This is the naked truth, the science of which Koreshanity offers to the world. The law of the Savior's life is: thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself.

The competitive system of the world today exists by no fiat of the divine will, but by virtue of the law of necessity, which requires that men should know evil, if they are to be enabled to choose good. The competitive system is the stronghold of satan, and embodies every form of opposition to righteousness. Every form of fiat money issued by the competitive system, comes from the soul depths of these selfsame money-changers whom the Lord drove from the temple of God (his Father's house), made by the money-changers a den of thieves. That same den has multiplied itself into the Wall street dens of gold bugs. The boards of trade, stock exchanges, national banks, and the gigantic corporations of today, are soulless. The multiplied thousands of these money-changers, who on the Sabbath day sit serenely in the temples of modern Christendom, claim to worship the Lord Jesus Christ, the Founder of divine communism and equitable commerce. The souls of the money-changers driven from the temple of old, have gone marching on like John Brown's, right down from the temple at Jerusalem, year of our Lord 1, to the year of that same Lord 1896. They still seek shelter in temples made with hands, and cloak themselves with the garb of a religion whose doctrines they dishonor. The greed of gain still animates their corrupt bodies; they still demand the pound of the brother's flesh to satisfy it.

Where is the living One mighty to save, whose war cry can wake the Christ who died in the race? who can gather all the hosts of Israel and establish the theocracy of Jehovah? His cry will surely be: "Destroy the money power!"

It is reported that there is a society rapidly forming in this country for the work of repudiating our national debt. It is said to be slowly undermining the credit of the nation by its propaganda. This society will serve its purpose, as will every other disintegrating force now operative, in hastening the necessity for all lovers of the divine standard to adopt the one war cry consistent with Christian principles. God's answer to this cry will be the absolute destruction of money. Its destruction is insured by the creation of the Koreshan System of Equitable Commerce, which is heaven born from the wisdom of Koresh. The establishment of this system is the final solution of all financial and commercial problems. Its perfection leaves nothing to be desired.

The love of money being the root of all evil, the truly wise man—wrestling with all his powers for the destruction of the tree of evil—would surely aim to get at the root in order to eradicate and kill it. The awakening of a love for Koreshanity in the soul, sounds the death knell of the old love of money. All the Koreshan wants of money is to use it as fast as he can get it, for its own destruction by establishing Koreshan Communities on Koreshan principles. The Almighty is awaking this new love in human hearts. It is a love for the sublime image of the naked truth; an image of light and loveliness, of holiness and power. She condemns darkness to oblivion, and reveals in her own light the new and living way—a pathway in light, leading to life that is life indeed.

The powers of darkness are being revealed in all their hideousness as Truth moves in the world, shining from her solar Center, from the East to the West. Their hour of dissolution and transformation has come. The light of Truth is like lightning to the spirits of greed and vileness. Her flashes are search lights that can blast and consume them. Thunderous sounds the doom of a corrupt and crumbling church and state;—a church and state corrupt with iniquitous sex commerce, religious commerce, and secular commerce conducted by mediums of exchange bearing the stamp of the devil's fiat and the evidences of being smelted in inferno fires.

The judgments of the naked Truth in all her sublime and radiant purity, will soon be manifest in the final conflicts of the final crisis of the rolling ages. In this conflict Truth will be seen in the angel with the *flaming sword*, leading to victory and glory the hosts of Jehovah, whose birthright is the inheritance of the earth in the glory of its ages to come.

The heirs of God and joint heirs with Jesus Christ will find no use for the gods of gold and silver in the kingdom which is a universal empire about to be established. Neither will they find any use for the prostitution of their life energies in obedience to the lusts of the flesh, and best of all, they will find no use for an unknown and unknowable God.

If the so called wise men of today, prying everywhere into nature's secrets, seeking to become masters of her energies, would only right about face and courageously confront the naked Truth, all they could ask of her would be a place for repentance. Her cathode rays would lay

bare their own true inwardness, locating the seat of their mortality, corruptibility, and inability. They would reveal the fact also that she is a God to be known and loved, but having no place in all their thoughts, self-seeking for power, fame, and wealth.

We all need to be brought low before we can appreciate the delights of exaltation; and we must be brought low before the naked truth concerning God and concerning ourselves. When all have been brought low before the truth of God revealed in man, her anode rays will draw and raise us to God's throne, where from its supreme heights in the serenity of perfect peace (the peace of believing, because we *know*), we can behold the harmonious operations of universal law, and with the discriminations of divine wisdom determine the culminating applications of every law of every energy in its most essential service to the God-man.

Tessla and Edison and the galaxy of stars esteemed so brilliant in the deep darkness which surrounds them, need warning that the light of day is rising, and that the powers of darkness which sustain them must flee away. The Sun of righteousness with healing in his beams is rising above the clouds,—clouds which will dispel and leave the king of day full orb'd, scattering all that is of the night.

It is for modern scientists and modern religionists to say whether they will be taught of God or no. Can they humble themselves as little children? can they seek first the kingdom of God and his righteousness? If so, absorption into God, and the inheritance of his throne is for them. The foundations of God's throne are in the righteousness of his law; the science of which is a prerequisite to its application. The central and primary truth to be revealed, is that God is man, and man when perfected is God; that the primary central man is the involution of the universe in its least form, and that the universe unfolded in its ultimate blaze of glory is the evolution of the ultimate central man who involves the primary. He it is who is the mighty One of forces, whose anode and cathode rays carry one to the highest heights and the deepest depths of experimental knowledge. To him and him alone are given the keys of knowledge, which unlock all mysteries and reveal all glories. The Koreshan Science of religion is the science which effects the conjunction of God and man; the conjunction resulting in the immortality of body, soul, and spirit, and the revelation of the divine human.

Scientific miracles are in store for humanity in every domain of life. Harnessing Niagara will soon be smiled at as a schoolboy's experiment. The rod of Moses, the wisdom of Koresh, the divine serpent, will swallow all the wisdoms of the world's wisest, and, in the strength of inherent truth, wait patiently for the surrender of the Pharaohs of the world.

The true science of cosmogony involves all the sciences. It is the firm foundation demonstrating the strength and permanency of inherent law, to prepare and perpetuate the temple of God for man, and God for man his temple and heir of all things.—*Berthaldine*.

Reincarnation and Resurrection the Same.

If the law of the resurrection means anything, it signifies that the personalities who live in one age of the world, arise in the flesh at the termination of the same age. Those who lived in the beginning of the Christian dispensation (and who absorbed the life of the Lord Christ as the power of the resurrection, because he was the seed of God, the seed of the regeneration of the higher humanity; the seminal essence of Deity,) will awake into the memory of the life of that age, together with the subsequent experiences of succeeding partial reincarnations; and not only will they awake to the memory, but also to the personal life, with the additional appropriation and development of an added two thousand years. We who live today lived then. This is not only a fact, but a fact that may be personally realized through the application of scientific principles. Koreshanity is the only system in the world that gives a rational solution to these hitherto mysterious principles.

The Christian doctrine of the *anastasia* (*resurgam*, re-sur-rection, standing again) is the doctrine of reincarnation, and is fully set forth in the Old and New Testament Scriptures. The fact that the Lord Jesus was Abraham brought to maturity and absorbed upward into the central throne, and downward into the race, for the purpose of the *resurgam*, *anastasia*, the resurrection of the race, is thoroughly and specifically set forth in the gospel of the Lord, through the writings of his followers.

Theosophy seems to be good enough for such as have no use for practical demonstration; for such as are ready to sacrifice the old life for the new, it has everything but the meat. The shell is there, but the meat has gone to decay.

The Lord Jesus furnishes the great example of the laws of reincarnation and absorption, practically demonstrated. The life that was manifest in Abraham had its perfection in the reincarnated Lord. The Theosophical world could see and understand this fact, if it had any practical knowledge of the principles it pretends to advocate. It is not strange that one like Madame Blavatsky (who failed, as did Buddha, to reach absorption) should palm off upon the world a purely theoretical system concerning law which those who pretend to believe cannot apply, and which she failed to demonstrate in her own life.

It is very evident that so called Theosophy contains but the effete elimination of the great truths set forth in the gospel of the Lord, and practically fulfilled in his own life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." The Lord overcame, destroying the power of death and demontsrating to the world that of the second death he could not be hurt. He destroyed in his own existence the last and final vestige of the tendency to corruptible dissolution; therefore he was enabled to be absorbed because, comprehending the laws of absorption and the channels through which such absorption should obtain, he dis-

solved his body, transmuting that material substance to the spiritual substance called the Holy Spirit, which was appropriated by those who, through the laws of progress, were prepared to absorb his life.

Madame Blavatsky did not know the law of absorption, hence could not accomplish that which was accomplished by Enoch, Elijah, and, later, by the Lord Jesus the Christ of God; therefore she was not the logical promulgator of the genuine law of immortal consummation.

The Influence of the Sword Upon the Thought of the Age.

For the past twenty-five years, we have been forecasting the course of human progress, or of those changes in human thought to ultimately result in the inauguration of a new era. We have outlined the character of discoveries in the sciences of energy and mechanics. We have formulated language expressive of the social progress radically innovative, and which we know has influenced positively the so called reform thought and press. We have noted, in many of the public journals, our own language, slightly modified, put forth as the original production of the writer of articles for the reform papers. Sometimes we have seen our articles copied *verbatim* as editorials in other papers, without quotation marks, or any credit given to our own periodical, wherein they first made their appearance. We have seen such articles copied in other papers, and credit given to the plagiarist instead of to the source whence they originated. These things, however, do not trouble us. We are glad to see our work copied, for it indicates that we are ahead of the times, and that our thoughts are leading the world and giving original substance to make some of the leading journals interesting. We are not disturbed over the fact that some of our original productions are quoted and credit given to Emerson. It does not cause us to lose confidence in ourselves.

In the last issue of our paper, we reiterated statements made by us years ago regarding phenomena and their bearing upon alchemico-electric and mechanical apparatus and progress. We have gone so far as to proclaim to the world the not only possible and probable, but inevitable use of the tides as motive power; and we expect to see, in some of the public journals, within the next few months, a report of a wonderful discovery of some great professor, who, taking the hint from THE FLAMING SWORD, has worked out the mechanical application. We do not, however, expect that any credit will be given to THE FLAMING SWORD or its publisher;—this age of universal piracy is not the time for giving credit to whom credit is due. So long as progress is made we are content, rejoicing in the fact that some of the so called leading journals give unmistakable evidence of having somewhat critically perused THE FLAMING SWORD, and largely profited by the perusal.

The permanency and cohesion of organized society depend upon the religious principle and life.

The Barren Fig Tree.

There are some people absurd enough to imagine that the conflict in issue today is between gold on the one side and labor on the other. Among this number we find the Rev. Myron Reed. It is somewhat strange that a man can get so near the truth as he does on many points, and yet be so far from it on general principles. This is what he says:—

The golden text of the plutocrats is, "get together." Nothing divides Sherman and Cleveland when gold is in question. Seventy men and women in the United States out of the one hundred, must get together when the question is one of labor. Let the smaller questions wait. "Gold versus labor." The lines are drawn on that,—and people who are fit to live must get on one side or the other.

There is a fight today between so called capital and labor. The laboring classes are generally in favor of bimetallism, while the plutocrats and their following are for the single standard falsely called "sound money." This is unmistakably a house divided against itself. So called capital and labor divided is weakness for both; and the continuation of the conflict means the destruction of both. The conflict of 1793 in France did not end for the then existing monarchy, nor for the false system of communism which precipitated the catastrophe. It culminated in the empire,—the dog that ran away with the bone while both parties were weakening themselves in the contest.

God deliver us from the power of the gold plutocrat, and also from the power of organized labor! There are no more tyrannical and oppressive powers on the face of the earth today, than the labor organizations of America and the world. This is supposed to be a free country. An ordinary laborer is entitled to equal privileges with every other citizen of the United States; and the Government should sustain him in his right to join a labor organization, or to remain an independent laborer and citizen. He should be sustained in his right to labor singly, even if all other men see fit to strike and refuse to labor. Any power, whether it be the power of gold which robs the laborer of his wages through a systematic, organized piracy, or the power which deprives the vidual—through organized boycott or any other method—of his liberty as an American citizen, is dangerous to the welfare and happiness of the people.

Industry is the only capital. The institution of a universal industrial system—under the influence of that divine love and fellowship which will insure an equitable classification of industrial products, and the classification of mental and physical skill, with equitable distribution founded upon these classifications—will destroy not only the money power but also the possibility of the degradation of labor, and substitute equitable industry. Wage slavery is a disgrace, and some of the labor organizations are beginning to perceive this; yet they lack the one essential thing; namely, human kindness and liberality. They have not God in their souls.

There is coming a crisis. For a little season gold

will win; the single standard will triumph for a season. It will not be through the voice of the people, but through the organic force of the plutocrat and the wealth in his possession, and through it his control of the Government, now organic, and the military force at the command of the usurped power and constitutional prostitution. It may not come this year, but the time is short. Myron Reed is wrong when he says: "that lines are drawn on gold versus labor;—and the people who are fit to live must get on one side or the other." One side is Gog, the other is Magog. One side is the plutocrat, the other side is his hireling—equally at fault and equally dangerous. Both are on the wrong side; for both are against God, and will finally reunite against him in the battle of Armageddon.

The present godless effort of communists and co-operatives throughout the world, to establish a new nationalism without baptismal preparation, is the accursed fig tree to which the Lord came and found it barren.

Who Is the Genuine Prophet?

The final test of Elijah's claim to genuine prophetic pre-eminence, was in his ability to call down fire from God out of heaven in the presence of the prophets of Baal and of the Grove. That was a type of the element which distinguishes the true from the false prophetic power in this age of the world. The theocrasis to come as the culmination of the dispensation now closing, will be the final test. Who can call down fire from God out of heaven, sufficient to open the seven seals with which the Book is sealed? Who knows what these seals are? And who has the "open sesame" to this mystery? This is the great question, and upon the answer to this question Koresh is willing to submit the test of his authority to proclaim the word of the final testimony of the present hour.

"I will send you Elijah [God the Lord] the prophet before the coming of the great and dreadful day of the Lord." There will come false christs and false prophets in superabundance, as has been predicted. This is not only as it should be according to prophecy, but it is the inevitable *sequitur* of the religious development and succession of the dispensations or ages. When there arise false christs and false prophets, rest assured there will arise also the true forerunner of the great and dreadful day of the Lord. He will not be a spiritual precursor merely, but a material, rational, and tangible man. He will be the genuine scientist, and he will turn wise men backward and make their knowledge foolish. His name will be Cyrus, and he will be the son of Jesse. He will present to the world the new and true science; and upon the basis of the possibilities of this science he will confound the wisdom of the wise.

Shall the providential adequacies of human existence always lie just beyond the reach of those who are compelled to struggle for shelter, fuel, clothing, and bread, through the merciless greed of the oppressor?

Jerusalem and Jericho.

[CONTINUED FROM APRIL NUMBER.]

The Lord has been robbed and adulterated by the descent of God, the descent of Jehovah, into the race. This descent of Jehovah and consequent transformation to evil in the race, is the first step toward regeneration—the atonement (at-one-ment) of God and man—the making of God and man one. The Christian world believes and teaches that the atonement—the sacrifice of Jesus Christ on the physical cross at Jerusalem; the shedding of his blood, and man's belief in him—saves man; that man's redemption is to come through such "atonement," as they call it. Koreshans believe in atonement, and that the process of unity takes place precisely as does any other; that is, through the destruction of the two old forms and the creation of the new (integral) form. In the unity of God and man, God and man both die; they are buried together in the baptism of regeneration (reproduction), and made one through the burial;—the process of regeneration being a continuous process of growth from the time the germ is planted until the fruit is reproduced.

There are two atonements or covenants, both of which were typified in the Jewish dispensation; one pointed to the unity of God the Father with the one Son; the other, to the unity of this Son (who becomes the Father) with the many sons of God. In the first covenant, the Son is reproduced or reincarnated in the race, developing through the ages by means of reincarnation after reincarnation, until the Son of man has eliminated everything that is false and evil.

The manifestation of Jesus in the beginning of the Christian dispensation was one of thousands of embodiments. He had gone from one body to another, until he came forth as the Lord Christ. A certain portion of the spirit had descended into each embodiment, and certain eliminations took place. That body was thrown off; the same spirit taking upon it another body by being born into the world, and so on until the Lord came in the final re-embodiment of the series, as the manifestation of the Son of man, the Son of God, the full and complete reincarnation of Jehovah,—therefore he became the firstfruits or the firstborn from the dead. His birth from the dead has no reference to his emergence from Joseph's tomb, but refers to his birth into the natural world, his childhood and growth to maturity—which was his resurrection; and just as that resurrection took place, so must every resurrection take place.

The resurrection from the dead is the final salvation of the human race from its degradation. The race that is saved is the race that has been degraded; the person who ascends the highest is the one who has descended the lowest; the one who is most exalted has been most degraded. Comprehending this, we should be careful about condemning those who appear to be steeped in sin.

The resurrection from the dead is the resurrection from corruption. It is bringing the humanity up from the most corrupt into the incorrupt state. That which becomes incorruptible is that which was corruptible;

that which becomes immortal is that which was mortal. The doctrine of modern Christianity concerning this is, that we have an immortal soul, and a mortal body which is useless and must be put off. If the soul is immortal, then it is already saved. If it has always been immortal, it never can be more immortal. It will live forever; it never will die, and man is already redeemed. But we assert that the soul is *not* immortal; "this corruptible must put on incorruption, and this mortal must put on immortality." So when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality," the transformation is complete; then comes victory: "He will swallow up death in victory." Then there is no more death, because that which was dead is made alive; that which was corrupt is become incorruptible. In this can be seen the difference between modern and real Christianity.

Koreshanity teaches that immortality is an acquisition; that the resurrection takes place from the dead; that Jesus Christ was the first-begotten of the dead; that God descended into and died in the race for the redemption of his people (to save that which was lost), and that he comes up through the various degrees of incarnation or embodiment until he reaches his final resurrected body, which could not see death—corruption.

The "Christian" world thinks that Jesus was a spirit in the spiritual world. Not many believe Him to have been both the Father and the Son. They believe that he was the Son, having a Father; and that the Son came down and took upon himself a natural body. Koreshanity teaches that the Father came down and took upon himself a body and called it the Son. He was a spirit; he came from the spiritual world, or from above. Jesus said: "I am from above." Those of the "Christian" world who look for his coming, think he is going to drop down out of the alchemico-organic (physical) heavens instead of the spiritual heavens. Every child that is born into this world is simply an embodied spirit, that had an existence in the spiritual world. Jesus came through the higher degrees; the people who live here came through the lower degrees—from the hells. That divine spirit, like all spirits, was born from the spiritual into the natural world. This is the law of the resurrection. Seed is planted and dies: "Thou fool, that which thou sowest is not quickened, except it die." The wheat sown reproduces the stalk, and at the end of its cycle, the new wheat. So in the resurrection from the dead, the divine principle—the divine man is planted in the race, and from the race reproduces the sons of God, who are brought forth (born) from the spiritual world into the natural world.

Some will say that there is nothing in the Bible to indicate that the Lord Jesus ever had more than the one body that was manifest in the beginning of the Christian dispensation. Diametrically opposed to this is the statement of the Lord to David: "I will make of thee my firstborn, higher than the kings of the earth." This was a direct promise of the Almighty to one whose wickedness was shown to him by Nathan in the parable of the ewe lamb, which caused him to be his own judge,

when he uttered the words: "As the Lord liveth, the man that hath done this thing shall surely die. * * * and Nathan said to David, thou art the man. * * * Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife." David had done about as bad a thing as one could conceive it possible for a man to do: he put Uriah in the front rank of the army that he might be killed—and he was killed; and yet God promised to make of this man His firstborn, higher than the kings of the earth. When Jesus came, he was declared to be God's firstborn; hence the logical conclusion that Jesus was the re-embodiment of David perfected.

As Jesus was the re-embodiment or reincarnation of a previous personality, so all the people who come into the resurrection are simply re-embodiments or reincarnations of people who lived away back in the ages. The Lord said to Nathan the prophet, "Go and tell David my servant, thus saith the Lord, thou shalt not build me a house to dwell in: for I have not dwelt in a house since the day I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." The tent is that to which the symbolic tent pointed; and a tabernacle is that to which the symbolic tabernacle pointed. Tabernacle means the priesthood—sacrifice. A tabernacle is a priest. A tent is a prophet; the Hebrew word that is translated tent, means to shine, a shining one, a person that is illuminated; that is, Elijah. God had passed from one man to another; he had not had a house to dwell in, but had gone from tent to tent and from tabernacle to tabernacle until Jesus came; then tent and tabernacle were united,—prophet and priest were in one personality, and this was God's house.

"Destroy this temple and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." God had then a temple to dwell in. When Jesus came, he was the real resurrection. His burial in the tomb of Joseph was merely the symbol or type of the death or descent of God into the race; the process of regeneration through the race, and the coming up, in the end of the dispensation, of the sons of God, who, when they appear, will be like Him, having the same authority, the same power, the same Godhood. Every Son of God will not only be the Son but the Father; for whoso abideth in the doctrines of Christ; whoso loveth the doctrines of Christ and maketh them applicable to life, hath both the Father and the Son *in* him—not *out* of him.

The hundred forty and four thousand who stand on Mount Zion and sing the new song, have the Father's name written in their foreheads, so that each one is both Father and Son; that is, the Father principle (that of begetting) and the begotten principle are united in one manifest form, Father and sons becoming one in the sons of God, which means this: "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."

The Reception of the Messiah by the Jewish Church a Symbol or Type of the Christian Age.

PART III.

In viewing and reviewing the subject under consideration, we have clearly seen, by following Scriptural testimony, what kind of a reception the Messiah—the Christ of God, the King of Israel, had from the Jewish church: We have noted his utter rejection by the preachers, teachers, leaders, and laity of the professed church-goers of the Jewish age, and his final martyrdom at their hands. "But as many as received him, to them gave he power to become [future tense] the sons of God, even to them that believe on his name." Those who received Him (at the time the Christ spoke these words) were merely a few Galileans, who, like their Teacher, were despised and hated by the professed so called ministry and laity of the Jewish church.

WHAT MADE JESUS THE MESSIAH UNPOPULAR WITH THE PEOPLE OF HIS DAY, THAT THEY SHOULD CAUSE HIM TO BE MARTYRED?

First, Jesus the Christ says that "the world [the perverted and inverted *kosmos* or arrangement of the Jewish church] hateth me *because I testify of it, that the works thereof are evil.*" What were these evil works against which He testified? Adultery: for He said of the very leaders of the Jewish church, and of the laity, that they were

"AN EVIL AND ADULTEROUS GENERATION."

Again, "Whosoever therefore [of his followers] shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed." And "I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." With these words, which he hurled at the teachers and laity of the Jewish church, Jesus the Christ denounced the pleasures and gratifications of sensualism; and it undoubtedly aroused in them all the demons of hades, and they felt that they had no use for such a Messiah; but nevertheless, Jesus struck at an insidious, hidden root of evil, which was the cause of the premature decay of the Jewish church people. We can imagine that they would hate him for striking at their essential loves (the pleasurable indulgence of sex), when he denominated them "an evil and adulterous generation."

The teachers of the Jewish church undoubtedly did not give a true interpretation of adultery, because Jesus the Messiah said unto them: "Ye have heard that it was said by them of old time, thou shalt not commit adultery: *but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*" They had fallen far away and had degenerated from the Mosaic teaching of the law of God, just as we behold the Christian church at the present time; for both the clergy and the laity—the professed social preachers and hearers, are (with few exceptions) slaves to the god of sensualism; and as a consequence, we find both men and women not willing to relinquish the worship of this infernal god of the burning Gehenna, and the darkness of the Tartarus.

"Indeed," said a gentleman in our presence, "the sex question is one that cannot be discussed, nor even mentioned, before a promiscuous audience; for our professed and cultured Christian men and women do not like to have this most vital question discussed, either on Sunday or on any week-day." And why do they not? Because the majority are so sensual and carnal, though outwardly highly cultured and refined, that the hearing of such a subject would be styled immodest; but the truth of the case is, that their guilty conscience is stung to such an extent that it arouses their resentment; therefore they forbid the discussion of the question of celibacy on the part of men, and of chastity on the part of women. And should any man or woman undertake to broach the question, and lay the axe at the root of this evil work of darkness, he or she can get ready to face the unpleasant result of daring to tread upon the most dangerous ground of society. Hence it is the most difficult evil of all evils to eradicate. In a most hidden way, this great fundamental curse and crime has so insidiously engrafted itself on all societal relations of both rich and poor, high and low, cultured and uncultured, that it will take divine authority and power to effect its removal.

The members of the various church denominations have become libertines while professing to be followers of the pure and holy Jesus, the celibate Christ; and the marriage license covers the lust, licentiousness, and sexual excess of a present degenerating churchianity and a corrupt world. Therefore we hail the Mighty, the Hero, the Conqueror, who has brought the science of immortal life to light, and will thereby turn the course of the river Euphrates, and revolutionize the world out of its degradation and crime.

Second, Jesus made himself unpopular with the people of his day, because he "went into the temple of God and

CAST OUT ALL THEM THAT SOLD OR BOUGHT IN THE
TEMPLE, AND OVERTHREW THE TABLES OF
THE MONEY-CHANGERS

and the seats of them that sold doves; and said unto them, it is written, my house shall be called the house of prayer; but ye have made it a den of thieves." Matthew adds that the chief priests and scribes "were sore displeased." Mark says that Jesus "would not suffer that any man should carry any vessel through the temple. * * * And the scribes and chief priests heard it, and sought how they might destroy him." Luke records that "the chief priests and the scribes came upon Him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority?" Thereupon "the chief priests and the scribes and the chief of the people sought to destroy him."

The time of the occurrence of this ungentlemanly (?) act on the part of Jesus, the Messiah of that age, is noteworthy. Were few or many engaged in this desecration of the temple, the typical dwelling place of God? John has recorded that it was at the time of the "passover," or feast of unleavened bread. This was the first and greatest of the three annual feasts instituted by Moses; and its celebration began on the fourteenth day of the month *Nisan*, or *Abib* (the anniversary of the exodus from Egypt), and lasted eight days. Thousands of the Jews in and out of the city of Jerusalem, participated in this feast of the passover, so that

the "ungentlemanly act" of Jesus the Messiah was known to thousands and thousands of the Jews. No wonder that the chief priests and the scribes came upon Him, with the elders, and spake unto him, saying: "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" No wonder they sought to destroy him!

John records this unmessiah-like (?) act more fully than either Matthew, Mark or Luke; he says: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house

A HOUSE OF MERCHANDISE."

This public demonstration, so unlike a refined gentleman (?), must have been the chief reason why Jesus the Messiah made himself unpopular with the chief priests, scribes, elders of the people, and laity of the corrupt and perverted Jewish church of his day. Jesus interfered (?) with their rights and liberties. That He dared to drive them out of the temple with a scourge of small cords, and poured out the changers' money, and overthrew the tables, was enough to arouse every demon in them to hate and destroy him. They had no use for such a meddlesome "disturber" in the public affairs of life. "Away with such a man, who claims to be our Messiah, and give us fellows like Barabbas! It is expedient for us that such a public 'meddler' in other men's business should die, that the whole nation suffer and perish not through his harmful teaching and preaching!"

Certainly, the real significance of this public demonstration of Jesus (in making a scourge of small cords to drive the desecrators therewith out of the temple, and pouring out the changers' money, and overthrowing their tables), was not because he had a veneration for the building in itself, which was of "great stones, costly stones, and hewed stones," and of fine carved "cedar trees out of Lebanon," with all its other belongings of golden ornaments and vessels; but because the temple was typical of the real temple of God, which will be humanity restored to the image and likeness of Jehovah. Therefore it is written: "The zeal of thine house hath eaten me up." Hence He drove them out with divine authority, which they could not resist, although they were very resentful of the humiliation that he placed upon them, which must have made a lasting impression upon the Jewish church-teachers, laity, and howlers, who were afterward the cause of the Messiah's martyrdom.

WHAT WERE THE GODS OF THE JEWISH CHURCH?

First, we have shown that one of the gods was *sensualism* (adultery). Second, that another god was the *love of money*, which is the root of all evil. These were two evil works of darkness, taken from the quarries of the burning Gehenna and the black Tartarus, and they constituted the greatest evils of that day. The principle of true, unadulterated exchange was perverted and abused in the sex as well as in the ecclesiastical (church) relations of that age, just as we find it now, only on a much more universal scale. True, unper-

verted sex commerce and church commerce are the central principles of life, happiness, and contentment. We are happy to discern that these two roots of evil are about to be eradicated through the teachings of the science of Koreshanity; and we bless God's mighty Trumpeter—Koresh, the Messenger of the New Covenant, the Root of Jesse, the Shepherd of the New Age, the Stone of Israel (the philosopher's stone of absolute truth), the Refiner and Purifier of the sons of Levi (the sons of conjunction with Deity), that he has already announced the impending conflict of the great battle of Armageddon (the battle of the hill); the conflict between truth and good on the one hand, and fallacy and evil on the other.

We are glad to know that the first seal has been opened, and that the rider (Elijah the prophet of this age) on the white horse (chastity and restraint) has gone forth "conquering and to conquer." The two evils or curse woes are inevitable. Since men and women are to be freed from sex and money bondage, we are not afraid; we shall look the unavoidable squarely in the face, and join issue with Koreshanity in its mission of blessing all the families of earth, and thereby shall we bless ourselves. Indeed, Koreshanity offers the only harbinger and haven from the coming storm now so close upon us. May all honest, God-seeking people see the true banner of the real cross of Christ (the Anointed one); for he alone has the true banner for them that fear and reverence the Lord, which banner can be discerned in the display of the truth of its marvelous theology and harmonious science of immortal life, and in the power and strength of its application.

Third, Jesus made himself unpopular with the world and the church-going people of his day, because he was out of harmony with the perverted *secular* commerce,—the heaping up of great possessions, the individual (vidual) accumulation of property, as we see it illustrated in the following narrative: A young man came to Jesus and said: "Good Master [Teacher], what good thing shall I do, that I may have eternal [age-lasting] life?" The great Teacher answered and said: "If thou wilt [desirest to] enter into life, *keep the commandments*." Thereupon the young man inquired, "Which?" Jesus then enumerated the decalogue of the Mosaic law. The young man replied that he had kept the decalogue; and his further inquiry was: "What lack I yet?" To which the Lord replied: "If thou wilt be perfect [be whole, undivided, an individual instead of a vidual],

GO AND SELL THAT THOU HAST,
and give to the poor, and thou shalt have treasure in heaven:
and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Jesus here gave the principle of divine communism—the Spirit of the Christ is the Spirit of true communism—as seen from the book of Acts; for when the Holy Spirit was poured out after his theocrasis (translation), we read: "All that believed were together, and

HAD ALL THINGS COMMON; AND SOLD THEIR POSSESSIONS
AND GOODS,
and parted them to all men, as every man had need." Again we read: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them,

and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." This communistic spirit died with the declension of the church, but will rise victoriously with the dawning of the Golden Age,—the coming of the Kingdom of God in earth.

Secular commerce, church commerce, and sex commerce are inseparable. The perverted secular commerce is manifest in the vidual accumulation of property and heaping up of money. Secular commerce succeeded the love and abuse of exchange in the sex domain; for if there had not been an abuse of the higher or sex function through the fall and declension of man, there would never have existed an abuse of it in the lower or secular domain. Thus man would never have had to earn his bread by the sweat of his face, which cursed condition is the outgrowth of a false secular commerce (the love of exchange in that domain) that has prepared and given to the world its present corrupt and devilish competitiveness, which will be displaced in the near future, with divine communism.—*Augustus*.

Signs of the Times.

"I have not an atom of hope for the world today." These were the significant words, not of a disciple of Schopenhauer, nor of Tolstoi, but of an orthodox Baptist evangelist. "I have devoted all my life," he continued, "to rescue work among the very poor in our large cities, chiefly in Chicago, and I see no practical method of lessening the sum of human misery. Christianity might have availed, had not the church allied itself with plutocracy. As it is, the respectable portion of the community take the churches with them, as they move up town in an ever-lengthening radius from the slums, thus leaving the Salvation Army and the college settlement to accomplish their modicum of work in a field that is the despair of reformers and social scientists, and calls for the most enlightened and concentrated efforts of the whole church of Christ."

"But," inquired the Baptist deacon's wife, with horror depicted on her countenance, "do you mean to say that the world is worse today than it was when Christ came nearly two thousand years ago? Why, that would prove Christianity a failure!" "I think" was the emphatic reply, "that there is far more suffering today. The condition of the world is hopeless, and I find no possibility of attaining happiness except in shutting my eyes to human wretchedness, and, with a little circle of favored friends, looking forward to a better world beyond the grave. Last Sunday, I listened to an anarchistic speech on Boston Common, by an agitator who declared that he expected to be arrested for the ideas he expressed; and as I listened, I found that I was an anarchist myself. I could not take exception to a single word."

The evangelist in question had just risen from his knees after an apparently orthodox prayer to an entirely orthodox and Baptist divinity. He had spent the night at the deacon's house, his errand there being to obtain, if possible, opportunity to fill the pulpit of the small country church through the summer. Some remarks on the subject of co-operation led to this honest expression of opinion, and he evidently saw nothing inconsistent in his position, which

was the quest of a chance to promulgate, for pay, the very gospel in which he had avowedly lost all hope as a remedial agent in the world.

Just previous to the great Christian Endeavor convention, the editor of the Boston *Herald* very pertinently inquired what this enthusiastic army of young people was doing to aid in the actual progress of the world. The report of the meetings showed that great applause was excited by a proposal to restore the old Puritan Sabbath; Sunday newspapers were denounced as the work of the Devil, and Endeavorers were censured for making use of the street cars on the Sabbath. Not a word was reported on such themes as monopoly and social purity;—and this at a point in the world's history when ten thousand children starve to death annually in New York City, and Brooklyn bridge requires a nightly watch to prevent scores of persons from flinging away their weary lives,—so desperate are the hearts of men.

Nor is it only in the lowest stratum of society that this distress prevails. Those who are exempt from the actual struggle for existence and the tyranny of physical needs, share in the strange mental disquiet. Mallock's question, "Is life worth living?" recurs incessantly to the thinking mind. Prof. Huxley voiced a sentiment that finds response in millions of hearts, when he declared that unless there is to be some great amelioration in the condition of most of the human family, he should welcome the advent of some friendly comet to sweep it all away.

The other day in Philadelphia, Mr. Wanamaker was showing a party of friends over his immense establishment. A poor shop girl fainted from exhaustion, and the great millionaire promptly called a cab and ordered her to be taken home. For this act of generosity he has been lauded to the skies; but the pith of the story lies in the fact that it was the poor girl who paid the cab fare out of her starvation wages. A study of millionaires is not conducive to optimism.

The most widely discussed book up to the appearance of Nordau's "Degeneration," was Kidd's "Social Evolution; a book that maintains the thesis that a scientific religion is a direct contradiction of terms. While the author astutely asserts that the line of progress for the past century has not been intellectual, and that the present status of the world intellectually must be gauged below the Greek level, he attributes social and moral progress to the working of an ultrarational or religious faculty in man. This is a perfect illustration of the general misconception of the term religion, which is essentially the rebinding of man to God, and implies that knowledge of God which is life eternal, but which has long been lost in the fogs of ignorance. Hence religion has come to mean, in the popular acceptation, a set of beliefs incapable of reasonable or scientific demonstration, and properly classed with other myths of antiquity.

The drift of thought is more and more sceptical, and an age of scepticism is always one of unhappiness. Lecky says that the first desire of the human heart is for something to lean upon; and that doubt is subversive of the first principles of happiness. Goethe recognized a deep universal truth in making his Mephistopheles the spirit that denies. "Happy" says Emerson, "am I when I am a trust." Faith is the energizing power, while scepticism paralyzes all effort, and rests, like Renan, in the center of indifference. Walter Pater, in

one of those sentences which adorn the elaborate mosaic work of his æstheticism, terms the universe that great machine in things, constituted so ingeniously to play pain fugues on the delicate nerve-work of living creatures.

To withstand the rising tide of scepticism, a great faith is needed; a sublime faith that to "one far-off divine event, the whole creation moves;" that the eternal order must fulfil itself, for it is the order of God.

"Deep love lieth under
These pictures of time;
They fade in the light
Of their meaning sublime."

In the cycles of history, one race culminates, becomes decadent, and in due time passes away; but its spirit—that which is vital and imperishable, its arts and literature, pass over to the succeeding race as the rose yields up its fragrance and beauty to form the seed. As with races, so with religions. The vital spirit of the old Jewish religion passed over to Christianity. Now this later blossom is fading; its white petals strew the ground; they are scattered far and wide by every breeze; they are trodden in the dust of the highways; but this seeming death is only the period of transition in which the old order, in changing, giveth place to the new.

In Koreshanity, the millennial hopes of Christianity find their full fruition. It is the reasonable and satisfactory outgrowth and completion of the whole design. The problem of human destiny over which thoughtful minds agonize, is herein solved. Those of us who long ago closed our Byron to open not only our Goethe but our Browning, and therein read of man as "a god tho' in the germ," find that the poets' clearer vision presaged the truth, and all that men have known or dreamed or hoped of good, shall exist. Life and immortality are again brought to light by the Prophet and Seer of this age. Have we not stood by the open grave and heard the clods drop hopelessly upon the coffin lid, and marveled at the meaningless echo of the noble words, "I am the resurrection and the life"? The awful mystery of death has still gone on, unfathomed, and the graves of two thousand years offer an eloquent protest against the inexplicable declaration of the Christ. But Koreshanity teaches that the last enemy to be overcome literally is death; that in the fulness of time men shall pass by a new and living way, the dematerialization of the physical body, into the celestial kingdom; and that the Golden age, "predicted from the beginning of the world and still predicted from the bottom of the heart," will organize itself by the same beautiful law of necessity that causes the leaf to grow or the rain to fall.

"For lo! the days are hastening on
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold:
When peace shall over all the earth
Her ancient splendors fling,
And the whole world give back the song
Which now the angels sing."

—L. E. B.

The permanency and cohesion of organized society depend upon the religious principle and life.

The entire universe is so constructed and related in every part as to comprise one grand integral organism, divided into regions or domains.

"ECCE HOMO."

"Then Came Jesus Forth, Wearing the Crown of Thorns,
and the Purple Robe: and Pilate Said Unto
Them, Behold the Man!"

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." As if in answer to these inquiries,—years after the magi were brought by divine direction to pay their homage to one who had yet to attain to the dignity ascribed to Him (although he was already invested with it); one with whom collusion or imposture was impossible because of the stature of infancy; years after, during which time the young child had grown to manhood and had become the champion of divine morality, portraying love and its attendant virtues with traits so touching in color, so attractive, that he drew all hearts toward him (except those of the priests of the temple), until degraded humanity sought to crush out the divine life, loading with ignominy and shame one who was purest of the mighty and mightiest of the pure,—Pilate unwittingly spake words which revealed the secret of man's salvation, portraying humanity's deepest disgrace, yet its highest glory: "BEHOLD THE MAN!"

Jesus came in fulfilment of prophecy. We take up a long line of predictions extending over thousands of years, from the first intimation that the seed of the woman should bruise the serpent's head, down to the last prophecy of Malachi (which declares that the Lord shall suddenly come to his temple), and mark the growing brightness and completeness which characterize each succeeding prediction, recognizing the fact that He of whom all these things were spoken was indeed the Christ of God.

It becomes us to separate the facts wisely, and to separate the events from the words of prophecy that we may fully understand what was intended as words of instruction, lest we confound the first coming of the Lord with that of the second. Both Jesus and his apostles speak repeatedly of the second coming in such a manner as forbids us to confound it with the first. The two are put entirely separate and distinct as to time, though they are related in the highest sense with each other,—the one preparing the way for the other. The first coming of the Christ in the beginning of the Christian dispensation is now an historical fact, as having given birth to the Christian age; the other is to come at the end of that age, hence they are respectively the beginning and the end, in time, of one great design—the education and development of humanity from sin to holiness; from the old life of mortality to the new life everlasting.

The Christian dispensation is the intermediate stage of this wonderful procedure. It is the narrow isthmus connecting the past with the future; and humanity are mere atoms upon that little belt, each individual waiting to be drawn by the law of attraction, thus making the choice. We can look behind and before, compare the past with the promises of the future, and can everywhere read, in plainest language, that the Lord Christ was God come in the flesh for man's redemption; that he went away like a Prince to receive for him-

self his kingdom; and that he will come again to reign in that kingdom with his beloved people.

Christianity in its degeneracy has covered facts of Scripture with the web of ignorance. With it, the coming of Jesus was only the manifestation of one person of the trinity,—the SON, the great vicarious atonement,—and a belief in him as such ensures salvation through the entrance of the spirit—after the death of the body—into the realm of eternal bliss, or condemns the unbeliever to the perpetual fires of the hells. Of late the church has partially quenched the fury of these flames, and teaches only of a moderately warm place to which the poor unbeliever is consigned, because the prospect is that the place will be uncomfortably crowded by those who are now very popular.

The humanity of God has long been a mooted question. The brief statement that "God is a spirit," has puzzled many minds. God is indeed spirit, the spirit of all truth; the all-potent principle; but in order to become active, it must have a material base. It is declared that God created man in his own image and likeness. It might be a question as to whether there is any image or likeness of that attenuate principle called spirit. Whoever saw a spirit, except as it was materialized; that is, except as it drew from the thoughts and desires of the people sufficient substance to form a body for itself? An investigation of modern spiritualism will substantiate this fact. And one does not see the spirit then: he only sees the matter the spirit has succeeded in clothing itself with. Spirit can only be seen by the spiritual eye. The materialization of the divine spirit is of a higher order. God clothes himself in his own divine flesh, through the natural channel of propagation. The desires of the people for a king, a divine leader, ascended as one prayer, full of substantial energy, which served as a preparation for the incarnation of the Eternal Word.

Who then, and what, was He whose birth the angels celebrated in such glorious strains? None other than He of whom Isaiah, anticipating the angels, had declared: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." It was He, the Word (who was from the beginning with God and who was God), who was thus made flesh and came to dwell in earth, a *man*, yet very God. Still the reading and apparently thinking world says: "God is a spirit"! God *is* a spirit, but he was incarnated in Jesus Christ, constituting him the God-man, the man-God.

Perhaps one of the greatest causes of incredulity lies in the fact that from all ages, the heathen world has apotheosized human beings. This practice was common among the Greeks, who deified and worshiped heroes and benefactors after their death. It is said that, among the Romans, Romulus was the first to receive such honor, and Julius Cæsar, the second. "Alexander the Great sent an order to all the states of Greece, that they must recognize his divinity; and received from Sparta this laconic answer: 'Since Alexander desires to be a god, let him be (or become) a god.'" In this way, several Roman emperors apotheosized themselves and their favorites.

There has been and always will be a genuine admiration for, and loyalty and devotion to, great men. With

some it amounts to adoration, which leads to deification. All this in a great degree was the foundation of mythology, which became so abstract that man impersonated the visible workings of nature. What is now taught as science, they wondered at and worshiped. Thunder was not known as the effect of electricity, but was called the god "Donner" (Thunder) or Thor. Mythology consists simply of stories or legends. It is sometimes called a science, dealing with that body of poetic and quasi-scientific tradition which gathered around the religious philosophy of the primitive race. Euhemerus declares that a myth is nothing more than a fact covered with a parasitic growth of supernatural fancies. There have been myths of a high order, but they have been belittled and even explained away.

The relation of mythology to Paganism rendered it very unpopular with a religion that acknowledged but one God; hence it is no wonder that the Jews doubted Jesus, when he claimed to be even Deity itself, saying, "He that hath seen me hath seen the Father, and, "Believest thou not that I am in the Father, and the Father in me?" with many other similar statements. It was so different from their expectations. They had desired, and looked for a king from heaven, but not for God himself. In their ears, it must have savored too much of the mythology of Paganism. Then a species of mysticism was revived, which sought to grasp the divine by means of reason. Pantheistic mysticism consolidated all being with the universe, and called it God. It involved a complete confusion of the ideal with the real, of human thought with the processes of existence, that will ever find its goal in darkness and self-annihilation. Mysticism is the great canker worm eating out the vitals of "Christianity." It is now taking stronger hold on man's thought than it has for centuries. "God unknown and unknowable," is written even upon the temples of knowledge.

In the teachings of Jesus, there was no mysticism. It is true, He spoke in parables or apparent paradoxes; but this was in order to spur men's minds to profounder thought; to awaken the divine consciousness within; to teach them to understand that which he first gave as mental stimulus. His doctrines were not a lifeless stock of traditions; instead, He poured out his rich spirit into willing minds, and brought them into full consciousness by his free Spirit. He laid the axe at the root of the tree; he drove the plowshare deep into the soil, and took hold of inmost thoughts, feelings, passions, motives, and imaginations of the human heart; overturning and destroying, that he might work therein a revolution deep and radical.

Such was Jesus of Nazareth—a true man, in body, soul, and spirit, yet different from other men inasmuch as he moved in unbroken union with God. At the close of His ministry he could well say: "I have glorified thee on earth: I have finished the work which thou gavest me to do." Yet He was numbered among the transgressors; and when all other accusations failed to bring him to the cross, they brought forth that upon which he had previously been found guilty by the Sanhedrin: "He made himself the Son of God." Pilate said, "BEHOLD THE MAN!"

The Lord Jesus Christ proved himself the Redeemer of the human race, in the act of enduring death and then rising triumphant over it. In His tomb, he crossed the dividing

line between humiliation and exaltation. The twilight enveloped the body of our Lord, but it was that which precedes the morning. The night with its stern conflict lay behind Him; he had conquered its terrors, and now there dawned the glorious day illumined by the resurrection light. He who had borne ignominy and shame was now crowned with glory; and having finished his work, with a look of unutterable love he gazed upon his disciples as he converted his body to spirit, and entered into them as God,—the Spirit of Truth. He thus planted in humanity the fully ripened seed of Deity, that he might reproduce more sons of God.

God manifests himself seven times during a grand cycle of time, but in different degrees. Adam was the representative of the Adamic race. God walked with him in the Garden, that is, in the perfect life which Adam had reached through successive embodiments. It was called the Garden, for therein God had planted himself; but in the declension of the race, Adam failed to recognize the inherent God, therefore he was driven out of the Garden—he was no longer perfect in life. Enoch walked with God and God took him. He was translated to a higher life as was Noah. Moses talked with God on the mountain, and he died and God buried him in the valley of Moab, which means the Father's seed. He was translated, and entered into the people as a baptism of that degree. Elijah ascended into heaven in a chariot of fire. A whirlwind bore him hence, "and Elisha saw it, and he cried, my father, my father, the chariot of Israel and the horsemen thereof!" These were all natural men; but God chose them because of the quality of their characters, and entered into them by the operation of his spirit. They were His chosen bodies,—instruments in his hand.

Jesus the Christ, the sixth manifestation, was the veritable Jehovah, the incarnate God,—God's spirit inhabiting his own perfect flesh. At the beginning of this age He appeared twice; first, as the person of Jehovah,—Jesus the Christ; and second, by the operation of his spirit in his disciples. It is promised that he will come again the second time, even as he will come again the first time. This is commonly called the second advent. His first coming at the end of the age—which is now at hand—will be in the manifestation of Elijah the prophet (God the Lord) as the Messenger of the Covenant, the High Priest of conjunction, the "man of sin," the polluted tabernacle of God, the Christ ascending out of the sensual humanity bearing all the sins of the world. It is written: "Because he hath poured out His soul unto death: and he was numbered with the transgressors; and he bear the sins of many and made intercession for the transgressors." "Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness." The cross of wood or the tree, as it is sometimes called, is only a type of God's descent into the race, crossing his divine nature with man's sinful nature, that he might thereby overcome our sins. Now is He risen from the tomb of humanity, polluted with human iniquity; but he will overcome and rise victorious over sin and death, the Mighty Hero, the Conqueror, the King of kings and Lord of lords.

The time is at hand for the seventh manifestation,—the "second coming" of Christ; prophecy must be fulfilled: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold,

I will send my Messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, *even* the Messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of hosts." Is the world asleep, like the slothful servant, that it is not looking for this herald of the Lord? Some do not believe he will ever come. Some are not anxious to know; it might upset their plans. Others believe a spirit will take the throne, and will rule the kingdoms of earth. But a few were up at dawn, and heard the first cry: "Behold, thy King cometh!" They recognize the Shepherd's voice, and know he has come to gather the flock.

What preparations are to be made for the coming of the Lord? It is written: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This preparation is a purely scientific one. Science means, *to know*. Jesus laid down the general laws and principles that were to govern men's lives. His was the theology or philosophy of divine government. In His brief summary of the law he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Humanity could not keep the law. They had not arrived at a condition where they could keep it; but His words were sown in their hearts as seed to develop, even as the Word made flesh was sown, afterward to develop life. At the end of the age, knowledge would be given which would enable man to understand and apply the principles to their lives. We may know the law as a theory; but to make it practical, to get the science so we may comprehend all that is implied in the words, requires the teaching of the master mind of the Messenger of God, whose work is to round out and perfect our misshapen characters. The application of the law is the process of refining. It becomes a sharp pruning hook to lop off the dead and decaying branches that deform our characters, making us unsightly in the eyes of God. It is as a keen acid to eat out the foul ulcers that corrupt our bodies. It is the crucible of the Refiner, in which our crude and imperfect natures are smelted till the dross is separated from the pure gold. "The law was our schoolmaster to bring us unto Christ;"—not the Christ of orthodoxy, who hides his face in the clouds, but a Christ-like condition. Through education, discipline, and experience of every kind, we unfold into the glory of the life that is the reward of obedience.

The coming of the Lord in this the end of the age is, first, a personal and literal coming. It is the appearance of Elijah the prophet (God the Lord). God the spirit illuminates and controls by inherent power, the *man* of whom He said: "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward." "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him."

Examine the language of prophecy contained in the forty-fourth and forty-fifth chapters of Isaiah. In the accompanying description, you will see that no loose figure of speech can explain away this lucid declaration or the mysteries of the fact it announces. We may try to accommodate the literal language to suit our desires, but in vain. It all grows up luxuriantly around this one, foretold by the voice of Jehovah through his prophet; "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; * * * and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both." A critical student of prophecy will readily see the connection between the forty-fourth and forty-fifth chapters of Isaiah, and the fourth and sixth chapters of Zechariah, perceiving that they allude to

one person, and that person is CYRUS THE SHEPHERD, "THE STONE OF ISRAEL."

Inconsistent human nature fails to comprehend all of these facts. No magi comes today inquiring, "Where is He? * * * for we have seen his star." But a little band are brought by divine direction to pay homage before the throne of highest intellectuality, and to sacrifice on the altar of purest love. Those who have long thirsted for knowledge of divine things, who are famished for the bread of life, instinctively come to this fountain of living waters, where they are also fed with the bread that comes down from heaven.

Simplicity in the form of faith may come; but the love of knowledge, the love of truth, will surely lead the way to the Christ of God. When the Messenger of the Covenant has prepared the way, then will the Lord come in the many; the product of the planting of Jesus in the race nearly nineteen hundred years ago. This is the second coming of the Lord in this the end of the age, when, in the perfected fruit of the Tree of Life—the sons of God—he will come without sin unto salvation. These are the redeemed from among men; the firstfruits unto God. It is written, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear without sin unto salvation. Christ will then have come in all the glory of his reign in each one who received the divine germ at the beginning of the age. The great coming is essentially connected with a separation of the good from the evil, in each one, the spiritually dead from the spiritually alive. This is the judgment when each spirit goes to its own place, and finds its portion where it has chosen. That begins to be the fact now; but it becomes at last literal, outward, terrible.

The world may now inquire: "Where is he, the pretender, the pseudo Messiah? we would destroy him." Man may scoff and sneer at his words of truth, which carry conviction into the soul, that only those who do His commandments have a right to the Tree of Life; while without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Not willing to obey commandments that involve purity of life, they gnash their teeth in rage at the prospect of their future social condition, and cry out, "Away with him, we will not have him in our midst." "We have a law, and by our law he ought to die. Because he made himself the Son of God"? *No! a Messiah, the Christ of God.*

The humanity of God and the divinity of man—when man has arrived at the perfect condition—will never cease to be a theme for discord; because ignorance and intelligence can never arrive at the same conclusion. The coming of Christ up out of the hells of sensual humanity, where he descended two thousand years ago, may seem incredible to some; but the wheat is produced from the soil wherein it is sown, and law in one domain is law in every other domain. If Christ could not come out of hell, what hope have we? He is the one to go before and lead us. Through the baptism at His theocrasis, the vital germ within us will be quickened and come forth in all its beauty, and we shall then become sons of God. In vain will the world scoff and sneer at the claims of our Messenger and Shepherd, the Anointed of God. Prophecy is fulfilled in him, and the world will be compelled to recognize the Herald of the Lord, Elijah the prophet, the High Priest of conjunction when the Lord comes in power and great glory to reign in earth. Those who understand the great foundation principles of life will cling to the cross, the DIVINE HUMANITY, and when in derision the unbelieving world points to him and says, "Behold thy God!" we will joyfully and triumphantly reply: "BEHOLD THE MAN!"
—Mary E. Daniels.

ERRATUM.—In May SWORD, in column 1, page 116, department of the SALVATOR, in fourth line under last sub-head, read "*equinoctial*" instead of "*solstitial*."



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

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CHICAGO, ILL., JUNE, 1896.—A. K. 57.

Herald No. 18.

The Salvator and Scientist

—IS FOUNDED FOR THE—

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Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

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ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

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MODERN SCIENCE A FALLACY.

Theologic Results of the Prevailing Astronomical System and Koreshan Science Contrasted.

We must conceive the physical universe to be either self-operative, to the exclusion of the power of Deity to perpetuate universal movements, or entertain the idea that universal activities are derived from a divine source. If we admit the former to be true, and at the same time hold to a belief in God, we must conclude that he has nothing to do with the world; if we admit the latter, and follow it to a logical conclusion, it results in the conception that *God is inseparably connected with the universe*, and that all things that exist are expressions of the divine mind.

The ultra-cosmical idea results from a false science which teaches that the exterior surfaces of globes are habitable; its tendencies, with all its resultant conclusions, are atheistic and agnostic. The doctrine of the intra-cosmical Deity is the logical deduction from the *scientific discovery* that the *universe is cellular*, with inherent functions and activities originating in and expressed from a central mind. This is in harmony with and is corroborative of the gist and substance of the entire Biblical teaching. In these two general concepts of God we find the inevitable result of modern astronomy and the theological sequence of Koreshan science, appearing in marked contrast.

The whole subject at once resolves itself into a question of the shape and form of the universe. Considering the testimony of nature itself, and the evidences found in the laws and forms of the physical world, which correspondentially indicate the functions of the Almighty, we are forced to conclude that modern astronomy is worthless, while Koreshan Science, founded upon immutable laws of cosmical order, arrangement, and function, is of inestimable value, because upon it is established a system of theologic verity.

The theological conclusions founded upon modern science, with its inverted and impossible order of the cosmos, must be as inconsistent as the basis upon which they depend. The popular system of astronomy is full of inconsistencies and devoid of rational conclusions from demonstrable premise. From our standpoint, the standpoint of proof and demonstration, it appears to us that any one entertaining a belief in the Copernican system of astronomy, with all its resultant conclusions, and at the same time affecting to believe that God in any way impulses the solar and planetary bodies in their orbits, must have a logic weak enough to preclude a knowledge of the absolute contradiction of theologic and scientific conclusions imposed upon him!

Newton's and Kepler's Laws Exclude Deity.

Scientists who have been instrumental in the evolution of the Copernican system, have paid a great deal of attention to some of the so called laws of motion, in connection with a fallacious theory of universal gravitation. So stupendous has this work seemed to them, so very important has been the balancing of the seesaw of tangential and gravic impulses—so occupied have they been in observing the mechanical movements in the sky, that they have quite forgotten the study of the great *causes* of the motions and effects which they have presumed to consider. As a result, the fundamental principles, the very basic premises of the system of Copernicus as set forth by him, are now at variance with the later conclusions of its friends and promulgators. Modern astronomy is a "science" out of harmony with itself, in which its disputants are honored with equal courtesy, as possessing equal authority and entitled to the same respectful hearing. Men revere Newton because he is supposed to have exactly and mathematically demonstrated the conclusions of Copernicus to be true, though now none of the figures of Newton are admitted to be correct. Kepler's "three great planetary laws" have been considered as the greatest astronomical discovery; but today the same system incorporates such additional conclusions as to render the operation of Kepler's laws utterly impossible, as we shall presently show.

When Newton undertook to equilibrate the planetary bodies in space, reducing the science of their movements to a mere mechanical basis, he considered only the mass, distance and speed of the revolving planets about the helical center; and when the distance and speed of a planet were determined, its mass, bulk and specific gravity were deduced from the conclusions of distance and speed. These relations being nicely adjusted and the orbs poised at just the proper distance, passing through a medium of just the proper tenuity, can you logically conclude that there could be such a thing as the operation of an additional or extraneous power upon them without altering the basis of the equilibrium? Considering a system of planets thus accurately adjusted and set in motion by a mathematical Newton, and maintained by the momentum and inertia of the thought that a body once set in motion would move forward forever, axillated upon the ball-bearings of ethereal and atomic globules, lubricated by the oil of hypothesis applied by aspiring scientists as the occasion may require, are you surprised that so shortly after the introduction of the gigantic fallacy, the scientists dispensed utterly with the idea of the necessity or the possibility of Deity applying or supplying any of the essentials which contribute to the perpetuity of the universe?

If the mass of a planet is to its distance from the center of revolution as its speed is to the period of its revolution,—the mass, speed, distance and period of revolution being reduced to mathematical exactness, what impulses could be added to this formula of motion without destroying the equation? Thus Newton, in his effort to ascribe to the planets mere mechanical attributes, endeavoring to illustrate the same by tangential swing and radial tension, in connection with the molecular attraction of the general mass, necessarily excluded from his own mind the possibility of logically connecting these motions and conditions with any creative or perpetuative impulses derived from a divine source, or in fact any force except that incorporated in the mass, distance, speed and specific gravity of the bodies we see in motion; if otherwise, let the astronomers calculate the number of tons per hour of the projectile energy applied to the orbs as exactly as they have presumed to calculate their weight, specific gravity, size and distance!

The Atheism of the Kantian Philosophy.

If Newton reduced the laws of planetary motions to a mathematical science and demonstrated the system of Copernicus by the science of numbers, have the more recent astronomers changed the weight of the erratic wanderers when they changed Newton's figures? In any case, how much of the Newtonian demonstration is actually incorporated in the more modern scientific conclusions? By a critical examination of the present character of modern astronomy, it will be seen that although the conclusions and scientific deductions of Newton are being discarded, it does not approach nearer to the climax of demonstration of the existence of a creator, but is constantly involving those intricacies and absurdities which are still more atheistical in their tendencies. The system now caters to a greater extent to the schools of higher criticism and atheism, in its present avowed purpose to overthrow the Scriptural cosmogony by effort to prove that there are other material worlds than ours.

The introduction of the will-o'-the-wisp of gravitation has done much to lead the mind to the idea of the world's self-evolution, and has allowed the mind to run unchecked until, intoxicated through the influxes of fallacy, scientists in their delirium have evolved some very remarkable absurdities. The climax of conclusion concerning ultra-mundane worlds,—the boldest attempt to construct a system of the science of creation avowedly atheistical in its purpose, was the nebular hypothesis of the Kan-

tian philosophy, afterwards elaborated by LaPlace, in which the material universe is supposed to have once been in a gaseous state, filling the space of the entire solar system, some 6,000,000,000 miles in diameter. Through the accidental rotation of a single atom, others were attracted to join the whirling motion until the tendency became universal, when friction of the atoms reduced the whole mass to a hot gas-ball in rapid rotation, from which at intervals, there were thrown off sections of the rotating mass. Each section became a whirling sun, which upon cooling became a planet fit for habitation! This idea has led to the general belief that all suns in all space were formed in such manner, and now revolve through space of their own inertia, received primarily from the sun when as a section it was hurled into the chasms of space!

Logical Conclusions of the Gigantic Fallacy.

From Copernicus to the present time there has not arisen in the popular school of astronomy, a mind that has been able to carry the basis of the system to a logical conclusion compatible with the laws of form and existence. The idea of the tangential and centripetal tendencies attributed to all revolving bodies in space, has been eagerly grasped after in the haste to construct a system with which to explain the phenomena of the physical heavens. It has been supposed that by these two principles, all bodies in space are mutually related in obedience to the same tendencies and conditions of motion. It is demonstrable that these fundamentals of the system overthrow the gigantic fallacy built upon them. If the moon revolves about the earth in order to maintain its equilibrium in space, and the earth in obedience to the same laws, revolves about the sun, it requires that the sun also swing around a vastly larger and more distant sun, carrying with it its family of planets and satellites; and this in turn around still another, and another, each succeeding one finding its parent to whom revolutionary homage must be paid, and so on, in ceaseless eddies through an eternity of geometrical progression, in which it is obvious that no ultimate center can be found and no circumference described, thus expunging the absolutely necessary factors of existence—shape, form and limitation!

Further, inasmuch as the present arrangement claimed for our solar system, necessitates that the revolution of all the planets be practically in one ecliptical plane, the plane of revolution being derived from the solar axis, the solar axis being determined by its own orbital plane as related to the next larger sun; and this also having a plane of revolution coincidental with the general orbital plane of its brother suns with all their families, would necessitate by very force of logic, the conclusion of a universal ecliptical plane to which all would conform. Thus we would have a universe consisting of coincidental planes of revolution a few degrees in thickness, but eternal in peripheral directions, but in which there could be no center located nor circumference defined! The scattered condition of the constellations strewn in and completely covering the vault of the heavens, is a visible refutation of the usual theory of planetary motions; for could the ecliptical planes of so many suns cut each other at various angles, in any harmony and rhythm? Obviously, no!

The Earth's Ecliptic and Plane of Rotation.

There are certain physical conditions and laws of rotation and forward motion imposed upon projectiles, that are entirely overlooked by modern scientists. There are definite laws which a rotating body in space must fulfil; they are so simple, so clearly and absolutely definable, and so easily observed, that the failure of scientific men to incorporate them in their system, only demonstrates the *character of the system* in which these laws *cannot be applied*. We refer to the simple relation existing between the plane of rotation and plane of projection of a ball

thrown forward in space, as well as the relation of the rapidity of rotation to the varying speed of the ball in its path. A projectile cannot move in space without rotation, neither can its plane of rotation be out of harmony with the law governing the two methods of application of power to balls or missiles thrown or shot forward into space.

We mean that a ball thrown by ordinary means will move forward in a plane of projection which will be coincidental with the plane of rotation. The *axis of rotation* will be at *right angles* to the *forward direction*, the equatorial plane of rotation being coincidental with the plane of the forward movement. The projectile's path is so governed by the plane of rotation that whenever the plane of rotation is changed the line of forward movement is changed also, and vice versa. It is a well-known fact to ball pitchers, that when a curve in the path of the ball to the right or to the left is desired, a double impulse or complicated application of force must be given to the ball when thrown, and this is accomplished in the peculiar way in which the ball is held by the fingers at the time of pitching it.

When a projectile is shot from a rifled cannon, the axis of rotation is coincidental with the line of the projectile's path. This, and the ordinary rotating plane in line with the forward movement, are the *only two conditions* of relation that *can* exist between the plane of rotation of a missile and its path; *there can be no degrees of variation from this law*, and no scientist can so apply a force of projection as to cause a difference of $23\frac{1}{2}^\circ$ between the equatorial plane of rotation and the line or plane of the projectile's forward movement. The movement of the earth in an orbit, with the plane of its ecliptic sustaining an obliquity of $23\frac{1}{2}^\circ$ to the equatorial plane of rotation, is a *physical impossibility*! And the well-known laws of ordinary projectiles require that the *rotary twist be far in excess of the trajectory speed*; and from this it is evident that the earth, in its fictitious orbit of 570,000,000 miles, should make thousands of times more than 365 rotations in one year!

The fallacy of the popular system becomes more and more apparent and its absurdities more palpable, when we find that the axis of rotation of each planet sustains degrees of obliquity to its ecliptic, differing from the others. The earth's axis, it is claimed, inclines $23\frac{1}{2}^\circ$ to the plane of the ecliptic; Mars, $28^\circ 41'$; Jupiter inclines only $3^\circ 4'$ from a perpendicular to the plane of its orbit; while on the other extreme, Venus inclines 75° , bringing its axis to within 15° of the plane of its orbit! Saturn occupies an equally absurd position in the system; it has an attributed diameter of 80,000, and a speed of 21,000 miles per hour. Its rings are coincidental with its equatorial plane, but the broad expanse of the plane, like prodigious wings outstretched, measuring 176,000 miles from tip to tip, sustains an obliquity of $26^\circ 50'$ to the plane of the orbital path! And the moon's erratic path in her lunations, so far deviates from any regular motion as to very much add to the conclusion of the impossibility of the Newtonian proposition.

Kepler's Planetary Laws are Being Discarded.

When Kepler formulated his "three great planetary laws" they were received by the scientific world as the greatest discovery in the field of astronomical research. They were set forth at a time when, in the history of astronomy, the idea of the illimitability of the universe was not conceived, and therefore, when the idea prevailed that the sun is a fixed and stationary center of the planetary or so called solar system. Kepler's laws involved the principle of the ellipse or ellipsoid, with the sun at one of the foci. The variability of the earth's movement near its aphelionic and perihelionic apsides was thought to be thus accurately accounted for. But now the "three great laws" are

no longer of any service to the astronomical world. Since the introduction of the idea that suns revolve around suns and systems around systems, Kepler's laws are necessarily being discarded. The growing fallacy can no longer permit the circumscribed conditions they impose. It is now argued that satellites do not revolve about the planets, and that the moon does not revolve around the earth, but simply accompanies the earth in its orbit, while the earth and sister planets likewise sustain a similar relation to the sun's path around another and more prodigious center, winding in *epicyclic or serpentine paths* about their superiors in their larger and grander sweeps through space!

If the arguments of Prof. Young and his colleagues prevail against the older phases of the divided system, entirely new conclusions, new laws, new calculations of distance, and new estimations of speed and size, will have to be made! And thus the wild speculations continue without definiteness, without law, without reason, devoid of scientific demonstration or premise. With these additional assumptions and hypotheses, Copernicus, Kepler, Newton, Kant and LaPlace are relegated to the rear. It would not be thus if the system had been founded in the first place upon facts. Founded as it was upon assumption, the hypothetical structures succeed and supplant each other, demonstrating to the candid mind that popular astronomy contains nothing definite upon which the truthseeker can depend. It is in an unsettled condition, and its conclusions are unworthy of the name of science.

Scientific Cosmogony Involves Specific Knowledges.

The various prevailing theories of cosmogony and sciences of cosmical form extant in the world today, from the theory of direct creation, to the Kantian and Darwinian systems, have been founded in ignorance of the true laws of world building. The basis of each is the supposition that there was a time when the universe was not, and that through some means it must have been brought into existence from nothing or from a state of everlasting chaos. All are equally destitute of the *science of creation*; the so called Christian philosopher is as far astray as the atheist. The Descartesian system of vortices and the nebular hypothesis of Kant and LaPlace are just as reasonable as the cosmogony of Dr. Thomas Dick and other scientific ecclesiastics.

No sensible system of vortices can be elaborated until the *vertex* is discovered; no theory of evolution can be demonstrated until the *point of involution* is first found and acknowledged; no theory of the application of divine energy in the creative and perpetuative act, can be established or proven to be true until the laws of the relation of cause and effect are known. If it is conceived that *creative energy* has been *applied* to the *formation* of the material world, the *means of the conjunction of that energy with matter* must be pointed out. If there are means of conjunction of divine energy with the matter upon which the divine energy operates in expression and impulsion, it necessarily involves the necessity of the *unity of that energy with the matter* with which it comes into contact or in to conjunction; and if in conjunction, then into unity or oneness with the material which constitutes the base of the operation of the creative energy.

The Divine Vertex and Human Vortices.

Divine energy has never been, and can never be applied *directly* to the great cosmical and physical body of the universe. Before there can be a *vortex of expression* there must be a *formative vertex*. The *vertex of divine operation* is in the *climax of divine equipoise*, and this is in material so highly refined as to constitute the body of the highest conjunctive and connubial relations and functions.

If it can be conceived that chaos and general conglomeration of universal substance; or a fiery gas-ball billions of miles

in diameter; or water in space filled with darkness, or the mucous mass of universal sediment, could constitute that condition of things in which the divine mind would find the highest elements of expression, the combination to which he would be attracted to *express* himself, then the theory of direct creation from chaos or nothing, or the Descartesian, Kantian and Darwinian systems of vortices and evolutions, might be true. But if *man*, in his progression and development through the ages, is more likely to constitute the field of activity of the divine energies, and is best suited to constitute the *conjunctive point* and *vertex of divine impulses*, then the laws and science of creation will be found *involved* in the *abex* of human aspiration and in the *pivotal point of contact* of the contiguous and mutually related divine and human kingdoms. From this basis the conclusion is inevitable that such a vertex is the unity of divine energy or mentality, with matter; it is the seed of the divine kingdom, the *divine man*, the *personal Deity*. The Word, which was God, was *made flesh*, and became the *pivot of creative function*. To impulse universal existence for another cycle, God was incarnate in his own humanity. This was Jesus, this was Jehovah, the humano-divine seed, the microcosm, the creator and perpetuator of all things. God's *humanity* is the seat of his highest activity, the pivot of creation and *source of all perpetuity*. Herein is the key to all science of creation. The general aspect of things is entirely changed upon its discovery. An entirely new cosmogonical system results from the possession of the key, by which the wild, absurd and inconsistent theories and hypotheses of modern science are seen to be prodigious fungi upon morbid mentalities, the dust of mortal and dissolving entities.

Koreshan Science Solves the Mystery of Creation.

The Koreshan does not view the universe as a heartless mechanism, but as a living organism, in which all life is generated, developed and perpetuated, and in which all the universal energies are operative. The *universe is a great cell*, and we live on the inside. As to form, there never was a time when it did not exist. Eternal and universal existence (*existere*) is the foundation, pedestal and footstool of eternal being (*esse*); but in the cosmical structure and its corresponding world of human activity, there are cycles of progression and development, creation and recreation, rejuvenation and replenishment. The laws by which the universe exists are the laws by which it has always been and will always be perpetuated. The knowledges of these laws define the order of the five kingdoms within the limitations of the universe. When the relations of these kingdoms are demonstrated, and the contact points and means of conjunction of the various spheres of life are pointed out, then the channels of the descent of the creative energies from the vertex of activity in the climax and apex of the humano-divine flesh, to their ultimate form of expression and limitation, are explained, and the science of cosmogony is no longer a mystery.

The laws of planetary motions and formations are simple results of the utilization and transformation of gravic and levic energies derived from the solar center through its reciprocal relation to the circumferential environ. The solution is scientific in all its ramifications, devoid of the blunders and absurdities which are aggregated in the prevailing systems. Koreshan Science, in defining these laws and removing the veil of mystery from the structure of the great physical macrocosm, *demonstrates the laws and means of the existence of the Almighty, and the processes employed in universal creation*; and thus shines in brilliancy in strong contrast to the dark and effete systems which, on account of their self-confessed inability to shake off the shroud of hypothesis, to solve the problems and fathom the profundities of the philosophy of creation and the science of world building, must shortly crumble with their atheism and agnosticism, under the mighty hand of KORESH, the Founder of the greatest scientific system the world has ever seen!

"To Know or Not to Know."

The modern church is blind to every phase of universal law, discarding the very basis from which correct conclusions must be reached, ignoring every essential factor of analogy and reason. Illustrative of the truth of this statement, we quote the following words of one eminent divine connected with the Advent movement in the orthodox church. "In consideration of the subject of the second coming of Christ, all philosophy, and all

science must be laid aside." Philosophy, from *philos*, love, and *sophia*, wisdom, means the love of wisdom; and science, from *scio*, to know, means knowledge. Judging from the doctrines entertained by the members of that body, we conclude that they have succeeded thoroughly in dispensing with knowledge and the love of wisdom, and this is certainly the happy and blissfully ignorant state which that movement enjoys.

On the other hand, there are those who would not be satisfied with such a theology, void of even the essential factors of truth and good—it is demonstrated in Koreshan Science that in the consideration of the subject of the return of the Lord to the people of this age, all philosophy and all science must be *involved*; and as there are no truths of doctrine in theology or science that are not manifested in personality, all truth—the definite, absolute and perfect system, which must be found ere the laws of divine manifestation can be understood—must be involved as the all-embracing *intellectual entities* and *substantialities* in the *brain* of a fitted vessel and Messenger of declaration of the genuine science of being.

Koreshanity is that system of science in the world put forth and expressed from the divine mind in its scientific degree. The effort of the modern clergy to exclude from their own minds and that of their following, the very essentials of intellectual comprehension of the laws of life, will prove a barricade to their realization of the presence of the Son of Man. Their ideal is a phantom riding on the clouds in the sky. Jesus never ascended to that region and will not descend from it; for "God is *in* [not out of] the generation of the righteous." In his departure, Jesus ascended into the heavens of the anthropotic domain—he was sown in the minds of the apostles and disciples of the early church, and when he reappears he will be the manifest, multiplied fruitage of that sowing, preceded by the Precursor and Messenger of Truth, Elijah the Prophet. KORESH the Shepherd.

KORESHAN ASTRONOMY.

Is it not unreasonable to suppose that all the stars, planets, sun and moon are confined within the hollow of an earth 8,000 miles in diameter? And in sailing around the earth and reaching the opposite side, can it be that the ship is overhead instead of underneath? In other words, are the people of China over our heads?

The formulation of truth as related to the great cosmogonical system of Koreshan Science, has not resulted from a vague conception of cosmic form, but from the absolute knowledge and comprehension of all the forms, laws and function of the physical world; and so far from it being an unreasonable conclusion that all the solar and stellar nuclei are within the limitations of the universe, we find that their emplacement therein is absolutely necessary to the harmonious operation of laws of universal perpetuity. Once the fact of the *earth's concavity* is established, as it is in the Koreshan System, the calculation of distance and approximation of size of the sun and planets become possible by means of simple geometrical triangulation, the basis of the calculation being the *concave*, instead of a convex surface. The prodigious sizes usually attributed to the stars, sun, and planets, resulting from calculations founded upon the fallacious idea that we live on the exterior surface of the earth, have no relation whatever to the fact of the earth's concavity.

Our basis not only defines the distance of the objects seen in the physical heavens, but also their functions as centers of combustion of the various qualities and degrees of gravic and levic energies. The sun is the center from which all gravic energies descend; every square foot of earth is directly *beneath* or "under the sun," and all perpendiculars point upward to and converge at the sun, the center; and every horizontal is at right angle with its accompanying perpendicular. Water in equilibration or static balance conforms to the *concavity*, equidistant from the center. Sailing upon the water is just as possible on the opposite side of the earth, where the same conditions of equilibration obtain, as from the starting point.

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