

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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If men are in prison they take prisoner's fare by compulsion, but pay for release.

Can modern Christianity, either in its doctrine or life, give any more conclusive testimony to the immortality of man than modern atheism? Do they not both alike enter the corruptible grave?

The Rev. John B. Newton, an Episcopal minister of Richmond, Va., had this to say in his Thanksgiving sermon: "One of the great evils of to-day is the trusts organized by rich men, who, by their power of money, are destroying the honest returns to our farmers by cutting down the real value of our crops. The laboring man should have a fair return for his labor, and until this is settled and established we must expect trouble, and the sooner corporations fully understand this the better it will be for them and mankind."—*Chicago Herald*.

The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the KORESHAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant or Assembly of the Covenant, holds its Sunday services at 7.30 P. M. every Sunday evening, at the parlors of the College No. 2 College Place. These services are public and a general invitation is extended.

The central office of the Guiding Star Publishing House, is also at No. 2 & 4 College Place.

The Rev. Melville Jackson of Grace Episcopal Church in Richmond, Va., said in his Thanksgiving sermon: "In this land, favored as it is, a recent writer shows that out of a population of nearly 60,000,000, half of the wealth of the country is in the hands of about 25,000. All that civilization does is to mass wealth in the hands of the few and put it in the power of combined capital to oppress the poor. No tendency is observable in our time to counteract this. There are but two things that can counteract it, the growing power of enlightened Christian principles, or the reactionary violence of the mob." *Ex.*

Mere philanthropy narrows a man; mere reception of charity demeans, belittles, pauperizes, and makes the recipient ashamed in the face of his benefactor. No man wants to be a dog, living on fragments from the rich man's table; even though they are carvings from the haunch, and given with heartiest good will. If I take from Philanthropos, Philanthropos must also take of God through me. I must sit, not under the table, but at the table; yea, at the Lord Christ's table. Philanthropos must reach out brotherly, otherwise his meat will choke in my throat, and corrupt in my stomach; and my manhood will starve, while my poor body is being fed. Philanthropos, if he be in the kingdom, feeds Christ's body in feeding my body; even as he feeds Christ's body in feeding his own.—*T. L. Harris*.

"THERE SHALL BE NO MORE CURSE." REV. XXII. 3.

Is natural death, or death to the natural body, in any way the result of the fall of man? I appeal to the theologians, Doctors of Divinity, and believers generally in the Christian system. Will some good, sound, and acknowledged "orthodox" teacher answer? I believe it will be generally conceded, that physical death is the result of the violation of law, or at least a failure to apply some principle of life. It certainly will be so conceded, if it be admitted that the devil hath the power of death, and death to the body be in any way involved.

Is death to the body a part of the curse? "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Sin entered into the world through violation of law. Death also entered into the world; that is, into the body. Is natural death the result of the violation of natural law? If so will not a comprehension of the genuine law of natural life restore the natural man from the curse of natural death?

If there is to be no more curse; if the curse upon man is to be lifted; it certainly must embrace the curse of death to the body. Will the clergy of Chicago, or any other city, answer me? Will the power of the Christ go as deeply into the nature of man as did the power of the devil? If our clergymen can't get to the bottom of this question, will the poor dogs in the manger, who cannot eat the hay, step one side and let those who can masticate and digest that kind of food, occupy the manger?

The power of the Christ, if there be any truth in the gospel of our Lord, demonstrated that God's life could save even the body from corruption. What obedience did for the Lord Jesus, it will do for the whole human race. The world has suffered long enough from the sham of a puffed up clerical force whose only office is to mystify and deceive the people. The redemption is not complete till it lifts the curse. This it has not yet done. Let us examine the formula of the curse and ask ourselves the question, Has it been lifted? The Lord died to save the world. Has He saved it? Not by any sight we know of. The curse of death still remains, and man is still damned, for the condemnation of death is as operative to-day as before the coming of the Lord. These are facts, and they cannot be gainsaid. The failure of our "orthodox" people to give to the world the pure gospel of life, is breeding the scepticism which is rapidly augmenting, and overwhelming the church, fostering anarchy and anti-Christian spiritualism, and anti-Christian socialism.

Suppose we study the curse to be lifted, in the formula given of it by divine authority. To do this we must go to Genesis where the formula is given. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Please note this second curse, and remember that this statement purports at least, to be the curse of God upon woman. Does woman bring forth children in sorrow? Is her desire unto her husband? And does he rule over her? I know of a woman living in the vicinity of Chicago who has a drunken and abusive husband; a woman who has brought forth children under this curse. She declares she will no longer degrade her function of motherhood by giving birth to children begotten under the curse pronounced upon woman by the Lord God. This same woman labors hard to care for her children, and to

make bread to feed them and the husband. After she had exhausted her physical forces in the drudgery which the curse entails, and had prepared a batch of bread ready for the oven, the man, denominated husband, took the pan in which was the dough prepared for these children, herself, and the brute, and he stamped into it with his feet. This was done in a rage without any provocation. The law should command her to take those children and herself from under the influence of that beast. It is a part of the province of the *FLAMING SWORD* to remove the power of such a curse. The mere destruction of rum will not do it. Rum in this case only brought to the surface what was inherent in the man's character. Let the relation which the curse institutes be radically removed. "There shall be no more curse." The curse in this part of the formula, places man in authority over woman. The removal of the curse will destroy this authority. The Lord Christ came to destroy this curse but it still remains. Why is this? Because it was not to be lifted till he should have fulfilled his mission in his coming at the end of the age, when he perfects his redemption.

Restore woman to her true authority, and one step has been taken towards the restoration of the race to immortality.

THE CURSE OF DRUDGERY COMPRISES ONE ELEMENT OF DEATH.
"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." "In the sweat of thy face shalt thou eat bread." This curse will bear critical analysis. Why will not the land yield to the man under the curse half her substance? What is this curse upon the soil? To know the character of the curse upon the land, one must know just how the curse of labor follows the curse upon the land. The operation of the curse of labor, "Thou shalt eat thy bread by the sweat of thy face," is the result of human greed for wealth. The intellectual money sharks get possession of the land and set upon it as a curse. This possession is the foundation of their robbery of the people. Let the people restore to themselves their landed estates. Do this by law, not through anarchy or disorder. Use the ballot. This is the sure instrument. Violent methods are destructive to all concerned. Legal processes are the legitimate means of warfare. Lift the curse by the restoration of the land (the wealth) to its legitimate owner, the people, and thus abrogate the curse of labor. These steps will comprise some of the factors of immortality to the body.

"Who is my neighbor?" This question, in the light of the Koreschan System, is one requiring answer. The Koreschan regards every full receiver of the Koreschan doctrine as belonging to the same family, hence the neighbor. The enemy, or they who do not receive, are not the neighbor. We are to love our neighbor as ourselves. We are to love our enemies, but not as ourselves. The love we are to exercise to the neighbor, is one, then, of degree, and differs materially from the love to the enemy.

I am not always to show my love to an enemy by suavity. It is better sometimes to tell an enemy what he is. "Faithful are the wounds of a friend." If men are liars, and I take the Lord Christ's example, I might tell them so, but I should be sure that I allow not in myself what I would condemn in others.

DESTROY FICTITIOUS MONEY.

The love and use of fictitious money is the foundation of the competitive system of activity and it should be destroyed to insure that genuine and universal prosperity to which the masses, not alone the few, are entitled.

—*The Mystic Circle*—

AND

The Prophet of Koresh.

ETHEL THORNTON'S TRANSIT TO THE SOLAR SPHERE.

CHAPTER I.

On a summer evening, the description of which would rival the sometime exaggerated delineation of poet's pen or touch of artist's brush, the diurnal luminary was just hiding himself behind a cloud as he sank towards the western verge. As beneath the vapory curtain he gradually disappeared from my vision, and with his solar radiations pencilled in gorgeously decorative hues, heaven's fleecy drapery; while veiling himself as if the symbol of the highpriest of the Order of Melchizedek, with this drapery separating the holiest from penetration of human eye; my mind sought to gaze beyond the veil, into that mystic height and depth which seemed obscured within the orb, by the dazzling brilliancy of his regal splendor.

As I mused upon what might be reserved of God's inmost secrets, and perhaps suspended within the solar sphere to be revealed to man through subsequent ages of human evolution, I was seized with an almost superhuman longing to know something of the mystery of Godliness to which I knew I must be royal heir by divine inheritance. "Is it possible," thought I, "that man, who it is claimed was created in the image and likeness of God; who occupies the tabernacle of God's visible presence, must be shut out from the observations of things he wishes most to know, and to which he is rightful heir by virtue of his divine parentage and origin? Must he forever search in vain for the secrets of immortality which seem thus far to lie obscurely veiled by the dark cloud of human ignorance? Is God a myth, or is that bright orb the window through which the Divine and overshadowing One perceives all his handiwork? Are the solar beams, lighting and warming into animation all stellar and terrestrial things, but the visual energies of the All-Seeing, as he looks through this bright opening behind which he himself forever dwells?" These thoughts passed rapidly through my actively exercised brain and mind, when of a sudden I found myself apparently flying through space almost with the velocity of lightning.

At first I was greatly alarmed; but then I said, this is but the response of my intensified aspiration, breathed out as the prayer of my soul's yearnings for the possession of the occult things of being. In answer to my inner breathings, "God," I thought, "has had compassion, and I am being transitted to the central throne of his divine majesty to behold within the veil, the mystic things of life;" and as I moved the more swiftly, I seemed the more to enter into the ecstatic realm of the delightful consciousness of some coming revelation. Gradually the motion ceased, and I stood upon my feet upon a velvety lawn of verdant beauty. It was the outskirts of a most elaborately fashioned park. It seemed the most exquisite combination of nature and art conceivable. The driveways were paved with silver. The walks were laid with tilings of gold and silver, decorated with symbolic configurations, revealing the history of the place. I saw horses which for magnificence would seem to rival the steeds of Olympus, attached to vehicles of so unique a kind; and so richly ornamented, that words would fail to justify me in any descriptive effort. Lakes, hills, valleys, arcades, vistas, bowers, and grottoes vied in rivalry for excellence; all conspiring to render the place a garden of unique and unsurpassing loveliness.

Sculptural and architectural skill seemed to have reached their limits of possibility in the magnificence of their achievements. Human forms, as if the very gods, were before me. Some were occupying seats fashioned as if prompted by such artistic desire as could only arise from the conviction in the mind of the artist, that he plied his art through expectation, that in the perfectness of his skill, the gods would approve and give him plaudit, they were so consummate in taste of form and ease. Some were walking, and some reclining upon the verdant lawns.

I was at first alone, but presently as I walked leisurely viewing the scenery about me, I was accosted by a voice of richly melodious accent, and on looking up was astonished at the presence of one who appeared to me more than an angel, yes a very son of God, so matchless was he in symmetry of form, and in physique so excellent. "Come with me" said he, "you are a stranger here, and from the look of inquiry which I see depicted upon your visage I perceive you desire some information concerning the place in which you find yourself."

"You have entered within the sphere of helios. You are not a habitant of our abode and have only temporarily respired our atmosphere to serve you while, by permission of him who occupies the temple I will presently indicate to you, we inhale you with influx of our solar respiration."

We walked hastily through the park which, at every turn we made, revealed some new surpassing loveliness; each field of vision apparently more wonderful than the preceding. We came finally to a mural line of division, and passing through a gateway or arch of singular architectural design and grandeur, we entered a garden which, for loveliness, surpassed indescribably, anything yet beheld. "This is the pleasure garden of our king" said he "and that edifice yonder is his temple and palace. I now penetrate more deeply into the sphere of your natural respiration, and discover you to belong to the outer crust of our creation, but making preparation by the tension of your desire to pass out of that degree, and enter as a novitiate into the school of our most mystic cult."

As we walked along through the garden towards the temple which had been pointed out to me, I would forget myself and loiter either by the side of some silvery lake, where, noiselessly upon its bosom beautifully plumaged waterfowl sported and were floating, or by some flower bed which, by the enchanting variety of bloom and foliage, entranced me; or in some grotto where birds of paradise with great variety and beauty of plumage would captivate me so completely, that I would lose myself in forgetfulness of my passage.

"Hasten" said my companion. "At one sweeping glance, view the beauty of this paradisiacal field;" and with this he swept his arm and hand across our field of vision, and as I looked over the area surrounding me, a scene of indescribable gorgeousness so enraptured me that for the instant I was overwhelmed with emotion.

"May I question you, most majestic presence?" I inquired.

His answer was, "I am here to render you any use the direction of which will tend to culture you in the mysteries of our abode, and to prepare you for the utter service of the outer crust which you inhabit; the fruit of which is about consummated."

"Before entering upon my journey to this place and into your most august sphere, I was questioning myself concerning the solar spectrum, and the mysteries hidden from human vision within its luminous environs. My inquiries ran in such fashion as this. Is there not behind that dazzling light, (the central nucleus of which must be the source of all the energies actuating the solar system,) some unrevealed *arcana* which, by power yet to be developed,

shall be made known, when, upon a sudden I found myself traversing space. Is it not in answer to my longings for hidden cult, the question that I put myself, that I am here, and if so, is not this the sun itself, and this animation and beauty somewhat the source of the energies radiating to other spheres?"

"You are within the heliosophic realm," he answered "but not as your mind has pictured it. Creation is perpetual, and two semi-universal states are required to render it possible for creative energy to maintain its constant poise and power of reproduction, and its perpetuity. These two are the substances, *energy* on the one hand and *matter* on the other."

"Matter has its aggregate and universal contour or structured state, which as to *form* is integral. Spirit or energy is its other part without which matter could not obtain, and these two are so continuously interchanging, that the atoms of matter in their dissolution as matter, but not destroyed as substance, become energy by transition. Energy by the same law of transformation solidifies, and by deposition becomes ponderable, tangible, visible and formate. But whether matter or spirit, these two states are substantial. The form of this universal structure is that of center and circumference, the physical nucleus of which is the astral focal point whence proceeds the solar sphere, that the habitants of your crust call the sun. That astral center, and solar confine or limbus that circumbiambates it, is distinguished from our realm of heliosophus in that it is purely physical, not animated with consciousness of soul and spirit. That is the center and aggregation of physical forces. Ours is the center and aggregation of mental energies, whence, as they proceed outwardly from their origin, create that physical nucleus, and through it, all material things."

"I will flow into you with wisdom of our astral presence," and with this I felt a strange magnetic vibration and glow, and we were suddenly engulfed within a thick cloud, both of us apparently dissolving and disappearing. From this the vapor determined towards a small bright point which I thought was the center of my own consciousness and observation. As the mass flowed towards and into this nucleus, there gradually came a solidification of its substance.

I was alone. My form and manifestation had changed. I stood upon the floor of a most magnificent reception hall. Its ceiling was one hundred feet above me. The magnitude of its lateral and longitudinal expanse was in keeping with its other proportions. The structure was supported by colossal columns and arches designed in exquisitely matchless architectural ingenuity, in which appeared to have been displayed the laws of proportion and form so consummate as to impress one with the conviction that this was the central realm of creative skill and power.

A stairway of colossal magnitude combining the square, circular and spiral forms in such symmetrical relations as to give it the impress of matchless art, led towards the dome-like apex of this vaulted canopy. This stairway was broken in its ascent by spacious landings from which were built out corridors of skilled workmanship. Forming parts of the sides of this unique hall, were alternate panels and mirrors so related, that the wondrous paintings laid by artist's brush upon the sides of the hall, were reflected in the mirrors. The appearance was as if a wondrous landscape was spread before you in terminable almost in the distance, with foreshortening so replete with artistic wisdom as to make perspective seem so real, and mirrored reflection so deceptive, that the very touch of the hand upon the glass or panel was required to undeceive the vision. Figures in art of sculpt and color, representative of principles inherent in human mind, were so designed,

and such animation was lent to representations of life, that they almost seemed vital, and teeming with very animation. After viewing each wondrous landscape and configured work of art, and turning to gaze in amazement and admiration towards another one, the former view would change, and upon return of vision a new scene would be found pictured with paint and carving before me. Lingering in this hall of singular enchantment till an impulse seized me to ascend the stairway, I feasted my insatiate and raptured gaze. The stairway conducted me into a palatial apartment carpeted gorgeously. The upholstery was of the most superbly royal kind, and everything in its appointments indicative of regal sway and authority. Many of the seats were occupied by those whose sage-like form, feature and mein portrayed the revelation of occult or esoteric wisdom.

I stood for a moment under the arched entrance, in silent awe at the splendor of the sight which met my startled eye. Those who sat nearest me arose and made obeisance gracefully. A page standing at the entrance walked towards me and made low obeisance, saying, "most noble and regal receptacle of our wisdom, accompany me that I may introduce you to our *Sophologos*." He conducted me to the center of the apartment where before me stood a tabernacle in description very like that of the ancient Hebrews while in the wilderness, but that in splendor of ornamentation of color and carving it most wondrously surpassed the magnificence of biblical portrayal. I stood but for a moment enrapt in awful admiration.

Instantly the tabernacle disappeared, and the ark of the covenant was there before me with its mercy seat and cherubim resting upon the *chariot* with their wings extending far above, and uniting. These cherubs were living forms, in appearance like infants of innocence in general presentation, but underlying this penetrable sphere of simplicity could be detected something of a most subtle or refined brilliancy or luminousness of mental penetration, so doubly refined and punctative, that it could be discerned to enter abodes of darkness which I was permitted to look into by following with my own mental desire the lines of their irradiation, making pervious the otherwise dark and impenetrable gloom. By the light of this cherubic photosphere, my gaze revealed to me a forest filled with obnoxious things, and abhorrent to me at their disclosure, and animate with forms of lower life, and beyond this forest, indications of some certain kind of rude civilization; but of the meanest order. I beheld this as through these subtle, mental radiations before disclosed to me, and I said impulsively, What portends this insight? What nether regions do I thus, with visual force not my own, enter and make exploit? I am horror-stricken, and turn with disgust at such exposure of infernal exhibitions as find the light midst very darkness.

Animal and fowl, and men of diabolic form, with antic grotesque, and visage grim, mocked me as I shuddered, and would have turned my gaze, but for very force of marvel at things so full of dire, was compelled to rivet my sight upon, and intently make comparison. As I questioned, a subtle visual ray infected within me from beneath the mercyseat from that which was there concealed, passing out from between the cherubs, touching my spleen, causing it to agitate perceptibly, and thence vibrating with specific thrill the sympathetic nerve, running its course to the otic ganglion, wherein a resonant murmur whispered softly, this is the revelation of hidden sin, the secret of which is given you, that by it, you may in future exploitations, through the keys now committed to you, open for thyself and for others who shall seek to thee for apostolic wisdom.

A sudden light shone upon me and I sank in agony of despair upon an ottoman beside me. I turned from the scene, throwing out and back my left arm with palm exposed and extended as if to push away the ugly recollection, and with my right hand clasped my brow. While thus in agony at this awful revelation, the page bent o'er me and whispered sweet words of consolation, assuring me that he was so commissioned to do by her loveliness who lay obscurely veiled within the mysterious ark. He reached out, taking gently my left hand, bringing it closely to me and then quietly and with great tenderness

lifting my right, stooped and imprinted a kiss where my hand had so fiercely pressed. I arose to my feet and with never such a resolve, made sacred oath, that sin and death should be destroyed. On this I looked around to see the ark and cherubim. They had fled. Something caused me to look towards my feet. My robes, for I had been clothed upon with drapery befitting the place and occasion, were artistically and with delicate arrange thrown behind me, showing my sandals which were displayed as resting upon a golden pedestal, which upon second look disclosed itself. My feet rested upon the open Logos, and beneath them in magic Hebrew characters I read a passage which on a future page shall be disclosed. And with this vision there came a flame in which the pedestal seemed first consumed, thence extending to my own form, it lapped me in its fiery tongue and I was no more. I instantly awoke or returned to my outer consciousness to find myself seated in an easy chair midst the evening gloom.

I had evidently entered into a condition of trance, through the intensity of my longing to know of the mysterious and hidden things. I certainly had learned one important lesson, if not many. In entering by my own involuntary effort into an interior state, the revelation opened up to me the distinction between the real spiritual state, and the natural one. I had assured myself that the internal or spiritual world, or world of mind, was a domain of pure spiritual energy, and that this field of existence, newly revealed to me, had nothing of space in it, but rather, that which corresponded to it; for while I seemed to travel a long distance, apparently towards the center of our solar system, I am conscious after my experience, that the passage made as if through space, was merely the change of the state of my mind, by which I receded towards my own interior, into a degree of my inner self, to a quality in agreement with some mind which in its outer manifestation had, by rapport, become what revealed to me. I had been permitted to explore some psychic realm, in all probability the central mind of our common humanity, which, though comprising the very heart and center of the domain of spiritual or mental active consciousness, now lived as an external or natural man; so grand, however in his moral and spiritual state; modest in his relations to men, and so far beyond the average and even progressed humanity in his scientific conceptions, as to render him a light shining in darkness; a darkness so dense as to preclude the possible cognition in him, by the common herd, of even a mediocrity of intellectual power. I felt now conscious of having explored, to some little extent, the astral and solar sphere, which, as a mental domain, was the correspondent of another; our own natural star and sun realm; the one open to our natural vision, which is purely physical. I was not perceptibly aware of any separation from my body, and my existence seemed as real, and my form in the realm of spirit as tangible as my outwardly material organism; but my reason now assured me that my body must have remained in the place where I found it upon returning to my outward consciousness.

The great and central revelation was, however, in the scriptural announcement opened to my view as my eyes rested upon the verse beneath my feet, as I stood upon that sacred pedestal. That Scripture was an open declaration and prophecy to my mind of him whom I now should seek and find as already among men, the glorious harbinger of God's coming kingdom.

I was in a state of indescribable delight in contemplation of the proximity of the natural and spiritual worlds, and of the ocular demonstration of a realm within and beyond our own natural sphere; but this delight was a thousand-fold augmented, by my now settled conviction that the time had about culminated when the veil or curtain which separated these two domains should be rent and removed by Messiah, whom I was convinced stood alone and unrecognized among men. Experiencing even so much of an awakened interior or celestial life, and touching with my very presence the realization of the occult realm, and having, perhaps accidentally, applied the law of transition from the material to the spiritual

degrees, there remained a vaguely lurking sense of some extreme dissatisfaction and want of realization which distressed me. "With this great joy that so intensely vibrates me, what is this," said I, "that causes a vague and undefined yearning for something I do not reach?" There had entered my affection a new desire. Messiah has come and matured his manhood, and the world is ignorant of his presence. Where is he that I may find him and bask in the sunshine of the revelation he brings to us? Perhaps it is this desire to know the Christ, I thought; this new longing actuating me, that constitutes the undefinable deficiency, and when I meet him face to face, as I know I shall, my soul will meet its fulness, and the fruition of my hopes will be consummated. As my thoughts exercised me more profoundly I became satisfied that the question involved something of still deeper significance than these questionable answers revealed to me. The fact, that with all the joy I had realized in the field of occultism, the corporeal part of me had been left unconsciously behind, gave me the probable clue to my undefinable sadness. At least I thought, I will analyze the matter and know what there is in this to interfere with the repletion of my joy.

The fact that the trance state of the body seems essential to an entrance into the sphere beyond, became the more abhorrent to me as I weighed and revolved the subject. Induction to the world of mind or spirit, it occurred to me, should be through some power by which the body itself should be transited from its molecular or atomic state to its quality of mental energy. In other words, the spiritual world when entered, should be through the dissolving of the body and its transition to spiritual quality. Then came the question, "If this be true, how shall such an accomplishment be effected?" and with it came also the answer, "Messiah when he comes will restore all things, and through him will come the full fruition of all human hopes, and the consummation of human destiny. Him I must seek and find. He is my shepherd, and he will lead me by the side of still waters, and into the green pastures of my expectation and desires."

MISS THORNTON'S VISIT TO NEW YORK, AND INCIDENTAL MEETING WITH KORESH. CHAPTER II.

So soon as convenient I sought my mother and revealed to her my experience, and the expectations it had awakened in me. I failed to elicit any very decided response either of approval or disapproval. I could not judge by her manner, of the depth of her interest, though I felt I had aroused some degree of thoughtfulness, which as she parted from me, left the impression that her reflections were of a serious tone.

The routine of our domestic and social duties continued of the usual order till about one week after my peculiar psychic experience, at which time, father, mother, and myself were sitting together in the drawing-room, when in course of conversation it became known to me that some business of a legal character demanded father's presence in New York, and that it was his intention for mother and myself to accompany him. This was delightful news to me for I had an indescribable conviction that the one I sought would be found in that great American metropolis. In another week we were on our way east, where we were intending to remain for at least four or six weeks. On reaching New York city we engaged quarters at one of the principal hotels.

Mother and I, with father whenever leisure from business interests would permit, busied ourselves in sight-seeing; visiting various places of amusement; in hearing some of the prominent pulpit orators and lecturers of note, etc. Satiated with this usual variety of entertainment, and realizing that the time was rapidly approaching for our return to our home, and that so far, nothing had been accomplished in the direction of my great desire; and influenced by an impatience to light upon something which might open to me another field of interest, I was looking over one of the daily papers when my eye rested upon the following notice: "There will be a specially interesting meeting of Club on Wednesday eve—No—

—Street. The public is invited to a rich feast as Prof.— is engaged as the principal speaker for the evening." A peculiar vibration thrilled me as I lingered over the item, and I hastily resolved to attend the meeting. It was on Tuesday that I read the notice. The lecture was on the evening of the day following. I communicated my resolve to my mother and of course expected, and consequently invited, her to accompany me which she unhesitatingly consented to do.

Wednesday, at the hour appointed, I was promptly at the designated place, which I found to be a private residence, the large double parlors of which were thrown open for an audience room. There were already present from eighty to one hundred people. Upon inquiry I learned that the speaker had not yet arrived. Presently I saw two gentlemen enter from the hall and seat themselves near the door. Upon my observation of one of them, I experienced the same sense of emotion that agitated me when reading the notice. I had already decided in my own mind that this was the speaker, and awaited impatiently a confirmation of his identity.

The hour arrived for the opening of the meeting, and a lady who I afterwards learned was the president of the Club arose; called to order; invited the speaker forward and introduced the gentleman whom I had identified as the one to address us. Immediately upon finishing his address he left the room. It being before the meeting had been formally dismissed, it gave me no opportunity to meet him as I had hoped to do, so in this I was disappointed. If he had remained till after the adjournment of the Club, I should have gained an introduction. To say that I was greatly pleased with the Professor and his discourse, would be but to very inadequately express my profound interest in what he said, and my admiration for the system of philosophy he represented and partially expounded. His subject was, "The God-man." It carried me into a new realm of thought, and opened up to me the science of life as I had never before dreamed it to obtain. Through my recent psychic experience, I was better prepared for the acceptance of his wonderful system of doctrine than I knew, though so much that he said was in direct opposition to every preconceived opinion of my own.

I experienced so much joy in every word he uttered that I believed it true, and accepted it without reserve or qualification. This was somewhat a surprise to myself. I had found that for which my soul thirsted and hungered, namely, a scientific confirmation of my hope that man as he progressed in the order and force of regeneration towards his final destiny which must essentially agree with his origin, would come more and more into the consciousness of his consanguinity with God, the only and true Father of the regenerated man.

I had listened to a scientific exposition of man's thorough Godhood, as wrought through the regular law of propagation applied through God's relation to man in the domain of the higher reproduction. (Regeneration.) A new life had opened to me but how could I live it without this my new love and master? I believed I had found the man whom my past strange experience had led me to seek. Of this, I did not entertain a doubt. My mother also was much interested but she could not enter as I had done into the real spirit of my newly espoused cause. It was mine now, I had endorsed it with my whole being and thirsted more than ever for this pure river of the water of life, and hungered more than ever for this fruit of the tree of life. His was the perfect doctrine and to abide in it would bring the perfect life. In some way I knew that power to live must come through him, and my mind, under the inspiration or illumination of that first discourse, was rapidly opening to a true conception of his relation to the present age.

Mother was not feeling well the day following our attendance at the Club—nothing serious—only a slight indisposition, but sufficient to detain her at the hotel, a circumstance I did not much regret, because it was my intention to call alone upon the professor that morning. I had learned the address, and started for his home about ten o'clock with a buoyant,

(Continued on page 3.)

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THE NEW JERUSALEM.

Where is the spirit's home, where shine its
portals?
And has it ever been seen by mortals?
Where is that place called Heaven, where the
yearning
Of bruised and bleeding hearts is ever turning?
Is there some grand arcadia unexplored
Where untold glories for the soul are stored?
Or have men sought in vain with straining
vision
At last to view those wondrous scenes elysian?
Have they explored the realm of stars and sun,
Yet overlooked the simple words of One
Whose teachings are as clear as morning light.
That rolls away the curtains of the night?

The Kingdom is within the souls of men;
There shall He dwell when He shall come again.
Within that shrine where dwells the consciousness,
Where dwells the power to curse, to love, to
bless.

There sits the New Jerusalem enshrined,
The holy place. When from the inner mind
All evil, false, and hate are cast away.
There, in their stead, are born in bright array
The fair beatitudes and love divine,
Whose glow doth from that city's portals shine.
Then know, O man! the New Jerusalem,
Whose walls are gold, whose every gate a gem,
Will not appear to thee with outward show;
Yet surely will its walls and temples grow
Ten thousand fold more fair than mortal hand
Has ever built, or mind has ever planned;
Upon the eternal hills of love and truth divine.
If thou wilt but remove the evil world of thine,
—EMILE PICKHART.

The Right Sort of Woman's Movement.

There is, and ought to be, a genuine woman question and a genuine woman movement. But that movement, if it is ever to do any good, must not ignore—nay, on the contrary, must frankly and unreservedly accept and embrace—the fact that the vast majority of adult women are and will always be wives and mothers (and when we say "wives" we say so only in the broadest sense, subject to all possible expansions or modifications of the nature of wifehood.) It must also recognize the other fact—that in an ideal community the greatest possible number of women should be devoted to the duties of maternity, in order that the average family may be kept small, that is to say, healthy and adducible. It must assume as its goal, not general celibacy and the independence of women, but general marriage and the ample support of women by the men of the community. While allowing that exceptional circumstances call for exceptional tenderness towards those women who are now compelled by untoward conditions to earn their own livelihood, it will avoid creating that accident into a positive goal, and will endeavor to lessen the necessity for the existence of such exceptions in the future. In short, it will recognize maternity as the central function of the mass of women and will do everything in its power to make that maternity as healthy, as noble, and as little burdensome as possible. If the "advanced" women will meet us on this platform we believe the majority of "advanced" men will gladly hold out to them the right hand of fellowship.—Once a Week.

The question of maternity is one which woman herself, and for herself has a right to decide. Her decision from the Divine standpoint, is, that she will cease to become a mother to beings begotten from the lower regions. As to how much this may involve, is a question for future consideration and exposition.—Ed.

Any reform which will make marriage an institution worthy of its high destinies must be based upon the divine rights of motherhood. * * * Surely it ought not to be impossible within the bonds of the marital code to accord woman that individuality which belongs to all other beings of her sex. That this is not an idle statement, let the universal silence regarding the birth of Guiteau testify, the story of a paralyzed mother confined to her bed for years before that son was born, a story which should have been heard from the Atlantic to the Pacific (when the nation stood ready to assist at the hanging) and aroused the land to the awful crime of enforced motherhood which is every day casting insane, idiotic, and criminal children upon society to wreak their own vengeance upon that heedless source of their misery and degradation.—Francis E. Willard, Annual Address, 1889.

And man became a living soul.
What is a living soul?

THE MYSTIC CIRCLE.

(Continued from page 2.)

expectant, and also agitated spirit. For some reason I was under great excitement which increased as I approached his house, and it finally defined itself as a feeling of an approaching disappointment. I reached the door with an impulse not to ring. I touched the bell, however, but only to learn that he had departed that morning for the west to be absent an indefinite length of time. I felt that my mission in New York was finished. It held no charms for me now, as he who alone held the key to all my future hopes, had taken his departure. My spirits were greatly dejected at my disappointment. My impulse was to inquire and if possible gain some information concerning his western destination, but I restrained my impetuosity, though with greatest difficulty. With reluctance I returned to our hotel, with the increasing hope that our detention east would quickly terminate. I impatiently awaited the hour when father would announce the conclusion of the legal matter which called him to New York, and we should return to our western home.

I did every thing I could to make my self feel, and especially to act, cheerful for the sake of my mother, and succeeded in at least disguising my real state of mind. The longed-for hour finally arrived and with special satisfaction to me, we took the train for home.

We had taken an early morning train on the New York Central. It was a pleasant June morning and I was greatly enjoying the scenery on the Hudson, the while musing perchance in the line of my present particular delight when I was aroused by the sound of a familiar voice calling me by my name; Miss Thornton. I turned to find standing before me, Mr. Marshall whom I had not met since attending College. "I am surprised and gratified Miss Thornton" said he "to meet you. Are you on your way to Chicago?" "I am just returning from New York where I have been visiting for the past month." "I am sorry I did not know you were there; I have been in the city for the past two weeks, most of the time at leisure, and would have been most happy to have aided in your entertainment if I could have added to your pleasure." "Thank you Mr. Marshall, it would have been delightful to thus renew our old acquaintance. I suppose you are still in Washington?" "Yes, I am on government business to Albany before returning." "My mother, Mr. Marshall" I said, nodding towards the opposite side of the train where my mother was seated. "Father is aboard the train also." He walked to where she sat engaging her in a momentary conversation, then returned to me. Eugene Marshall had always a peculiar fascination for me, he had such a scholarly, dignified and gentlemanly air, but there was one insurmountable barrier between us. While in many respects he was endowed with a progressive spirit, he adhered tenaciously to the belief that Catholicism was the only true religion, and to the conviction that it must in the near future be the controlling power in both church and state.

He had a belief that there would come a time when church and state, under the ecclesiastical and secular dominion of the Papacy, would be united, and that the reunion would first be consummated in the subjugation of American politics to the interests of the Church of Rome. To such an end he had committed all the interests of his life.

"I have a friend in the next coach to whom I desire to introduce you. Have I your permission?" "Certainly Mr. Marshall. He left me and quickly returned with a gentleman to whom I was introduced as Count Fernando. He was an Italian with strong foreign accent, though he spoke English fluently and scholastically. At first I was very much pleased and attracted, but inherently I felt a sort of repugnance as our conversation progressed; as he seemed to me not only to be superstitiously wedded to the Church of Rome, but in it all, there seemed somewhere, an element of insincerity. Just how and where I could not at first detect. He believed thoroughly in his religion, but appeared outwardly to be tolerant. I came finally, as we continued our conversation, to the conclusion that the toleration he

seemed to manifest for other's convictions, was but an apparent one, and that he was acting a deep part in which Mr. Marshall, with his great powers of discernment, was himself deceived. It was not from what he said, for he had thoroughly disguised himself as to any outward sign, that my suspicions were aroused, but by some subtle psychometric or other energy, that I was enabled to detect the cloak of his disguise. He very soon, in a polite manner, excused himself, and left us to ourselves. "Have you implicit confidence in the integrity of your friend, Count Fernando?" I inquired.

"He is a paragon of honor, and committed body and soul to the great work of church restoration and human redemption. We were thrown together in a singular, and I may say providential manner. I hope much from our association. We are instituting active measures towards a systematic propaganda of the science of integralism as pertaining to the polity of secular and ecclesiastical unity. A church without temporal authority is like a man deprived of an arm and a leg, nearly helpless. Rome's power will be restored when the Papacy recovers her temporal dominion. The progress and happiness of the human race depends upon the universal sway of God's authority through the church, as an ecclesiastical and secular force."

"I will agree with you, Mr. Marshall, that religion, the tie which unites man and God, must comprise the foundation of human happiness; and the advancement of true civilization depends upon, first, the religious unity of God and man, and proceeding from it; secondly, the regulation of all secular concerns upon the basis of the highest moral and social sentiment and obligation, as originating in an undefined religion."

(CONTINUED.)

The Tree Protected By The FLAMING SWORD.

It is said that God placed cherubim and a flaming sword at the east of the garden of Eden, to keep the way of the Tree of Lives.

What is the tree of lives? The tree of lives can be nothing else, but the tree which produces the fruit of lives, this fruit being the sons of God.

What was Jesus the Christ? He was the "firstfruits, of what? Of the tree of life. What kind of parentage brought forth the Christ? It was the original principle, manifest in the woman who gave him birth.

What was the Flaming Sword for? It was for the protection of the tree upon which must grow the sons of God. Are ordinary men the sons of God? The life of God is incorruptible. When God took upon himself a human body, he made even that incorruptible; thus showing that the body itself when made subject to God's power is above the power of corruptibility. Ordinary men are corruptible; they therefore cannot be the sons of God, till made so by regeneration, at the end of the age now at hand.

The world to-day is one mass of corruptibility. "The devil hath the power of death." If this be true, he certainly has things his own way for death now is the common order. Sensualism in the church and out of it, rules the world.

Is man as he exists now in his sensuality; subject to physical decay, produced on the tree of lives? No, he is produced on the tree of the knowledge of good and evil, and so long as man is the fruit of this tree he must pass to corruption, body, soul, and spirit. Man was driven out of Eden, and a curse put upon him. Cain had this mark. What was it? It was the mark of the beast; that is, the animal. The mark of the sensual animal nature. So long as man continues in sensuality he continues in death. Death itself is the evidence that sensualism is not overcome.

Let Caesar have his own. Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Give to Caesar the fiction flattered by his stamp, which creates a false valuation; but to God for the use of the people, the real substance and value; intrinsically destroyed so long as Caesar's stamp remains upon it.

God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

A HAUL FOR THE PEOPLE.

In some of the Journalistic encomiasticisms of "our," ha-ha-ha, great Auditorium, we have noticed the above caption, with the single exception that by a common fault of hasty preparation, they have misspelled *haul*, making it H-a-l-l.

It is certainly a magnificent haul for the people, that is, the people who are financially successful enough to have become in any sense sharers in it.

It is barely possible that the people are so blind that they cannot appreciate the extent of this haul, and just the amount of benefits to accrue to them from this source of public benefaction. If they are blind to this, there are processes operative, though perhaps slowly, through which the scales will be removed, (for this is the crowning period of a dispensation called "Christian,"), evidenced by the fact that millionaires are becoming so imbued with the principle of devotion to the "common" people that they will invest millions of wealth for the unique purpose of supplying the means of amusement to those who, were it not for this noble munificence and devotion on the part of the affluent, could scarcely find either time or place to recreate.

Possibly in view of this munificent benefaction, in the form of a great Auditorium for the people, in which is involved one of the greatest hauls of modern cities, they will forget the heretofore apparent chasm in social position, between the opulent and impecunious, which they blindly imagined to exist. What an augury for the coming fulfillment of our Utopian dreams, this sacrifice on the part of what we supposed to be an incorrigible aristocracy. Let us never doubt again the power of the spirit when its benign influence can be so signally potential in behalf of the poor laborer which this haul was specially instituted to accommodate.

THE REFINER.

"And he shall sit as a refiner and purifier of silver." (Malachi iii. 3.)

This is an apt and beautiful figure, symbolic and prophetic of the purification and restoration of man.

The silver in its impure state is put in the furnace and melted, while the refiner sits close by, with his eyes constantly fixed on the molten metal. So long as any impurities remain, the mass is in a state of violent agitation. When the intense heat has burned up, or eliminated all dross, the silver reaches a state of perfect rest, and is a "molten mirror," in which the refiner sees reflected his own face. This reflection is the sign of the completion of the purification, and the patient watcher immediately removes the mass from the furnace, lest it be damaged by remaining longer. The silver is now purified and ready to go forth in its uses to the world.

It is the Christ of this age, the Messenger of the Covenant or of Conjunction, who now sits as the refiner. He is to purify the sons of Levi, the sons of conjunction. (Those coming into conjunction, now in the state of regeneration, those coming up in the resurrection.) They are the silver in the furnace. They are to be subjected to the divine fire; the baptismal flame, and kept in a state of agitation, by prayer and sacrifice, until the Divine Watcher perceives that the work of purification is finished, by seeing his own face reflected in them; for "When God sees his own image in his people, the work of sanctification is complete."

Then the sons of Levi are purified; then are they brought forth from the fiery furnace; awakened in his likeness, and become the sons of God, ready to do the will of God in earth as it is in heaven. And God shall redeem the world through his people.

A. M. M.

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Contest for the Whiskey Championship.

It seems from the president's message that the Republicans have taken up in good earnest the championship of the rights of whiskey; to freedom and equality. This is a hopeful sign of the times. Party platforms have come to be commonly understood to mean nothing. It seems that there is to be reform in this matter, and for want of something better to begin on, or because this exceedingly pious administration thinks that the way to promote piety is to foster the principal source of all impiety; whiskey and tobacco are selected as the starting point of such reform. Such a course on the part of the administration if it were in the hands of Prohibitionists would be rational and consistent; for they believe and teach that taxing these crimes against humanity is simply giving them the support and sanction of government, and that to destroy them, a necessary preliminary step is to withdraw this government aid and protection which they now enjoy. But that a party whose well known and strongly maintained policy is, not to destroy, but to license and protect the sale of these narcotics, should seek to lessen the burdens of such traffic, gives unmistakable evidence of a purpose to foster the dreadful curse with all its inseparable woes and miseries.

The Democratic party must now look out for its laurels as the traditional champion of whiskey.

Prof. O. F. L.

Powderly Scores The Railroads.

Vigorous Address of the Chief Knight of Labor Before the Farmer's Convention

St. Louis, Dec. 5.—Mr. Powderly delivered an address to the Farmers and Laborers' Union to-night that roused great enthusiasm. Speaking of the railroads he said:

The roads control the government. Even the money of the country, the money of the people is controlled by the railroads. They control it so absolutely as to say how much grain you shall produce, what price you shall accept for it, where you shall store it, and even undertake to say what kind of clothes you shall wear. Every man's name who undertakes to control all these things will be found upon the directory of a railroad. They control the transportation of this country, and dictate what the price of that transportation shall be. It is needless to say how this was accomplished. If it were other than a fact, gentlemen, your industry and intelligence would not be here to-day in an endeavor to correct the present shameful condition of affairs.—Ex.

Commun-ism Versus Compet-ism.

Communism attracts—Competism repels. Communism unites—competism divides. Communism conserves—competism destroys. Communism saves—competism wastes. Communism is peaceful—competism is disturbing. Communism is love of the neighbor—competism is love of self. Communism is of God—competism is of the Devil. True communism builds up—competism tears down.

In thus contrasting the two opposite qualities of mind which evolve in the two antithetical activities of bodily exertion we make no reference to the false communism of anarchy, but to the communism of law: not to the "communism" that levels down, and is destructive, but to the communism that levels up, and is constructive.

There are two qualities and forms of communistic life, as well as two qualities and forms of competitive life. Koreskans recognize their differences and their incompatibilities. The one would organize a government on the principle of love to God and love to man; of justice and equity, of equal rights and equal duties according to the sphere of activity in which each is placed; of a commonwealth in the strictest sense of the word; of a condition in which each person shall have the true meed of his own acts, whether it be for reward or punishment, without regard to fear or favor. This, Koreskans inculcate, and this they strive to exemplify in their lives.

There is also a quality of communism in anarchy but it is a leveling down force; a destructive force; a purpose which seems to be merely to di-

vide and waste; a communism of envy, and hatred, and misrule; a communism without law or order; a communism which would make wreck of the universe to gratify personal ambition and unholy desire. This communism Koreskans denounce and seek to avoid.

Koreskans also recognize two qualities of competitive life; one of which strives earnestly for the best gifts; for those qualities of mind and heart, which shall enable them to bestow blessings upon their neighbors, and to do good even to their enemies; a competitiveness in doing good; in distributing rather than in hoarding, thereby endeavoring to experience the truth of the savior's words, "It is more blessed to give than to receive."

There is rapidly coming to view a spirit in man; and it is manifesting itself among christians, spiritualists, atheists and agnostics, by what is known as the spirit of cooperation, which simulates, and in many instance claims for itself, the cooperative work of the Lord, but which is in its essentials, deceptive and misleading, because it seeks to preserve and extend the lease of this mortal and corrupt existence without seeking the transformation of this corruptible and mortal state through the recognition of and obedience to the Divine Wisdom, who by His manifestation in man can alone transform and preserve.

The old world, which is the old secular and ecclesiastical order, must pass away before the new can be established; and it will pass away with a great noise which is already heard by those who have ears to hear. The new and diabolic orders of cooperation, under the guise of Christian cooperation or Christian Socialism, are rapidly coming to their culmination; combines among the poor are rapidly augmenting to meet the increasing oppressions of growing "trusts" and monopolies, but they will not stand for they are organized in the spirit of selfishness and fear, and not in the spirit of love and confidence. The scope of their organizations are not broad enough for permanency. They are organized for themselves among themselves, but against the rest of mankind.

Society will contend against society and corporation against corporation for self preservation, not knowing that the safety of man and the life of man depend upon a general unity and cooperation, each with the all, in one organic body, the commonwealth.

The germinal beginning of that salvatory order, which is both cooperative and communistic, was planted by the Lord God in the Christian Church nearly nineteen hundred years ago, for the salvation of the world; for its physical as well as its spiritual salvation, which has not yet come to its birth; but the completion of its cycle of evolution is nearly reached; and the divine power of control will soon be known. The combinations of wealth, and the combinations of numbers may ravage each other, but Koreskans have no part in that. Their work is to construct and unite. Let those destroy who will. It is their nature and they must bear the consequences.

A. W. K. A.

IMMORTALITY.

A belief in the immortality of the soul, is one which has obtained in the human mind through all ages of the world's history. The very desire in the mind of the animal kind for life, and the inbred fear of death, is in itself a prophecy of immortality, both in the lower and higher phase of animal existence. We of course include what is usually denominated human life. Koreskans believe in immortality, but on altogether a different basis than that taught by the various modifications of metaphysical thought. We believe that man is mortal. All the evidences go to prove this. If the body is mortal and the segregation of its molecules by corruptible dissolution is followed by what we have denominated death, we believe also that the spirit and soul of such organism is as unripe as the body, and they too, pass to dissolution.

The segregation of the soul and spirit existence does not occur at the same time with the body. The inner life of man, that is, his soul or psychic and spirit or pneumatic entities, does not possess an uninterrupted continuity. The life of these bear a definite analogy to the life of the body. If the bodily life is mortal, so is the spirit which that mortal organism engenders.

As the body fulfils a certain career and terminates in death, that is, in a corruptible dissolution, so does the spirit fulfil a corresponding career and terminates in its segregation.

This broken continuity of bodily and spirit existence involves the law and fact of re-incarnation, a process which continues with the entire man till he reaches the termination of a grand cycle, when, if the entity is progressive, there comes an awakening into what Christianity has termed the resurrection of the dead.

When this point in human progress is attained, the man becomes immortal. Immortality then, is an acquisition through a progress in human development fulfilling itself in the perfect organism inclusive of the body

UNITED LIFE.

The New government to be established on the earth, and which waits only for the final struggle of the tumultuous forces of disintegration to complete their work of consummation in the old heavens and old earth, (the old church and state,) must come through a preparation of the hearts of men, by which the principle of competition is thoroughly eradicated. The whole system of competitive effort is founded upon the selfish human principle, and is in direct antagonism to that actuating the Christ as moved by supreme love to God and to the neighbor; the principle involved in the two great commandments, which the Lord declared to be the foundation of all the law and the prophets.

If the doctrines of the Lord Jesus, declared by Him, and disseminated by the apostolic propaganda are the correct principles for the government of men, then the system of competition which now furnishes the momenta to every activity, especially as relating to social and commercial energy, is wrong.

We stand upon the verge of a revolution which will completely transform the order of human existence, and establish government in equity. By a careful study of human characteristics as at present manifest in the attitudes of men, in their social and commercial intercourse and interests, it may be seen that without some radical transformation in the determinings and aspirations of the mind, the competitive incentive must continue to be the prevailing impulse to human exertion and activity.

In the commencement of the Christian dispensation or age, the church was baptized with the Spirit from on high. It operated as only the Holy Spirit can operate. When the apostles and disciples of the Lord were touched by the Flame of Inspiration, they immediately came under the impulse of a new sphere of activity; and all who read the sacred book are familiar with the fact that the spirit of competitive energy was obliterated, and that of brotherhood was substituted. The baptism which effected the change in the human soul at that time, came as the result of the *theocrasis* (translation) of the Lord Jesus. The Holy Spirit was the substance of the Lord's body; the Holy body of the Lord converted to spiritual substance, and thence transmitted to those who were receptive to it, and who appropriated it. The spirit of united life came as a consequence of the Divine baptism, and only through the out-pouring of the Spirit could the change have been wrought.

Why did not that Spirit continue to impel the church and world to perpetuate it in the line of the fellowship which actuated the early Christian brotherhood? If the spirit of common interest impelled the early church when under the influence of the pure gospel of Jesus the Christ, and as directly impelled by the Spirit, why did not the church continue to be governed by such influence, and apply the principle of united life to secular as well as ecclesiastical regulations? BECAUSE THE CHURCH HAD TO DIE, TO REPRODUCE ITSELF IN THE REGENERATION.

Jesus was the archetype of the kingdom which, in the purpose of God, is now come to the birth. By the *archetype*, we mean the kingdom in its least form, as the seed of a tree is the tree in its least form. Jesus the God-man; the Son of God; the Son of man, was the seed man, "the promised seed." His *theocrasis* and consequent dissemination as the Holy Spirit, was the inception of the new kingdom. The out-pouring of the Holy Ghost was the planting of the divine seed, the Spirit being the seminal potency of Deity, and the quickened church at that time, necessarily partook of the quality of the Divine influence. The out-pouring of the Spirit was the planting of the seed of God for re-generation (reproduction) in and through the race. The law of reproduction as pertaining to the regeneration of the sons of God from the seed or archetype, namely, the Christ of God, obtains in this higher domain, passing through all the various stages of reproduction, as observed and operative in the lower degrees of reproductive life. Jesus the Christ, as the promised seed, was planted by the operation of the Holy Ghost, the Spirit being the substance

of the body in its state of spiritual solution containing these germs of reproduction. As all seed when planted must die or pass to a state of disintegration, before it can come again as fruit, so the seed of the higher regeneration (reproduction) must have died before it could bring forth the resurrection of the dead, the fruit of the dispensation, which is to be the kingdom of God evolved or unfolded from the previously involved archetype.

The dark or mediæval ages, were the result of the natural declension of the church in its passage through the process of regeneration. The resurrection of the dead, is the coming of the fruit of regeneration, the fruit being the sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying these sons.

The seed was planted in the beginning of the age, and the fruit will come in the end of the age. The fruit when fully matured will constitute the divine government; but the ripening of the fruit will depend upon another baptism, which will be effected through the *theocrasis* of the messenger of the covenant.

The fruit of regeneration is the multiplied sons of God. The spiritual germs of regeneration were in the Christ, and from Him planted in the individuals of the church; that is, in all who, in the commencement of the age, were receptive to his Spirit.

Reproduction or regeneration pertains first to the Son of God himself, who contained the Christ germs; the germs of the anointed. These seeds were transmitted by the Holy Spirit. It contained them, and was the medium or conduit of inspiration.

It was received into the wills of those who were quickened (impregnated) by it, the will (which is the seat of the desires, the loves) being the soil into which the divine germs were planted. Then there began a process of transformation, this process acting upon the personality receiving the germ. The Christ germs from the Lord Jesus, together with the mind into which the divine germs were planted, passed into regeneration, both of them dying as any seed dies in order to reproduce.

The process must continue till the time of fruitage, when it will be manifest, and the sons of God appear as the perfected fruit of the dispensation. The full resurrection of the dead is the re-incarnation. This re-incarnation is not merely the coming again of those who were quickened by the "Quickening Spirit"—but it is their coming with the influence of the seed of God from the Christ, developed in them, making them as they come in the resurrection, (re-incarnation,) the veritable sons of God; fulfilling the Scripture, "All who believe in his name gives him power to become the sons of God."

The manifestation of this fruit will inaugurate the New Kingdom. Nothing short of its ripening; the presence of the sons of God can regulate society on the basis of social harmony.

All efforts to introduce social equilibrium are futile only as they depend upon the manifestation of the true spirit of brotherhood, as derived from the divine paternity, and the ripening of the divine fruit.

The establishment of the Kingdom, the New Government, is the restoration of man to the Eden estate; to his condition previous to the curse.

The *curse* involved the excessive toil to which man has been subjected, and from which, through the restoration, he must be relieved.

The Divine kingdom will be formulated on the basis of a United Life. This will insure economy in every department of the social fabric; economy being the only true basis of relief from excessive toil and anxiety.

Imagine the people of the United States, baptized by the true spirit of brotherly love. Imagine the common people educated to a knowledge of their prerogatives as American citizens, they themselves constituting the government, while those appointed and elected to public service represent the will of the people merely, acting practically as public servants, and not as the so-called public officials, have habituated themselves, as the masters of the people. A little practical honesty on the part of the public service, this service being conducted in the interests of the commonwealth rather than for monopolists, corporations and capitalists, would very quickly insure an economical expenditure of the forces of labor, and of

the wealth flowing into the public treasury, from a surplus of which, dividends could be declared and distributed according to the necessities and demands of vidual and public interests. Honesty in the conduct of public affairs would so equilibrate the uses of society as to meet every vidual and public demand.

With the application of the principles of a normal economy, labor could be so reduced as to make it as much a pleasure as any form of recreation, (re-creation,) and with such economy all the demands of society could be fully met. It is within the province of the government to provide for every one of its *royal heads*; every vidual of the commonwealth being a sovereign.

The government will come speedily, for the Lord's prayer indited by the Lord Christ, will be fulfilled, and the Kingdom of God will come, and his will will be done in the earth as it is done in heaven. Such consummation cannot be effected however except through the necessary preparation of heart, and this will come through the baptism of fire about to be poured upon the race.—*Guiding Star*.

ASTRONOMY.

[Written for the Flaming Sword.]

The time has come for an adjustment of facts which have been discovered, and which are being revealed in all the departments of learning. The morally inclined, observe chaos in the formulated opinions of to-day. The only branch of science that has anything like a correct or true basis, is mathematics. The "false sciences" call mathematics "exact science." This argues that other "sciences" are not "exact." While Koreshians do not admit that the present system or science of mathematics is "exact," they do affirm that it is the only one which approaches that state of perfection which permits it to truly claim to be a science. If the other branches of learning are not "exact" they cannot be wholly scientific. Science is from *scire*, to know. When we talk of science, we aim to convey the idea of knowledge. If the so-called sciences "know only in part," why are we asked to accept them and reverence them. "To know" is one thing; "to know in part" is quite another. As long as we "know in part," we do not "know." Hence the department of learning about which we have but partial knowledge cannot be called a science. If we take the word "science" and are loyal to its absolute meaning, we are forced to accept the fact that there is no known and accepted science among the masses. It does seem strange that so many millions of intellectual men should come and go without placing one branch of science on a solid basis. Men of mental vigor, whose souls have gone out in love to the race, have fought in the scientific arena to establish a sure and demonstrated basis for science. They have failed. When the bold question of "I know" came up for an answer, one by one these men were forced to accept defeat.

To establish one branch of science is to establish them all. As all knowledge operates or is made alike by calculation, if man can establish mathematics he has the foundation for all knowledge. A little critical thought will convince the reader that not only do the sciences depend on mathematics as their "quickening spirit" but all philosophy, whether of the natural or mental states, depends on the same "exact principles."

If the reader is able to comprehend an explanation when given, he is able to solve the problem if he gets the key. The one basic fact which has muddled the brains of the millions is that of squaring the circle, which amounts to incubating the sphere. From the very principles involved in the formation of a cube and sphere is plain that the problem of life is solved as soon as we can incubate the sphere, or square the circle. Every fact discovered, regardless of its degree, quality or nature, must be adjusted to science by the principles which square the circle, or incubate the sphere. To square the circle is a mathematical problem. It is the key to all knowledge. It is the door that leads the mind from chaos into a grand, beautiful edifice, true "Religious Science," which means a re-binding of absolute knowledge by the mathematical principle of incubating the sphere; thus making a united structure

instead of a segregated theory.

Koreshian Science has the key by which to square the circle. "False science" cannot solve the problem, hence their mathematical calculations are not "exact." They only approximate exactness. The fault lies in the use of square measure in circular measure. The principles used in square and cubical measurements will not hold good in circular and spherical measurements. There must be a new principle applied by which to harmonize a square corner and a continuous circle. I make these explanations to show our friends who are satisfied with existing beliefs, that they are resting on a fallacy, and they cannot hope for true science to be established on a false basis.

One other fact to which we wish to call attention, is the absolute dependence of one principle on another; one branch of science depends on another. We must go back and find its basis before we can solve any problem or prove any science true. Take the science of Astronomy. The reader observes that our knowledge of the structure of the universe depends on the true science of light and sight. A blind man can have no knowledge of the structure of the universe by observation. He cannot see. Without sight we can have no knowledge of astronomy.

We are forced from the very nature of things to investigate the theories and facts of light and vision. What is light, its origin, nature, limitations and uses? What is vision, its purposes and powers? To answer these questions we must enter the domain of man and know for a fact the true relation of the mind to the eye and light, and consequent vision. We must know what sight is, and how it takes place. We must know what the mind is, and its relations to, and methods of communicating with, the external world, before we can know the structure of the universe, hence study the science of astronomy. Can the reader find a true science, hence an absolute knowledge of the human mind and its activity, in any of the systems of beliefs or doctrines among the people? If not, by what law or principle of logic does he ask me to accept the present theory of astronomy, when its basic facts are founded on theory and pure assumption. Instead of giving us the true knowledge of mind and its actions, the "False Sciences" demand of us to let the study of man alone. They ask us to turn our eyes heavenward and look; to record on paper what we see without knowing why or how the mind takes cognizance of things seen. Not only does our knowledge of astronomy depend on the mental pictures formed somewhere, but it depends on the very principles which make vision possible. We must not only step out on a clear night and behold the stellar and planetary zones, but we must know just why and how we are mentally related to the principle of "light" by which we observe said zones. To know which adjusts us to the external world and permits us through absolute knowledge to adjust all facts gleaned from the vaults of learning into a true system of science, the basis of which is demonstrable by the principles which square the circle. In my next paper I will attempt a solution of the question of "light."—R. O. Spear.

After the departure of our Lord the words of His kingdom fell into the hands of the inefficient; and His first act in His return is to place the keys of that kingdom in the hands of the efficient. We simply say, enter into the kingdom, prepared to serve in the midst of the efficient, to feast upon their soldiers' rations. "Black bread and an onion, on a trencher, is a dinner for a king; if the king shares it with the sentinel, truly a royal feast. We will begin the world anew. The cross of Christ has become the trade-mark of the religious hireling; but we will make a new cross out of Christ's saw and plane, out of His spade and mattock, out of His chisel and pencil, out of His hammer and anvil; and so each shall come following Christ and bearing his own cross. We will make clean and thorough work; for so the Master wills us to do.—*Two In One*.

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