

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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We are criticised for opposing the competitive system of interests, while at the same time we advertise to do business under the old regime. Of course all such criticisms come from senseless people. You might as well complain because a democrat finds fault with a Republican administration while at the same time he lives under it. We curse a system, though we are forced to endure it, that compels nineteen-twentieths of the human race to suffer the pangs of poverty; we curse it because the heaped up luxury of God's providential abundance is spread upon the luxurious table of the world's extravagance, in the very eyes of the starving multitude deprived of that which they have produced, and is beyond their power of appropriation. We are not only compelled to pursue a course we despise, but we propose to push it for all it is worth, till we have pushed out of the world every competitive institution. We will compete till there is nothing to compete against. We make war because we want peace.

We do not say that the church must condemn the rich, because they are rich. A Vanderbilt, an Astor, even a Jay Gould, are no more sinful than the humblest grocer who acts on the same principles. Selfishness is sin in smashing railroads or selling figs. It is folly to condemn the one and not the other. We would not even attack individuals at all.

We do not so much blame Christians who are in business; they say they cannot apply Christianity to modern business, and they are right, as those who undertake to push must push; but we condemn the system as unscientific; and even more, as unchristian. And this the church must assert. This is her need to-day. Let her say plainly with brave Charles Kingsley: 'Of all narrow, conceited, hypocritical, atheistic schemes of the universe, this system of, each man for himself, is the worst.'—W. D. P. Bliss.—*Dawn*.

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

It is not infidelity, not agnosticism, not Robert Elmsereism, that keeps young men out of the church to-day, but mammonism, mammon worship, mammon deference.—*Dawn*.

The scholars of the church have had to invent a theology in order to find work for their craft and matter for contention.—W. H. H. Murray.

Another Chapter on Koreshan Political Economy.

Is it possible to bring together incongruous factions moved by diverse incentives, and so combine them as to create an organic unity with longevic binding force? Is it possible to reform an old church or an old party? Old issues have become obsolete. The world has reached that point in its progress in which there must come a concerted action upon one living issue; that is, human integrity founded upon the law of God committed to the world through the reverberations of Sinai's thunders.

The law given upon Mount Sinai is eternal; its summing up by the Lord Jesus, masterful, and its potency made applicable is the only hope of the race.

There is but one law by which man can be conducted to the safe haven of blissful repose; namely, love to the neighbor, and that law cannot be enforced except through the binding power of love to God. This must come through a baptism which the world has not yet received, but which awaits the necessary readiness of a people prepared.

The Lord Jesus, better than any other man in the history of the world, comprehended the law of organic unity, and applied its principle to the fullest extent possible according to the character of human development in his day.

The secret of His power and the great potency which the Christian system has had the force to demonstrate, resided in the law of central polarity. He did not attempt to combine diverse aggregations of men and beliefs. He fixed upon the central principle of integrity, and adhered to that principle with such vital tenacity as to preclude any possible diversion of thought or act. He knew the law of righteousness, and said, "Though it lead me and my followers to martyrdom I will pursue the only righteous course." He was wise enough to know the law of aggregation for his age. He knew the character of the nucleus to be established, and was wise enough to select the only twelve men for his apostolic service that the world had then produced. This made Him the great spiritual leader and head of the people.

The great leader and Shepherd of this age, must be able through his divine wisdom and prescience to numerically denote the apostolic succession; he must be able to define with his denotation of number, the character of that apostleship, and to select from the millions of inhabitants of earth the only few who shall comprise the mystic star and nucleus of the coming kingdom of righteousness.

If one man will fix upon the central doctrine of human perfection, and draw to himself the only few that can appreciate and make application of his wisdom; that man has formulated the human battery by which the world will be electrified, and through which it will receive its baptism. Koreshism has solved this mystery. It has formulated the science of the decalogue; it has reduced to an exact demonstration the mystery which till now has been hidden in the ark of the Covenant.

The Lord Christ briefly enunciated the law of life, but he did not give to the world the formulated process for the achievement of victory over death. That mystery was left for the end of the age to reveal. Man now awakens to the possibility of overcoming death, and the key of the House of David is laid upon the shoulder of him whom God has chosen to open the book of life; to break the seals of its mysteries, and to commit to the Lamb having seven horns, the potencies of revolution.

We know no compromise for sake of gaining power. We have laid down the law through which we march to victory; that law is love to

the neighbor; the neighbor being he who is in agreement with our fundamental principles.

We have no competition with one another, but compete heroically with the enemy till we have forced a surrender. Our principle of communion of interests—which becomes the communion of the saints when by our transformation to perfect righteousness we are made saintly—will enable us to so effectually compete with the enemy as to compel his surrender. They who are not for us are against us.

We now contend against combinations and monopolies; we struggle with poverty because we are in the beginning and infancy of our promise of future growth and power. We are in the beginning of the establishment of an industry, the proceeds of which go entirely to the producer; a system in which all share equally in the institution's adversity, and who shall also share in its future augmentation and prosperity. This is a grander incentive to industry than can possibly be offered by the consummate thief who through competitive combination for his own aggrandizement robs industry of its hard wrought labor.

JUSTICE A FARCE.

The first chapter in the great murder trial terminates.

One of the most foul, brutal, and inhuman butcheries, in the annals of Forensic Literature supplies the public craving.

The assassination of Dr. Cronin was a most brutal murder of the highest degree known to law. There is not one mitigating circumstance nor extenuating factor for the men who committed the act, or for those who, as the greater criminals projected the conspiracy.

The men suspected and placed upon trial and sentenced, are either guilty, or not guilty of this enormous crime. If guilty, they should have received the full penalty of the law, whether the law is right or wrong. The people have made, and they continue the law on the statute books, and so long as they do this, so long should it be enforced.

If capital punishment is not in keeping with the best and highest civilization let it be annulled, to be no longer a disgrace to statutory law.

The men whom the twelve jurymen have sentenced are either guilty or not. If guilty they should be hung. If not guilty, then the twelve men who have consigned these innocent suspects to a life long imprisonment, are more dangerous to public stability than the murderers, and they should be hung.

A court of inquiry should be instituted to investigate the motives for the action of these twelve jurymen, and they should be given the full extent of the law for this false imprisonment. No equity is expected however in worldly courts of so-called justice.

If the circumstantial evidence is not consecutive enough to convict of murder in this case without extenuation, it is not consecutive enough to condemn to life imprisonment. The appearances are that these men are guilty, but according to law they are entitled to the benefit of the doubt existing in the minds of these jurymen; a doubt which they should respect by force of the obligation of the oath which they voluntarily assumed, and which was self-imposed.

Socialism means the practical application of Christianity to life, and has in it the secret of orderly and benign reconstruction.—James Russell Lowell.

It is as impossible for Christ's will to be done on earth, while the competitive system of industry lasts, as it would be to set up the kingdom of love in hell.—*The Dawn*.

Socialism is the search for distributive justice.—Prof. R. T. Ely.

The Mystic Circle

AND

The Prophet of Koresh.

CONTINUATION OF
CHAPTER II.

"What is your conception of an undefiled religion? Is it not that obedience be yielded to those in authority in the church, whose function it is to interpret the Word, and whose skill, by the divine calling, is perfected in the critical technique of the things which pertain to religious and civic power as an organic source of authority?"

"My conception of a true and undefiled religion, Mr. Marshall, has for its basis, the etymological significance of the word itself. Religion (tying or binding again or binding back) is the restoration of man to God. It is the reunion of that, which, through the default of man has been divorced. The effect of it when wrought to its repletion is to conjoin God with man, breaking down the middle wall of partition and consummating in the race, that supreme end, the fulfilling of the law, love to God and the neighbor.

"The Savior's mission is not complete until this re-conjunction is established, and in the full regeneration of humanity, God and man are one. Such a unity must precede church and state consolidation, and following it, will be manifest the power of love, in force so ineffable as to preclude any possible contingent of selfish application. Wealth and labor will be equitably adjusted, and every man will be his own priest and his own king; for every one shall have become a priest and king unto God. This is our rightful inheritance."

"Miss Thornton, you both astonish and alarm me. Your conceptions partake of ancient Grecian mythology, and modern anarchy and socialism."

"On the contrary they are purely christian. Men in the Christian church are taught to worship the Messiah Jesus, and that such worship is in no violation of the commandment; 'Thou shalt have no other gods before me.' 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? And if by him the processes of regeneration progress to the final new birth of man, is not man by this same regeneration the offspring of Deity, being the fruit of him whom all Christians worship as the Lord God? Regeneration is merely a process of reproduction from God, who was in Jesus the Lord. 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?"

"Do I violate the laws of logic? Would I not rather destroy its force by concluding that man regenerated from and born of God, is not, when the new birth comes, deified? How could God regenerate offspring and this offspring not belong to the race of deities?"

"Miss Thornton, your misuse of the principle of logic resides in the fact that you are attempting to force an encroachment of the rational into the domain of the spiritual.

"Spiritual things are spiritually discerned.' The legitimate field for the operation of the rational mind is the scientific and material. You have no right to apply human reason to the sacred and mysterious things of God."

"Mr. Marshall, this is the very point of our most radical difference. The rational faculty and principle is as much ordained of God as any other form and energy of the mind. The mind receives its culture through the natural channels of observation which are placed before the citadel, fortress and sanctuary of intellectual abode,

as so many gateways directed towards the royal archway; the presiding genius and master of entrance being the rational power, who, by the force of discrimination, distinguishes; thence admits or rejects whomsoever he will.

"Our knowledge of the spiritual is derived through these natural channels, and is it not therefore the duty of the master of this royal entrance to discern between the true and the false, and the good and the evil, and make his own decision regarding moral and spiritual obligation and thus become answerable to God?"

Our conversation was interrupted by the presence of my father who just then entered the coach and kindly accosted Mr. Marshall, who extended his hand with the remark, that he had allowed himself to depart from his usual custom of entertaining discussion concerning his religious belief. "It is for the church authority to dogmatize and for us to obey."

"This is a progressive and enlightened age Mr. Marshall," said my father in reply. "The time has gone by when men shall regard religion as beyond the pale and domain of the intellect and the reason."

"Liberalism is hastening the day when the dominion of priestcraft shall no more make desolate, and enthrall the mind."

Mr. Marshall looked for a moment into the eye of my father. There seemed an instantaneous transition of argument and determinate purpose. I was conscious of his very thought, and with this psychometric achievement I unfathomed depths of subtle intrigue wrought, however, in the conviction of righteous prerogative, because under the authority and countenance of the Church of Rome. I saw a hidden purpose to accomplish, through machination, hierarchal supremacy. There arose within my own soul a conscious power of antagonism which for the moment overwhelmed and controlled me utterly. It was but momentary, when it seemed to sink beyond my memory, or my desire, whether to remain buried as a dissolute and fleeting conception, or to re-awake as some subsequent furious impulse to sway me for gigantic future undertaking, I did not know.

My father's eyes met those of Mr. Marshall, as if he too penetrated deeply into his soul's purpose and as if he would warn him not to enter too seriously into any scheme, involving in a detrimental way the interests of the constitutional authority of the United States Government.

After our conversation I saw Mr. Marshall and his companion but once, and then only for a moment as they left the train at Albany, N. Y. As they took their departure and Count Fernando turned from me as he bade us adieu, I experienced a sensation, the nature of which I was not able to divine or interpret. It left the impression, however, that in some mysterious manner the fortuity of events would so direct our careers as to adversely cross them in future, and that to me it portended some serious evil. The impression grew upon me to such an extent, and so depressed me, that both my father and mother noted the change and attributed it to the possibility of an attraction towards one of the gentlemen, or at least my father, in a facetious way, hinted at such a contingency.

The journey from Albany to Chicago was concluded without further noteworthy occurrence. The trip home was a pleasant one, and, but for the unaccountable depression of my spirits, would have been greatly enjoyed. We reached home safely; my father and mother to enter upon their regular routine of duty, and I, in the determination to once more behold the face of him, in whom rested my hopes of a great leadership so much demanded by a world struggling in poverty, while in the midst of a profusion of nature's superabundant supply.

My observation and experience in

the world had led me to regard, with anguish, the incongruity of the existence of abundant resource for, not merely the comfort, but the luxury of the masses; if not yet under their control for present appropriation, awaiting the coming of the hour or day, when the abjectness of human degradation should be dissipated through the direction of the Shepherd who would call his flock, now pastureless, into its green fields of Elysium.

I felt the assurance of having seen the leader of the people; he, so far beyond the dense darkness of human expectancy, as to be almost totally obscured in the luminosity of his own intellectual brilliancy. I saw him as the light shining in darkness and the darkness comprehending him not.

Upon the first convenient occasion after our return from New York, I took the opportunity to interest my parents in the subject nearest my heart; or at least to engage them with apparent interest in the scheme which filled my soul. We were all sitting quietly one Sunday afternoon in our porch, unobtrusively shielded from the summer's sun which was otherwise pouring down its thermal rays discomfortably.

My father had dropped his bible, which he had been reading aloud to us, upon a table by his side, and had taken a comfortable position in an easy chair. This was my occasion, and I addressed him in this wise. "Father, God has been so provident for the world of his creation, that in it we observe a gorgeous superabundance of every possible thing essential to human happiness. Yet we find humanity divided into two distinct classes, one of which dwells in affluence, or at least possesses all the necessary comforts of life; the other fulfilling every condition and grade of poverty. Does it seem reasonable to you that the millions who suffer deprivation enforced through unequitable adjustment are forever to continue under the restrictions entailed by poverty? 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?"

"My daughter," he responded, "God has certainly been most provident. Through the operations of nature, and the skill and ingenuity of man, there is a promise for a much better condition for that portion of humanity not highly favored with God's blessings. Liberty with its concomitant system of education is fitting man for the various duties of life; and even in the lower classes there is constant progression which predicts for them a better future. In every department of human activity there is improvement, and the spirit of the age is one of charity augmenting with the advance of Christian civilization. The condition of the lower class is gradually but surely improving."

"The apparent rectification is most deceptive. The great god of this world, at present enthroned, is the money power. Every effort on the part of the laboring and poorer classes to consummate an Organic Unity, is one more step towards forging the chains by which the money Oligarchy hopes to concatenate its scheme of enthrallment. Money is the organic force of combination, and therefore of the power which now controls the world. It is said that necessity is the mother of invention. Abject necessity drives the mass to devise schemes to improve its condition, but so soon as a plan for operation is perfected it is adopted by the money-god and turned against its originators. Money has this power so long as the energy of competition sways alike the rich and the poor.

"The people are gradually being schooled towards a cognition of their rights; and one day in the near future, as a mighty phalanx under a trustful leadership and guide, they will arise; throw off the supremacy

of so-called capital, and consummate an equitable adjustment of their affairs."

My father looked at me as if in wonder, and mother also partook of the astonishment expressed in my father's face. I saw by their depictions not only surprise but a fear that my great love for human rights might lead me into extravagance of thought and speech, and my sympathy for the down-trodden into affiliation with the lawlessness of some forms of socialism and anarchy; for, he instantly remarked; "these are strange words Ethel, coming from you, and savor much of the kind of talk in which those indulge who are breaking loose from the restraints of the forms of orderly government and law."

"Oh, you have mistaken the purport of my thought and speech. There is a much surer way for men to reclaim their rights than in opposition to government, and through the unlawful procedure of confusion or disorderly methods. The mass is ready to enter into its inheritance. It needs but a leader whose capacity, in the elements of wisdom, can direct the people to the exercise of their rights, in the use of the law already in their hands."

The people are being educated, and in many respects there appears, to such as observe from their own standpoint of comfort or luxury, but little to be desired in the line of amelioration; but this very improvement, so apparent to yourself and others, is but a brighter light in which the truly progressive, are the better able to contrast their conditions with that to which their improved culture causes them to aspire. The conditions imposed upon the laboring people by man's greed for the accumulation of wealth, entail also upon the wealthy the corresponding activity in the line of degradation. The greater proportion of daylight is consumed in either working or eating, by the masses who are compelled to labor; and many who, through industry and frugality have succeeded in amassing something of a competence, continue to drudge as if from necessity; the greater demands of the times through what you denominate civilization, calling for greater expenditure."

"The tendency of the age is towards a broadening Christian civilization," continued my father, "and while we may fall into the line of our duty; dispensing charity from our abundance; discriminately, where opportunity offers, we need not give ourselves anxiety concerning the conditions we did not make nor which we cannot prevent."

The opportunity is given to all men alike to exercise the attributes of industry, economy, and frugality; and all may, especially in our own land of freedom, acquire the means of a comfortable if not a luxuriant living. If any fail, it is through the practice of extravagance or want of habits of industry and economy."

"Father, do you not judge of the quality of human progress; of Christianity and civilization, as you term it, from your own condition of ease, without looking deeply into the real status of human life? Is the quality of this progress of the highest standard? Does it partake most of the spiritual or of the material tendency? A true civilization is that in which the mind is exalted into the realm of morality and religion, and these I conceive to be, in their normal exercise, the regulators of natural, human economies."

That which is termed labor should be reduced to the most pleasurable exercise. The performance of use should have behind it, as an impelling motive, something beside self-aggrandizement. There is a better; a more divine incentive to human activity. The final mission of the Christ is to lift the curse. When lifted, man will no more be compelled to drudge from necessity, because the true law of use being discovered and applied, he will no more be moved by selfish impulse. Culture and recreation are immanent factors of human progress, and that happiness vouches in promise to every man woman and child, must finally be insured to the race through an equitable relation of so-called labor, culture, and recreation. The laboring mass, not only may, but shall, in the providence of Almighty God, have secured to it the right to culture and refine itself by the reduction of its hours of labor, and the augmentation of its opportunity for re-animation. This

equitable adjustment of the rights of the common humanity will come through the voice of the people under the leadership of one, who, God ordained and appointed, shall conduct them to their legitimate inheritance.

"That one, dear father, I have seen, and now, as you have already been informed by mother, is the prime object of my soul's desire and my search. We shall one day meet, and through me there may arise the possibility of a sometime fracture in the cloud of human ignorance and dense stupidity which obscures the brilliant morning star arisen as the harbinger of day, but which does not penetrate the gloom of spiritual and intellectual declension."

"Yes Ethel, I am informed regarding your aspirations, and must confess a deep solicitude for you in the inclination of your desires. Your mother tells me that you believe all human hopes depend upon the advent of a personal leader whom you regard as the Messiah of the age; and also that you have met the man whom you imagine to be so honorably appointed. While I deprecate the circumstances and mental transformations through which you have reached your present state of mind, I know too well, the subtle causes of obsession and insanity, to oppose you in the tendencies of your mind. You are free to move in the direction of your mental determinations. I shall leave it to your own good judgment, founded upon whatsoever experience you may find essential to your decision; to bring you to your best sense, which will enable you to see the fallacy of your hopes. The coming of the Lord is a spiritual return, to bring into the world everlasting righteousness. It must be a gradual process; but it will ultimately come in the order of general Christian civilization."

I knew it was useless for me to argue with my father the question of my convictions. If he could ever be brought to behold the law of epochs as I had grown to discern it, it would be by some other process than through the antagonism of his religious and scientific belief. It was enough for me to know that I should not be subject to his open opposition in the prosecution of my fondest hope. My mother had listened quietly to our conversation only occasionally interjecting a remark, but immediately upon its termination sought her retiring room. I took up the daily paper and shortly followed her. I found her in a very serious frame of mind, evidently much impressed with the conversation she had listened to, and laboring, I thought, under the contingent of indecision.

"Will I disturb you, mother, if I talk with you?" I questioned. "Leave me alone for awhile," she replied, "I will not now express to you the emotions of my soul. I am overwhelmed and agitated. I cannot trust myself. Leave me now; I will call when I wish to see you."

I retired to my room, seated myself comfortably, and indifferently scanned my paper. In almost an unconscious manner I glanced over, one by one, the minor items of column after column, till my eyes rested upon a headline which specially attracted my attention. The item was this. "The prophet of Koresh will discourse on Thursday evening of this week, 7.30. P. M. at the Residence of—Street—No—Subject: Koresh and his mission. This is a free lecture and a cordial invitation is extended to all who may be interested in original thought." I decided without hesitation to attend the meeting for I was consciously certain that through the speaker I would gain some information at least of the Messiah's movements.

I arranged for an early attendance and was promptly on hand at the hour appointed. I was treated to a most marvellous discourse, the speaker dwelling mostly upon the scientific and biblical demonstrations of the presence of the Lord, in the person of the man of God's appointment; the one in and through whom the Lord God would come to inaugurate his kingdom. While the prophet made a deep impression upon many present, inciting new thought; some favorable and unfavorable criticism, he found no one into whose mind the matter of his theme sank so deeply as in my own. I drank in every word, which he evidently discovered, for so soon as he had finished his discourse he sought me and kindly said, "you have given me joy to-night,

for I perceive you have drunk freely at this font of blessedness. You shall yet imbibe the stream of life as it flows from our fountainhead; the origin of the crystal nectar."

His words filled me with joy and I unconsciously, and with hasty impulse exclaimed, "Where is he?"

"Not yet" said he, "your time will come, rest assured of this." He had discerned my great solicitude to find and know my master, and said tenderly and with thrilling pathos, "curb your impetuosity. It is impossible for you to meet him now; he performs a secret work after which I will guide you to him."

"Can I, by no means satiate this craving aspiration? How long before I may behold the face of him whom my soul delights to honor." "Meet me to-morrow at the place designated by this" said he, passing me a card on which in pencil he had written the number of the place where he was stopping, "and I will talk to you of things I have not now time to discuss."

He appointed the time of our proposed meeting, at which I parted from him to await impatiently the arrival of the hour when from his lips should drop the words approaching consolation, as they were to be concerning him in whom I now had placed my hopes of succor to our mortal race.

The intervening hours came and went without incident of note.

The eventful and longed for time arrived at last, and I hastened alone to meet my engagement. I found the prophet awaiting and apparently much pleased at my prompt arrival. He had already learned my name and said to me, "I am honored by your presence Miss Thornton," to which I replied "our pleasure is mutual, but I know not how to address you, sir prophet, as your own name is thus far withheld from me." "I am the Prophet of Koresh; know me at present by this title" said he, motioning me to a seat in front of which he placed his own chair.

(CONTINUED.)

HUMAN SACRIFICES.

The sham Christianity of the present raises its hands in holy horror at the immolation of precious "immortals" beneath the wheels of Juggernaut by stupid heathendom, but looks complacently on while thousands every year fall beneath the merciless wheels of the on-coming train of the god of Mammon. One of the many forms of this human sacrifice is effected by the fatal car-coupler.

In a recent report the railroad commissioners of Iowa put the annual number of victims, in this country, at twenty thousand per year. New Jersey's last labor report fixes the annual number of casualties of railroad employees at a number greater than that of the killed and wounded in the long series of battles that were fought by our armies in the advance on Richmond. Seven times as many employees as passengers are killed or injured by Ohio railroads according to the railroad reports of that state. Such has been the fact during each of the twenty years covered by the state record.

It is acknowledged that most of these casualties can easily be prevented by the use of automatic brakes and couplers already invented, but the railroad companies find that it costs them less money to couple in the old way, and the enormous loss of human life is to them a matter of little consequence compared with large dividends on their watered stock.

The crippling or blotting out of a human life every thirty minutes, as long as half a dozen are ready to imperil their lives for a chance to earn their daily bread, and to step into the vacant places as each one falls, is to these human butchers a matter of no great consequence.

They have to be more careful of the lives of passengers, since for every one killed or maimed they may have to pay heavy damages.

Prof. O. F. L.

Many are deceived when they suppose that the death of self is the cause of agony they feel, but their suffering is only caused by the remains of life in the selfhood. Pain is seated in the living, not in the dead parts. The spirit argues endlessly to show the propriety of the life of self: and self love fights against death like a sick man in the last struggle.—Fendlen.

The Lord Christ Was The Sacred Head.

Can the "Christian" world be much longer insensible to the significance of the appropriation of the bread and the wine or eucharist, as the symbol of the Lord's descent into his body? Does the eating of the bread, and the drinking of the wine show forth as a symbol the "Lord's death till he come?" When the "Christian" partakes of the communion, or of the "Lord's supper," as it is called in some of the churches, does it show to him, that as these symbols are taken, digested and assimilated, so was the Lord's life; the Beloved and Sacred Head absorbed by the operation of the Holy Spirit? Does the church believe and teach that the Spirit was the very substance of the Lord's body? Does it believe that the Lord's body was wholly in the Spirit, and that the reception of it was the reception of the body? If it does not teach and believe this, then it does not believe in and teach the doctrine of the Unity of the Godhead. Was the Lord Christ "the fulness of the Godhead bodily?" If so, the Spirit was this fulness, and its reception was the reception of the Lord. If this be true where is the body and blood of the Christ? Is it not in the people who in the beginning of the age were receptive to the Holy Spirit?

There is but one principle upon which such a doctrine can be scientifically established, and that is the doctrine of the cross, or what is the same thing, the doctrine of transmutation, or the doctrine of the correlation of energy and matter. By this we mean the interconvertibility of energy or spirit, and matter. Upon the basis of the doctrine of the cross, we formulate the new religious statement, purely Koreshan, that the body of Jehovah, namely, the body of the Lord Christ, in his *theocrosis* or translation, was transubstantiated to Spirit; that in the conversion of the material molecules of that head of the church, to the Holy Spirit, it was made possible for that head to be appropriated. If it be not true, that when the Lord, in passing by *theocrosis* from the visible presence of the church, entered by the operation of the Spirit, in substance into the church, then why the farce of eating the bread and drinking the wine as a symbol or type of such transubstantiation?

If man will take off his blinders long enough to think, he will know that the Lord was absorbed by the law of inherent attraction, through the transitional force of the communicability of the Spirit.

The Lord's body was dissolved. This was accomplished by the action of two coordinate desires or principles of attraction; one of these residing in himself, his attraction towards his body, the church; the other the desire of attraction in the church for him. The mutual operation of these with other coordinate forces effected the dissolving of the body; its conversion to Spirit rendering it possible for the body to be appropriated.

This law in other degrees of its operation took Moses and Elijah away from visible presence; so also did it take Enoch, so also will this law, eternally operative, take away the Messenger of the Covenant of this age and baptize the world. Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi, iv. 5. 6.

The kingdom of the Lord is coming. The leveling process will be quick and thorough. The Lord will come through the Branch, who shall grow up out of his place and who shall, by the authority of the Most High God, declare that the wastes of human life through the abominations of sensualism shall be checked even though it precipitate the woe pronounced upon wickedness.

God will make quick work and certain execution with the sword of the Lord and of Gideon.

We are at the garden of Eden and in the presence of the Flaming Sword, placed there to keep the way of the tree of life.

Who would sit down and sigh for a lost age of gold

When the Lord of all ages is here? True hearts will leap at the trumpet of God. And those who can suffer can dare! Each past age of gold was an iron age, too, And the meekest of saints may find stern work to do

In the day of the Lord at hand! —CHAS. KINGSLEY.

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WOMAN'S * DEPARTMENT.

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

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

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

EDEN.

God's Garden is where he plants his own seed. For its protection, and to keep the way of the tree of life, he has placed the flaming sword at the east of the garden. Virginal life is the only principle of such protection. This may be demonstrated by the fact that the firstfruits of the tree of life was the product of woman's chastity; namely, the person of the Lord Christ.

The Church of Rome perpetuated, through the celibacy and chastity of its priests, monks and nuns, during the dark ages, that line of the succession of virginal energy essential to the final harvest of the Christian age.

The guarantee of the religious prerogative to sanctify the creative substance and energy to God's service, has always been observed; and all human governments have conceded the right of the church to carry out this most vital tenet of its religious faith and life.

The Koreshan System, by instituting the renewal of the principle of virginity in a new and scientific application, is but fulfilling the sublime law of God's plan and purpose, in human redemption.

In this it merely claims the right to bring to a practical restoration that sanctity which was destroyed by what is called the "Reformation."

We have said that the Garden of God is the place of God's seed planting. Did God by his own pure Spirit overshadow the Virgin Mary? And because she had kept inviolate her virginity was she made the Mother of our Lord, who was the Saviour of the world?

Was this virginal center the ground of God's inmost and central vitalization? If so shall not this garden be conserved by the flaming sword, and through such protection the way of the tree of life be kept?—Ed.

BALANCE OF POWER.

For many centuries woman has been in bondage to man; either willingly and submissively through love for him, or by an enforced obedience through fear, or love of ease and luxury, or from the dread of separation from the children she has borne who appeal to her nature more strongly than all else. Hence it has been said, she is guided by love and not by reason, or, she will reason only where she loves. If, here and there, one dare prove an exception and assert an opinion as to the questions of the day, social, civil and political, and demand a right to her religious convictions despite all else, she is declared to be mannish, *outré* in her views and subjected to the ridicule that few have dared to face except when sustained by her religion.

To the Romish Church we owe that little liberty and respect which is accorded her. The allegiance to the Divine Mother, of the meanest peasant, though unlettered and uncouth; and though this devotion be perverted in its application, it is the one saving principle that has held woman from even greater degradation than that which now obtains with her. The condemnation for her condition does not rest wholly with the man to whom she is in subjection. The curse pronounced upon her, that her desire should be unto her husband, indicates her fall from her former estate when her desire was unto her Maker, the Lord, as her husband. As she offered unto the man the forbidden fruit, she may have possessed the tree of the knowledge of good and evil herself, as she now produces the fruit of this tree, the fruit of the womb, she being the woman. (Womb-man.)

If she was the tree, then the heart of the tree or God was within her, that is, the wisdom or intellectual or rational principle which then controlled her desire or love, and which in the supreme sense is always called *she*, was united to her in one unique integral being. The serpent of sensual

wisdom dragged her down and led her into absolute bondage either through fear, love or compulsion, she often completely blinded concerning it, thus rendering it the more dangerous.

Through all these ages we see a deep religious principle in woman, constituting the cord which has bound her and still holds her to her God. At times it has seemed so attenuate as to be almost severed and invisible. She has had no comprehension or knowledge of where or who he was, and the grossest superstition and fanaticism was her only conception of worship.

As she begins to emerge from the darkness of ignorance, and reason asserts itself to control her love, she discovers in her Christian Bible, (not in modern Christianity however) the Motherhood of God that would "wipe away all tears," and "comfort her children," and the strong desire awakens in her to break loose from this thralldom, that she may return, and also lead man back to God, that the curse may be removed from each, and "they twain shall be one flesh."

She has kept quiet and has been submissive so long that she is thwarted on every hand. She has served so long that man will not yield unless she assert herself. She has not as much control of her person as the lowest animal creation has. She has been compelled to bring forth children sometimes under brutal violence and then see them torn from her because she differs in religious opinion; the one point she will not yield. She has no voice in the laws that countenance the abominable traffic of liquor which drags to hell her loved ones. She is allowed no representation though taxed alike with man, and her hard earned money is gobbled by the thieves and robbers, capitalists, trusts and other monopolies.

How long, Oh woman, will you submit? When man sees you in earnest and that you desire it, and will be equal, then will he yield. It rests with you as well as with him, and more, for in woman lies by nature the constructive principle and she must bring the new era into existence.

But how? By her desire to return unto her husband, the Lord. Nineteen hundred years ago a simple maiden closely adhered to her virginity and waited for the coming of her Lord, that she had been led to believe was at hand, and to her was granted that greatest blessing, the motherhood of the Lord who came and baptized the world.

Now again the time has come for his appearing, and the sign Librain Virgo, or the balance of power in the woman's hand indicates his coming to be to woman. She must fill her lamp and watch for the bridegroom whose steps are already at the door, that she may know him, for he will baptize her with such a fire that shall send her forth to redeem the race that she may lead man to victory and establish a kingdom of righteousness and equity.

Haste then to prepare for his coming that when the live coal from the altar shall touch you, you shall arise in mighty power and strength to your great work. M. R.

Christianity will succeed in the Christian, but not in the creed.

That Jesus comprehended the puissance of this force and put a right value upon individualism is beyond question. For, when he sent his followers forth, he charged them to go to all the nations of the earth and disciple them in his name.

Individuals were sent to bring individuals to an individual. His was to be a religion of personal connection of his followers with himself. They were not to persuade men to accept a certain form of belief but to adopt a certain habit of life; to make his habit of feeling and living theirs, and thus through right conduct to enter into communion with him and through him with the Father. This was the plan of missionary effort which he mapped out, and who will say that there has ever been a better one suggested? And not until the Church adopts it will the Christianity of the Christ be brought face to face once more with men, and be perceived of them as something not to debate and reject but to gladly accept.

—W. H. H. Murray.

Love, not logic, conquers. "If ye love me ye will keep my commandments," said the Master.

—W. H. H. Murray.

CORRESPONDENCE.

EDITOR FLAMING SWORD:—I received to-day, a sample copy of your paper and am constrained both to offer you a few ideas and to lend a helping hand to what, from present appearances, seems to be a laudable enterprise.

I thought that I had read and sifted every possible theory of ethics, religion and sociology, from the most primitive forms of fetishism to the most modern interpretation of Christianity; from the rudest tribal state to the broadest conception of philosophic anarchism, etc.; but I am frank to acknowledge that you have struck a new lead, if not in the theory of sociological arrangement, at least in your mode of generalization and propaganda.

Your plan of exemplifying the correlation of social, religious and economic forces, in the evolution of civilization is unique, instructive, and, as it appears to me, heading toward rational, positive, and philosophic social adjustment.

But while I see that your mind and heart are both aiming at justice, I cannot accord to you a full understanding of all questions embraced in your general plan, and here beg leave to enter protest against an idea advanced in your very ingenious article in which the word "commerce" is very correctly made to cover a wide range of generalization.

In that article I find the following: "Infidelity and that modern rationalism having their root in human selfishness, strike a defiant attitude, and the church finds itself confronting a greater riddle than the Egyptian Sphinx," etc.

Now to affirm, that infidelity (by which you mean all forms of unbelief in religious notions or supernatural theories) "has its root in selfishness," is to assert that it is not based on belief at all, but that it is merely a dodge or pretence made for the ulterior motive of selfishness or oppression. This might be true if you define Christianity as I see you are disposed to, and as I conceive to be correct; namely, that it is always justice and righteousness, and if you define infidelity to mean all that is opposed to your definition of Christianity. But infidelity—disbelief in certain dogmas of the church, or, if you please, disbelief in God and a future state—may be compatible with your definition of Christianity as I have given it, and those who disbelieve in supernaturalism may believe in justice and righteousness between man and man.

Why not? Infidelity, as commonly understood, is the result of an intellectual process, and is an opinion that has no relation whatever to economic theories, or to sociological adjustments; and we find that men of similar views on religion have diverse opinions and practices in matters of social ethics and political economy and *vice versa*.

I can speak quite positively in the case of myself. For, while I am a materialistic atheist of the most positive type, I, at the same time, endorse much that Moses, Solomon, the Prophets, and Jesus taught, and love very much to read after them.

Perhaps you and many of your readers may consider a *Christian atheist* as an anomaly, yet I nevertheless claim to be such a freak, and my identity with the labor and economic reform movement all my life so far ought to be a sufficient guarantee that my religious opinion is not "rooted in selfishness." On the other hand I first learned to doubt the orthodox theory by observing the spirit of selfishness and oppression in the church; and, had I not studied the Scriptures over again and found a broader and more humane interpretation of Christianity than has ever been promulgated from the pulpit, I would yet have stood where so many now stand; namely, on the ground that *Christianity* is "rooted in selfishness."

I am glad, however, to have discovered the goal towards which you are also striving; that Christianity and righteous social adjustment are one and the same thing, and that Christianity is really *nothing more* than justice. This is the common ground on which all forms of belief must meet and "shake hands across the bloody chasm" of superstition and oppression.

I hope that you, as an editor, are not, and may not prove to be, so egotistic as to suppose you know it all, and that you may be found ready to concede that a subscriber or con-

tributor may here and there be competent to give you a pointer.

Wishing you success in your enterprise and hoping that you may ever strike for truth and justice, as you understand it, I am very fraternally yours.—H. J. Parker M. D., Clayton Ill.

When we say modern Christianity, we mean that adulteration of Christian doctrine and life which characterizes the present so-called Christian church in its every phase.

True Christianity has never been known in the world since the declension of that primitive religion found in the early church. I can very readily perceive the possibility and propriety of being a Christian atheist from the premise that the Christ or Messiah is not the God, and yet that the highest attainment of mental consciousness is human. Our ideal of God is the God-man, whether that man is found in the embodiment of the Messiah of the Christian age, or in any man who has passed through the various degrees of regeneration which constitute him a son of God reproduced through the office of the Christ.

Our idealistic Messiah is the realistic manifestation of the Godhood in whatsoever Messianic degree he vouches to humanity his presence. Jesus is our fullness of the Godhead bodily, and perfectly meets our ideal in the realistic tangibility of the divine human.

We are consistent in confessing the Christ, the Son of God, and all who are born through him, the sons of God; "for all that believe in his name gives him power to become the sons of God." We have not seen any of them yet. To believe in the Lord Christ is to keep the commandments. Modern Christianity says it cannot be done; therefore the blight of God's curse rests upon it. We say, God's commandments can be kept. Only in their keeping can we enter into life.—Ed.

Evansville Ind. Dec., 10. 1889. Cyrus, FLAMING SWORD:—Sir, your first No. was read with satisfaction. I have read religious and reform papers for many years; but this new departure struck me very forcibly as the new Moses destined to lead the great mass of oppressed and down-trodden humanity out of the wilderness.

Send on the FLAMING SWORD.

M. L. H.

GREED.

Never in the whole history of the world has greed been so rampant as it is to-day. Yet greed has destroyed some of the most flourishing communities that have ever existed, and it would have utterly destroyed this Republic before now but for exceptional circumstances that have been favorable to the people. Our immense area of cheap lands has been our salvation; and as these are taken up, and land becomes more valuable, the condition of the masses grows worse. The spirit of greed grows stronger as it feeds upon its prey, until now it presents in this country the most revolting picture of depraved humanity that human eye ever rested upon. It makes practical traitors of citizens. There are men in this country who know that their greed is weakening the Republic, just as well as Jefferson Davis knew that his course was in the direction of the destruction of the Union. The rich criminal class; the men whose lives are devoted to money getting by trampling upon the rights of others, know that their love of money is superior to their love of country. They coin both peace and war into dollars. They solidify the sweat in the harvest field and the blood of patriots on the battle field into wealth. They are living, moving, heartless organizations of greed.

It remains for the people to say if the age shall not be turned from one of greed into an age of patriotism and humanity. Man is too noble a being, too nobly gifted, and with too grand possibilities to descend to the level of an idol worship. As a people, our opportunities to achieve nobly for the human race throughout all times are too great to be thrown away by ourselves, or for us to permit a few reckless men of absorbing greed to throw them away. As men; as patriots; and as well wishers of the human race, let us come together and assert our power. As matters now promise, in twenty-five years this country will be an Ireland. We not only have

men who are native born who would make it so, but European capitalists are coming here to monopolize all our great industries, and to exercise their well trained instincts of oppression. There never will be in the whole future experience of the world, as there never has been in its past history, a time when men can assert the manhood of man and the rights of the masses as they can to-day in this United States of America. Come, let us emerge from our lethargy and bid greed stand back and give honesty, decency and patriotism a chance. Posterity will hold us responsible. Our own children will hold us responsible. Let no prejudices, partisan or otherwise, keep the people from standing breast to breast in the demand for legislation to check the rampant spirit of greed that is sapping the life out of our Republic. Good laws and the faithful execution of them are what we want and what we must have. But we must stand together in order to get either.—The Southern Journal, Louisville, Ky.

We repeat; greed will be eradicated, when, through the baptism of fire (divine love) the heart of stone is transformed to the heart of flesh. Any human expectation built upon any other foundation must inevitably meet with failure and disappointment.—Ed.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows be broken. Psalms, xxxvii. 14, 15.

Peace and consolation are only to be found in obedience. Be faithful in obeying, without reference to your scruples, and you will soon find that the rivers of living water will flow according to the promise. Indulge but a single scruple; be scrupulously obedient.—Fendon.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

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All communications for this department must be addressed, H. D. SILVERFRIEND, 3619 Cottage Grove Ave.

MISCELLANEOUS.

Your attention is called to Mr. A. C. Norton's advertisement in this issue.

Andrew G. Moffett has purchased the Alexandra Pharmacy cor. Bowen and Cottage Grove Ave's.

The prescription department will have his constant personal attention. Physician summoned day and night.

We call special attention to the advertisement on page 4, of of the Lincoln Business College and Institute.

We have on hand a few full sets of the Guiding Star. We will sell these without binding as follows: 1887 for \$1.20., 1888 for \$1.20., or we will bind the two vol's and mail them postage paid for \$4.50.

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IS DIVORCE WRONG?

Cardinal Gibbons, Catholic; Bishop Potter, Episcopalian; and Col. Ingersoll, infidel, atheist or agnostic; have been giving much time to the discussion of the divorce wrong, through the columns of the November number of The North American Review. Both the bishop and the cardinal affirm that the "Lord saith" you shall not be divorced, but Col. Ingersoll rolls up his sleeves, figuratively speaking, and claims with no uncertain sound that divorce is not only right, but that to not divorce souls who are not bound together by love; to compel them by law to live in an unlovely and hateful union, is a crime against themselves of the most degrading character and a lasting injury to the rising generations of children following after them. He says:

"In true marriage men and women give not only their bodies but their souls. This is the ideal marriage; this is moral. They who give their bodies, but not their souls, are not married, whatever the ceremony may be; this is immoral. If this be true, upon what principle can a woman continue to sustain the relation of wife after love is dead? Is there some other consideration that can take the place of genuine affection? Can she be bribed with money, or a home, or position, or by public opinion, and still remain a virtuous woman? Is it for the good of society that virtue should be thus crucified between church and state? Can it be said that this contributes to the moral purity of the human race? Is there a higher standard of virtue in countries where divorce is prohibited than in those where it is granted? Where husbands and wives who have ceased to love cannot be divorced, there are mistresses and lovers. The sacramental view of marriage is the shield of vice. The world looks at the wife who has been abused, who has been driven from the home of her husband, and the world pities; when this wife is loved by some other man, the world excuses. So, too, the husband who cannot live in peace, who leaves his home, is pitied and excused. Is it possible to conceive of anything more immoral than for a husband to insist on living with a wife who has no love for him? Is not this a perpetual crime? Is the wife to lose her personality? Has she no right of choice? Is her modesty the property of another? Is the man she hates the lord of her desire? Has she no right to guard the jewels of her soul? Is there a depth below this? And is this the fountain of morality? this the corner stone of society? this the arch that supports the dome of civilization? Is this pathetic sacrifice on the one hand, this sacrifice on the other, pleasing in the sight of Heaven? To me, the tenderest word in our language, the most pathetic fact within our knowledge, is maternity. Around this sacred word cluster the joys and sorrows, the agonies and ecstasies of the human race. The mother walks in the shadow of death that she may give another life. Upon the altar of love she puts her own life in pawn. When the world is civilized, no wife will become a mother against her will. Man will then know that to enslave another is to imprison himself."—Chicago Express.

There can be no axis without, at least its two antithetical poles or extremities. If the law and principle of propagation or increase was not counterbalanced by the law and principle of diminution or virginal integrity, the universe would soon be out of balance.

When the anthropotic zodiac (the cycle of human life) was antitypically ordained in the Jewish race, two of the twelve tribes of Israel were made representative of this law of increase and diminution, as well as the other ten of the twelve representative categories of being.

Ephraim means increase and his symbol was the zodiacal sign Fishes or pisces, which is the propagative constellation and sign.

Manasseh's symbol, he constituting the opposite pole of the same axis, was Virgin or virgin, signifying decrease.

The law of natural decrease (virginal integrity) is spiritual increase, while the law of natural increase or virginal dis-integrity is spiritual decrease.

John represented one pole of the axis of spiritual integrity or equilib-

rium, and Jesus the other. Said John "I must decrease, he," (referring to Jesus) "must increase." The law of the Lord's increase, which can only manifest itself at the time of his fruitage, the end of the age, is the law of his virginity; his natural virginal life being his only promise of spiritual multiplication.

The virginal conception of the Lord was not miraculous in the accepted common and false definition of the term miracle. It was wondrous to such as could not comprehend the law of parthenogenesis or virginal propagation; miracle being a Latin term identical with the English word, astonishment.

The purity of the virgin Mary made it possible for her to be vivified or quickened by the spirit of increase, through the corresponding virginal mind of Joseph, and she propagated by the higher law.

THE DOVE, NOT THE EAGLE.

Noah built the ark by Divine command, and, doubtless, sent out the dove by Divine inspiration. The name of the male dove, in Latin, is columbus, which, in Italian, is colombo, the name of the discoverer. The dove brought back the olive branch, the emblem of peace and good will. In the unfolding of this prophecy we have the settlement of all America, a refuge for the oppressed, the land of liberty, and the beacon light for all humanity; then the constitution of the United States, after which have been modeled those of our fifteen sister republics, and now comes the international American congress to meet in the interest of all America, and under the same olive branch. In an article on Cuba, in 1857, I wrote:

"Through peace we conquer. We conquer with the olive held in the hands of our commerce extending east and west to fold the world. We conquer wealth and power with genius and enterprise, and our institutions conquer for us the gospel of the nations and the hearts, and with the hearts the hearths of the oppressed around us."

The adoption of arbitration, eliminating war, will inaugurate an era of peace and good will, first for this continent, and, through its example, for all mankind. Viewed in this light, is not the dove (columbus) the proper symbol for all America instead of the rapacious eagle?—N. Y. Sun.

The dove is the symbol of union for generation. In other words, it is the symbol of union for propagation. In the outward or most natural domain of activity, it is the symbol of commercial unity, and should therefore be the sign of the world (not a nation) for what it represents. The Jewish sacrifice of the dove was a symbol that union for life on the natural plane, should give way to union for life with God.

The eagle is the symbol of knowledge, and as knowledge is power, no bird could have been chosen as the representative symbol or emblem of our nationality so befitting us as the eagle.

I have brought you up out of Egypt on eagles' wings, said the Lord God to the children of Israel, indicative of the power of judicious administration as represented in Moses and Aaron, to whom was committed the power to conduct the Hebrew nationality to the place of its greatness.

It is given to the American nation to conduct the world to universal liberty, and through liberty, to its goal of universal dominion.

The word *nassar* (eagle) in Hebrew signifies to tear in pieces with the beak. This has direct reference to that knowledge reached by Enoch, Elijah and Jesus, by which, through the beak of vortical forces, forces turned upon themselves, that is, force against force, they were able to theocrasize (translate) themselves. The Eagle is the bird.—Ed.

Brazil changed from an Empire to a Republic in a few hours time. This great country of ours will change from a ruin-cursed to a God-blessed country in a few hours, some day shortly.—Southern Journal.

Doctrines should not be studied to throw light on Christ; Christ should be studied to throw light on the doctrine.—W. H. H. Murray.

The Golden Rule should be the Rule for Gold.—The Dawn.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR WORK, under the special direction of the MYSTIC STAR. It will be open only to contributions from Kreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Kreshan in the sense here implied?" All who read the Kreshan literature or hear the Kreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Kreshans in the sense of this connection.

Humanity Demands A Leader.

We are on the verge of a great revolution and for a moment the world pauses with bated breath, to ask, Whither are we going and who shall lead us? But only for a moment; then steadily on goes the conflict of the masses for liberty and happiness, year even for the means of subsistence; their dissatisfaction at the state of affairs, expressed sometimes in the hush of anarchy and howls of striking mobs; again, in the suppressed mutterings of the down-trodden "wage-workers," or the appeals of the oppressed in every condition.

The gospel which Christianity offers to-day, has long since ceased to give comfort or hope. It speaks of the "hireling" with contempt, and upholds the "whited sepulchres" and "extortioners" who grind the face of the poor, and fill the coffers of the church with their ill-gotten gains, of which they have robbed their laborers.

It clasps hands with the aristocrats, the rumsellers and those who receive high rentals for leasing property for prostitution, because they are the "pillars of the church," but turns its back upon the drunkard, the beggar and fallen one, made such by the infernal traffic; and with the money these poor wretches have contributed to the public treasury as the price of their manhood and womanhood, build the so-called charitable institutions which are simply the headstones over the yawning graves of sin, sickness and death.

This modern gospel in its mild, suave and complacent way speaks of the equality, yea, superiority of woman; yet holds her in the most abject slavery to the curse pronounced upon her, of which the marriage ceremony of today is almost an exact formula. Its influence prevents her from having any voice in the making of the laws that compel her to pay taxes; in the law that tears her children from her on account of religious conviction, though they may have been begotten under the brutal violence of a compulsory maternity; because of the sacredness of the marriage relation. Such is the gospel of the Christianity of to-day, but not, however, that of Jesus the Christ who with terrible woe and threats denounced the hypocrites, capitalists and publicans of his day; the Christ who made love to God and love to the neighbor the foundation of his doctrine and kingdom; the Christ; the great Communist and Socialist.

The masses themselves of whatsoever kind; laborers and wage-workers mean rule or ruin; bloodshed and anarchy, or supremacy. The leaders, whether of labor, capital, art or science, mean destruction rather than the least concession. Aristocracy and democracy are pitted against each other. The masses are jealous and suspicious of their leaders; the leaders selfish in purpose; competitive instead of unitive; individualizing instead of centralizing in their efforts.

Humanity demands a leader, and he who can harmonize all these discordant elements and bring order out of chaos can and will be none other than divine. Already we hear the approaching footsteps of the Son of man who shall take this leadership. Make way—He comes! He comes up through the people that he may know their needs. But mark you, as he comes to the front, the crisis comes, for he brings vengeance and judgment. The age of mercy is gone and justice is to be meted.

No abstract principle of truth or theory of ethics can bring an equilibrium and save the race. Nothing but the personal manifestation of truth; justice and equity in one, the Master of the age, can accomplish this task. With one hand, that of reconciliation, he grasps the oppressor who grinds, and his equally bloodthirsty victim, and the blow falls heavily. "For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

It is the signal for the upheaval of society; for the tearing down of false

religion and false government, or church and state. It is the signal for God's fury and wrath to be poured out on all nations, and they shall be tried as with fire.

Make way and let him come! For after the strife is over and the smoke of battle is cleared away, there shall arise a new heaven and a new earth, wherein dwelleth righteousness, and the long-lost Eden will be restored in which shall walk the sons of God.

Where then will be the leader; this Divine Human? Bring forth your sackcloth and ashes, and bow down to the dust; "he was not; for God took him." He who will be the leader and Master of this age must also be a Savior, and this means sacrifice. Upon the altar must be laid that the sins of the people be no more remembered.

When from this altar the cloud of incense arises with its sweet smelling savour and the blessing of God descends, then will mankind realize that He walked among them and they knew him not. Make way—He comes! Mathilde.

CLEVELAND ON REFORM.

The following remarks of Ex-President Cleveland at the great Boston banquet, clearly distinguishes the statesman from the demagogue, sitting at table with the merchant princes of Boston, aggregating the wealth of three hundred and fifty million dollars, lie plainly and with wise prescience, points out to them the dangers and safeguards to the stability of the government and the future well-being of its citizens. The words of the Ex-President are, in the main, steadily commending him to the thoughtful consideration of the middle classes of the country.

"When I see about me this gathering of business men and merchants, I find it impossible to rid myself of the impressive thought that here is represented that factor in civilized life which measures the progress of a people, which constitutes the chief care of every enlightened government, and which gives to a country the privilege of recognized membership in the community of nations.

Equal rights and impartial justice are stipulations of the compact all have entered into with each other as American citizens; and so nicely adjusted is this plan of our political association that favoritism for the sole advantage of any section of our membership inevitably results in an encroachment upon the benefits justly due to others. But these things set so lightly upon the consciousness of many that a spirit of selfishness is abroad in the land, which has bred the habit of clamorous importunity for government aid in behalf of special interests, imperfectly disguised under the cloak of solicitude for the public good.

Political selfishness cheapens in the minds of the people their apprehension of the character and functions of the government; it distorts every conception of the duty of good citizenship and creates an atmosphere in which iniquitous purposes and designs lose their odious features. It begins when a perverted judgment is won to the theory that political action may be used solely for private gain and advantage, and when a tender conscience is quieted by the ingenious argument that such gain and advantage are identical with the public welfare.

Manifestly if the motives of all our citizens were unselfish and patriotic, and if they sought in political action only their share of the advantage accruing from the advance of our country at all points toward her grand destiny, there would be no place or occasion for the perversion of our suffrage.

Thus the inauguration of the intimidation and corruption of our voters may be justly charged to selfish schemes seeking success through political action. Let us look with pity and charity upon those who yield to fear and intimidation. In the exercise of their right of suffrage, but we know that when political selfishness is destroyed our dangers will disappear; and, though the way to its stronghold may be long and weary, we will follow it—fighting as we go. There will be no surrender nor will there be desertions from our ranks.

Selfishness and corruption have not yet achieved a lasting triumph, and their bold defiance will but hasten the day of their destruction. In conclusion let me say that good men have no cause for discouragement. Though there are dangers which threaten our welfare and safety, the virtue and patriotism of the American people are not lost and all shall find them sufficient for us. If in too great confidence they slumber, they will not always sleep. Let them but be aroused from lethargy and indifference by the consciousness of peril and they will burst the bonds of political selfishness, revive their political freedom and restore the purity of their suffrage. Thus will they discharge the sacred trust committed to their keeping; thus will they still proudly present to the world proof of the value of free institutions; thus will they demonstrate the strength and perpetuity of a government by the people; thus will they establish American patriotism throughout the length and breadth of our land, and thus will they preserve for themselves and for their posterity their God-given inheritance of freedom and justice and peace and happiness."

We must focalize, and the point of our focalization, spiritually, must be Jesus; the author and finisher of our faith.—W. H. H. Murray, in the Arena.

Let us keep ourselves down to the root of the matter; and the root of Christianity is life—the life which Christ lived.—W. H. H. Murray.

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