

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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The Flaming Sword.

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IN MEMORIAM.

Mrs. Sarah E. Paterson, Treasurer of the Society Arch-Triumph, and faithful co-worker on the Guiding Star, has suspended her career on earth. She passed away from our visible presence Dec. 19, 1889, after a long and unmistakable devotion to her espoused cause.

She did not quite consummate in the body, the matured fruit of the tree of life, but her culture in the laws and doctrines of immortality, carried over into the domain of spirit, makes her the Guiding Star of that spiritual sphere now ready to descend into the body of the resurrection.

Did we not know that she continues with us in a realm demanding her presence for the progress of our work, her departure would be an incalculable loss.

We deeply sympathize with those, her earthly friends, who view her departure and mourn her loss from the common orthodox conception, for they mourn not as Koresheans.

The great defect, most conspicuous in nearly every "reform" effort of the present age, resides in the determination to leave the Lord Jesus out of the question.

It should be remembered that when the dispensation through which the world has just passed, culminates in its fruit, a fruitage involving the divine government, such a fulfillment will be the evolution or unfolding of the book of life.

This kingdom; this opened book of life, was originally embodied in its germ, even in Christ the Lord. The planting of His life was the beginning of the generation of the divine order, proceeding from him, even as a tree proceeds from its seed or germ.

Every effort which rejects the Christ in its formulas, will come to naught. He is the first and the last, the alpha and omega, the beginning and the end.

The Koreshean Unity is the living, practical enforcement of the doctrines of the Lord Christ. The life of the Messiah, our Jehovah, is our only recognized standard, and upon this pedestal we rebuild the humanity, rearing the temple of righteousness and supporting it by its strong iron columns; the science of the covenant or law of God.

"In that day the Lord with his sword and strong sword shall punish the leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

The College of Life, Church Triumphant and Society Arch-Triumph; the three departments of the Koreshean System, have their central office at No's. 2 and 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 and 4 College Place.

Constitution of the Order of Koreshe.

(CONTINUED FROM DEC. 7.)

THE FLAMING SWORD of Dec. 7, '89, contained the preamble of the constitution of the Koreshean System. It is an outline of some of the fundamental and cardinal principles of the Koreshean Unity. We herewith submit a continuation of the Constitution of the Order.

SEC. 1.

Article 1. The name of the system shall be, The Koreshean Unity, or THE ORDER OF KORESH. This will embrace the CHURCH TRIUMPHANT; THE COLLEGE OF LIFE; and SOCIETY ARCH-TRIUMPHANT. The general gathering of the Order shall be called, THE ASSEMBLY OF THE COVENANT. Its calls for the various communions of the Order will be named, THE CONVOCATION OF THE ASSEMBLY.

Article 2. For the ulterior purposes of unitizing the race in the common bond of a divine fellowship, through which human hopes may be consummated, it is ordained that there be a consolidation of CHURCH and STATE, and that this organic solidarity pervade the three general departments of the Koreshean Unity. The basic principles of this consolidation are as follows:

First, confession of the masculine and feminine unity of God in one organic personality.

Second, confession of the law of the incarnation of this one personality in either the male or female form.

Third, re-embodiments or re-incarnations; these, involving the law of the resurrection, are divine manifestations which repeat themselves according to marked periods in the progressions and retrogressions of human events.

Fourth, the manifestation of the Lord Christ was one incarnation of Deity, the occurrence of which was in the line, order and fulfillment of an eternal law, a similar or like occurrence repeating itself once in a period of about twenty-four thousand years.

Fifth, the humanity of God, was demonstrated in the Jehovistic appearance of the Lord in his own masculine form, through which he quickened or vitalized the race by the operation of the Holy Spirit which was the substance, distributed, of the Word of God; the divine seed or seed of God's impregnation of his church.

The foregoing concepts of the Lord God enable us to regard him as the God-man and the man-God. Through this we may love God with all the heart, by which love we desire to partake more and more of his loveliness, becoming perfect as He is perfect. We thus arise day by day above the inclination and pleasures of the flesh; growing more unselfish, by which means we grow by degrees into the love of the neighbor. By attaining to these two loves we fulfil the divine law and insure to ourselves a victory over death, and inaugurate the divine Kingdom in the earth.

Article 3. The commandments of God as submitted by Moses the Great Lawgiver, and summarized by the Lord Jesus, but scientifically expounded by the Lord's Anointed in these modern times shall constitute the groundwork of the reconstruction of the race.

Article 4. Christianity, as it is known and applied, has failed; the real Christianity, the religion of Jesus himself, has not failed, for it has never been tried! And I firmly believe, when it is known and tried of men, that it will prove as successful as the great founder of it, and heaven in him, anticipated and foretold that it would be.

When he was born a new manner of living, not a new manner of thinking, was born. When he was born a new life, not a new creed, appeared for men's guidance; and by imitating the life, and not by believing a creed, were men to be saved.—W. H. H. Murray, in the Arena.

The Mystic Circle.

AND

The Prophet of Koreshe.

He opened the conversation by inquiring if I had ever before heard of Koreshe. "I met him once in New York" I said "and had the inexpressible pleasure of listening to his wondrous words." He asked me the occasion, at which I recounted the circumstance of our meeting and the impression his words had made upon my mind.

"The sincerity and depth of your conviction assures me that I may freely discourse to you upon the Messiahship of our Koreshe, and I will rehearse to you the substance of certain experiences of his, detailed to me, but which I will only attempt to repeat in my own language. I had the pleasure then of listening to the following recital which the prophet of Koreshe recounted of him, filling me, the meantime, with emotions of wonder, conviction and purpose.

THE RECITAL OF KORESH.

"In the autumn of 1869, I was contemplatively sitting in my electro-chemical laboratory. For some hours previous to this I had been experimenting, in the hope of discovering some occult or hidden principle or power, which I believed lay at the foundation of a better control and regulation of the life forces, than had ever yet been vouchsafed to mortals, even in that profession in which of all others, should have been acquired the direction of human destiny. I allude to the profession of medicine.

"I believed that in the knowledge of transmutation was hung the key, which, if taken and manipulated, would unlock and disclose the mystery of that vital law, potent in its efficacy to mitigate the suffering incident to the ravages of disease.

"I had already grown to the acceptance of the doctrine of the correlation of the forces—so called—and in my embrace of this conviction, the dictates of my reason lead me to the logical conclusion, that if the law of reciprocal interchange governed the relations and operation of force, it also governed the forms and relations of material substances. Therefore the correlation of the forces was coordinated by the correlation of mineral and metallic atoms.

"Before narrating the events of the quiet midnight hour occupied for my consideration of the results attending my chemical elaborations, experimented during the few preceding hours, I shall devote a little time in locating, briefly, if vaguely for you the state and town in which occurred the ever memorable events, appearing, at least, to originate in that hour full of destiny, and fraught with momentous possibilities for the future of the world, and which were followed in later months by sequences of legitimate reward.

"I was born in one of the middle states, of the United States of America, and was reared a short distance from an inland city, numbering, at the time of which I speak, about 80,000 inhabitants or more, not less. I was practicing my profession, it being that of Medicine. I was just thirty years of age and had been a married man some years. My life was devoted superlatively to the profession I had chosen through a conviction of my sacred obligation to the great principle and cause of philanthropy, which of all things lay nearest my heart.

"I had been sitting in seclusion some little time, on my office couch, in the effort to define the correspondential analogy between the domain of what scientists denominate physics, and that denominated biology, for the purpose of applying to the sphere of life, the principle that a short time before I had discovered to obtain in electro-alchemy.

"I had penetrated the subtle depths of the mysterious science upon which

the philosophers of ancient and medieval times had exhausted their mental energies to no apparent purpose. At least I had compelled nature to yield her secret so far as it pertained to the domain of pure physics. Now I deliberately set to myself the undertaking, for the world, of victory over death, the mystery of which I knew to be buried under the debris of past unsuccessful research, and the key of which I knew to be in the mystic hand of the alchemico-vietist who should first discover (moved by the genuine desire for human elevation) the law of transmutation.

"My experimental elaborations had been undertaken and conducted in the firm conviction of successful achievement. Irresistibly moved by some, then to me, unknown and unfathomed power, making its revelation of my origin in Him, whose creative energies perpetually fashion and hold in hand universal form and activity, to pursue my investigations; and upheld by that power in my effort to accomplish, it followed that when I discovered the secret law, and beheld the precipitation of golden radiations and watched, eagerly, the transformation of forces to the minute molecules of golden dust, as they fell in showers through the lucid electro-alchemical fluid, I was sustained while, in the ecstatic realm of delight I contemplated the wondrous disclosure. My whole being vibrated responsive to the indication of the divine finger as it pointed me toward the psychic, and hitherto, invisible world as a sphere of exploitation subsequent to, and depending upon, my new discovery. I had succeeded in transforming matter of one kind to its equivalent energy, and in reducing this energy through polaric influence, to matter of another kind. I had accomplished this in numerous experiments, and with a number of substances, and especially had I succeeded in transforming one of the grossest of metallic substances, to the golden dust of precipitation, which had fallen before my eyes in a molecular and metallic shower of marvelously lustrous particles; invisible except through the great magnifying power of the microscope through which I, in tranquil pleasure, viewed the re-agency of the material and spiritual substances employed, and from which I had created the gilding of the bottom of my retort.

"The philosopher's stone had been discovered. I, the humble instrument for the exploitation of so magnitudinous a result. I believed in the universal unity of law. I regarded the universe as an infinitely (I here employ the word in its commonly accepted use) grand and composite structure with every part so adjusted to every other as to constitute its integrity, constantly regenerating itself from and in itself; its structural arrangement originating in one common center, and its forces and laws being projected from this center, and returning to the common origin and end of all. I had taken the outermost degree of physical and material substance, that in which was the lowest degree of organic force and form, for my experimental research. Having in this material sphere made the discovery of the law of transmutation, law being universally uniform, I knew by the accurate application of correspondential analogy to anthropic biology, I could cause to appear before me in a material, tangible, and objective form, my highest ideal of creative beauty; my true conception of her who must constitute the environment form of the masculinity and Fatherhood of being, who quickeneth.

"I sat in a thoughtful attitude, with all the energies of my mental soul concentrated in the desire to materialize the concept of my innermost realm. I bent myself to the task of projecting into tangibility, the creative principle. Suddenly I experienced a peculiar giving way and relaxation at the occiput or back part of the brain, and a peculiar buzzing tension at the forehead or

sinciput; succeeding this a sensation as of a Faradic battery of the softest tension, about the organs of the brain called the lyra, crura pinealis and conarium. There gradually spread from the center of my brain to the extremities of my body, and, apparently to me into the auraic sphere of my being, miles outside of my body, a vibration so gentle, soft and dulciferous that I was impressed to lay myself upon the bosom of this gently oscillating ocean of magnetic and spiritual ecstasy. I realized myself gently yielding to the impulse of reclining upon the vibratory sea of this, my newly found delight. My every thought but one had departed from the contemplation of earthly and material things. I had but one lingering and almost vague remains of natural consciousness and desire. In the impulse of that last remnant of material thought, I put forth, as I supposed, my material arm and hand to experience some familiar touch, but there was no response. I felt for my body, but no tangible sensation answered to the touch of what I still supposed to be my physical hand. I started in alarm, for I felt that I had departed from all material things, and that perhaps forever. Has my thirst for knowledge consumed my body? was my question; and am I now to lose myself in the absorption of my identity, and obliteration of my consciousness, as well as having lost my physical structure? Again I stretched forth my hand; aye, both my arms were raised by the effort of my will, and dropped to where my body ought to have been, but I found it not. Failing to meet response through the special sense of touch, I bethought me of my eyes which for the time I had forgotten I possessed. I opened them as I supposed, with the utmost ease, but I saw no material object.

"It was not dark, neither was there anything which appeared to me as common light. I bethought me again. Did I not possess another sense, I mentally ejaculated? I will try the sense of hearing. As I listened intently and painfully solicitous, I heard a sweet, soft murmur, which sounded as if thousands of miles away, resonant with the harmonious coalescence of ten thousand most dulcet and varied amalgamations. Then my thought of speech revived and I reached forth my voice in one transcendental strain of a new song of pathetic sweetness. Was it the sound of words proceeding from my own natural organs of articulation? I never heard the voice before, and yet it was my own effort and I knew it came from me. I looked again; I was not there. I tried again and again the sense of touch, but the response came not with any material impression. My voice I heard, however, but as that of another. I listened for an echo and the dulcet murmurs brought forth to me in most melodious accents the answer, 'Fear not my son, thou satisfactory offspring of my profoundest yearnings. I have nurtured thee through countless embodiments. I have seen thee as thou hast wandered through the labyrinthine coils of time's spiral transmutations. I have seen thee in superlative altitudes of earthly glory, and thence descending to the lowest depths of degradation into which the human animal can decline. The arms of my spiritual ambition for thine exaltation were never withdrawn from thee. I have lifted thee up, and succored thee when thou hast fallen, and have restrained thee when thou wert ambitious in thy glory, and when my ardent desires have failed to check thee, and thou didst slip from my own direct exalting efficacy, I have yielded thee, in anguish, to the fiend of thine own creation, to destroy thy body by some loathsome disease, or by the munitions of thine enemies whom thou didst in thine own ambitious and grasping ego raise up against thee. Then I have clothed thee in another body and watched thee therein.

"Through thine earthly and spirit-

ual careers I have been with thee, and can I forsake thee now when I have brought thee to the pinnacle of thy celestial aspiration and behold thee as in symbolic signal, eliminating the final vestige of that which hath hitherto chained thee? Thou hearest my voice; thou shalt see me as I am, for thou hast desired it. Offspring of Osiris and Isis, behold the revailing of thy mother.'

"I looked in response to this dulcet and pathetic articulation, and a light of dazzling brilliancy obstructed my vision. Just before, my sense of hearing had been rapturously entertained by the composite blending of millions of sweetest sounds, but my vision now met a flood of corresponding luminosity. I looked to behold myself, but I failed to find my own visible presence, but saw before me the most fascinating and gloriously regal, and majestic vision possible to human conception and contemplation. She said to me in sweetest cadence, most musically orate, so tender, with voice so unaccountably modulate as to thrill me with the profoundest and most intense passion of supermundane filial felicity. 'My son, behold the formulation of thy maternity. I am the Goddess and environment of that which thou hast become; the inherent psyche and pneuma of my own organic form. I have brought thee to this birth to sacrifice thee upon the altar of all human hopes, and through thy quickening of me, thy Mother and Bride, the sons of God shall spring into visible creation. Thou art no more. That which thou didst derive from things beneath, and which gave thee the semblance of life which was but the broken continuity of perpetual dying, is gone from thee forever. Thou art now my life, and I am thy visible compassment. Thou shalt possess me henceforth, for I am thine inheritance. My son, receive now the blessing flowing from my angust Motherhood.'

"I fell upon my knees; I felt the floor, or lawn, or carpet upon which I knelt, but I was still invisible to myself. I felt the supersensual vibration; the thrill of the touch of that regal hand as it rested softly and tenderly upon my brow. I experienced the zephyr breath of the holy respiration full of delicious fragrance as it passed over me, touching first my head, and face, and then extending over me to the extremities of my being. 'My Mother, behold my obedience. In thy hand I experience the chasteness of thine own virginity communicated to me in the respiration of thy Holiness. From this, I feel within me the power to overcome, and even now from thy first presence, I am repelled from my former evils and falsities with such agonistic recedence, that I turn my face to thee, to find my blissful and hallowed repose. My Motherhood, in thee I dwell; in thee I find my rest forever.'

"Till now, so superhuman were my ecstasies, I could not describe to myself through field of vision, the presence who stood as it were before me, but who in reality comprised my environment, the compassing form of my spiritual entity. The manifestation which had so completely enthralled and enraptured my vision, I will here attempt to delineate, though there is no adequacy in words to portray the majesty, grandeur, and marvelousness of the scene.

"There first appeared an *aurora*, the sphere of which was a wonderful admixture of purple and gold, which began to separate into two hemispheres, one of gold and purple, the gold predominating, and arranging each in alternate strata. The other assumed the same manner of arrangement with the purple predominating. That in which the purple preponderated was uppermost and the other preponderately gold, was lowermost. I next saw, through and central to this sphere, near the upper portion of its perpendicular axis, an effulgent prismatic bow like the rainbow, with surpassing brilliancy. Set in this

corona or crown were twelve magnificent diamonds, the brilliancy of which was like the luster of a star, but the gorgeousness of the spectra, beyond description. Proceeding downward and inward from this corona, there descended lines of variegated coloring, streaming towards a phosphorescent center, at first small, and then about the size of an ordinary human head. It gradually assumed the outlines of an exquisitely chiseled female face. It would be utterly impossible to describe the form of beauty, it was so unlike in perfectness of form, vivacity and grace, anything I had ever witnessed. It was the impersonation of Life itself. After the manifestation of the face, appeared the neck, shoulders and arms, equally exquisite in every detail of formation to the very finger extremes, adorned with the most refined, delicate, matchless, consummate finger nails, so framed as to challenge the admiration.

"Gracefully pendant from the head, and falling in golden tresses of profusely luxuriant growth over her shoulders, her hair added to the adornment of her personal attractiveness.

"Supported by the shoulders, and flowing into a long train, was a gold and purple colored robe. Her feet rested upon a silvery crescent and in her hand and resting upon this crescent, was Mercury's Caduceus. Suddenly she disappeared and the twelve diamonds stood before me as twelve representative men. For a moment, again all was lost to my vision, when the Motherhood stood alone in my presence, I still invisible to myself. I addressed her, bowing low, or felt the consciousness of such an act, yet I saw not my own form. I only seemed to feel the impulse and motion of my mind and obeyed it. 'Most August Motherhood, I feel the sanctity of thy sacred presence. I have desired from my first childhood to know the voice of God and have sought for power to grasp me from the thralldom of sin and sanctify me for my Heavenly Father's will. I was not cultured to know of the divine Motherhood only as she had an imaginary existence in the mind of the mythical. I find me face to face with the pure presence, and in this chastity I revel so delectably that it prefers me to dwell forever in this holy ecstasy and sanctuary of my newly acquired delight.'

"Offspring of my most potential desire" she responded, 'Thou art chosen to redeem the race. I withdrew me from thee, and left thee to thy darkness that through effort of thine own, thou shouldst walk through the obscurity and thence the shadow, and finally for thyself, by struggle of thine own, exploit and find the light. Thy desire hath led thee hitherto; gain strength and life from me, the tree of life, for thy further pilgrimage, for you as light shall walk in darkness but the darkness shall not comprehend. Yet three full weeks shall thy struggles be, then enter thou into thy glory. But to tell thee of the weary way of that coming pilgrimage is more than can be borne now. Luxuriate thee, for soon I withdraw me and thou shalt go to the land of shade.'

"Oh, my Mother, my joy with thee is full! I comprehend. Three weeks of years I must return to whence I came to thee, and this is my struggle for mastery, and then I shall achieve the victory over death, not for me, but for those to whom I come as a sacrificial offering. Yes, I must leave this my joy. But, Regal Motherhood, answer me? Art not thou the only and highest majesty? Is not the Father and the Son but one in thee, the only person and fullness of the Godhead? As the Lord Jesus said, 'I and the Father are one,' art not thou this same and only one in whom dwelleth the fullness of life and in whom is the Light? 'My own thought answers as from thee, Yes, my beloved Horos, thy voice hath said the truth.' She turned to go from me, hesitated for a moment, then turned, and with a look of pathetic yearning and sadness raised her hand and pointing downward said, Look there my son. In that surging mass of human woe thou seest one into whom I shall in time descend in my sensory ultimates, and for a time in the future—not now—shall walk with thee. In this thy goings, the divine hand shall lead thee lest thy feet stumble.'

"As I returned to my outward consciousness I found myself lying on

my couch, where, a little after midnight, I had been sitting in contemplation of my previous experiments in alchemy, or, till that day in chemistry, for I had not until then known of the alchemic law.

"I had found, experimented with, and demonstrated the law of transmutation. I had not only rationally reached the conclusion in my own mind but further demonstrated the correlation of force and matter. I had formulated the axiom, that matter and energy were two qualities or states of the same substance, and that they were each transposable to the other. I had seen the transformation of what the physicists call energy, metamorphosed to the noble metal, and this again I had reduced to its most subtle attenuation, the energy from whence my reagents had precipitated it, but this did not satisfy me. In this I knew was held the key which would unlock all mysteries, even the mystery of Life itself. I had yet to bring the application of mind to bear upon the organic structure in which it obtained, relating mental (spiritual) energy to its correlated corpuscular organism, and by a process of subtle combustion, resolve the material and organic form to its most refined spiritual essence.

"By mechanical and alchemical experiment I had learned the law and process of transmuting metals. My mind became as active in the domain of biology as it had previously been in that of physics.

"The conviction suddenly seized me that the theocrosis (translation) of Enoch, Elijah and Jesus, was the result of a knowledge of the mystic law, which, in electro-alchemy I had tested and exemplified. My mind reverted to the doctrine of metempsychosis, (transmigration of soul,) with its correlate thought, ultimate absorption into Nirvana, and I suddenly became overwhelmed with the desire to become identical with the Truth who made all things with His creative and mysterious energy. Could not I overcome all things in me of the old sensual proprium, walk with God, and become not, because taken (absorbed) of God? I involuntarily and by accident entered into the essential state and accomplishment of my desire. By fortuitous achievement I had attained in the higher realm what I had by alchemical experiment acquired the knowledge of in the realm of physical energy and its correlate material basis. I had transformed myself to spirituous essence, and through it had made myself the quickener and vivifier of the supreme feminine potency, and had formulated the counterpart energies, the *pneuma* and *psyche*, into the majesty who in all her radiant glory had compassed me. While thus inherent and clothed upon with the femininity of my being, how vividly was awakened in my mind the memory of this passage of Scripture found in Jeremiah xxxi. 22. 'How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.'

"Apparently by accident I had effected the transition, but I had succeeded in the acquisition of something beyond the accidental change. I had made the discovery of the insulating law, and the actual process of the creation of the medium of astral projection. The great mystery was solved. To the formulation now of my *anthropo-biologic* battery and to the ushering into being of the organic form of immortal life, henceforth all my energies should be devoted. I left my laboratory and proceeded to my home which I reached about two or half past, and retired for a little rest and fell into a pacific slumber which lasted about two hours, when I was awakened by the noise of what sounded like a terrific wind storm having reached the magnitude of a hurricane. There rushed upon me a feeling of extreme trepidation, the wind ceased suddenly, and I heard the noise of a great rushing; succeeding this, the noise as of great wings flying, and then the noise as of chariot wheels. All was hushed in silence for a few minutes when again came the wind. I arose and looked out of the window, but all was as quiet as the utter stillness. The same succession of sounds repeated themselves. All was again hushed. Again, and for the third time this routine of auditory phenomena was repeated, and again all was as still as the grave. I then felt the breathing of the most delicate accentuation,

vibrating the extreme ramifications of the sensitive fibrils of my hearing, and in sweet rhythmic cadence there came to the ear of my inmost consciousness, from the voice of mystery, still and small, the whispered secret of which later on, and by gradual unfolding you shall become possessed. It was the revelation of the mystery of immortal life.

"As the morning dawned I felt my soul aglow with the delectability of ardent aspiration. I had passed through a transformation of thought and desire. During all my life I had mourned over man's injustice to man, and had prayed for the time to hasten when the kingdom of righteousness should be established in the earth, in fulfillment of the divine purpose as indicated and expressed in the Lord's prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven,' but now my soul was whelmed not only with the conviction that in the inditement of that petition had the Lord included His purpose to accomplish, but that now He had fulfilled His time and moved His instrument to the end of its consummation.

"I found but little sympathy among my own personal friends and relations, who had been somewhat prepared for what now was regarded much in the light of hallucination, for previous to the final discoveries which had resulted in a complete and radical transformation of thought and purposes, I had been devoting much time to investigation and experiment, during which time I had also spent days and even weeks in fasting.

"I yearned for even one friend to whom I could unburden my soul, as I had already discovered the obduracy of the average heart in opposition to any scientific or religious innovation upon the commonly accredited dogmatism of the age, and could not expect, at once, any general cognition of my unique and radical views. I found such an one finally after much argument and forcible advocacy of my position and discoveries, but not just where my previous conviction would have led me to expect. Of all persons in the world, it seemed to me my wife would most heartily receive, endorse and accompany me in my now determinate purpose and endeavor, which henceforth should lead me to sacrifice for the recovery of the race from its thralldom of iniquity and bondage to mortality. She had hitherto been my idol; next to her came my child. I had believed that every fibre of her being vibrated responsive to my inmost hopes. In this I was disappointed. She did not openly oppose me, but she did not accept. This became to me one of the most profound sources of perpetual sorrow till the circumstance of my mental progress lifted me above its influence.

(CONTINUED.)

TARIFF.

The chief and most gratifying feature of the present high tariff resides in the motive for its continuation. We are not attempting to discuss the merits or demerits of a protective duty. This is not the feature of the case that we desire to bring into notice. It is specially the fact that the men who advocate it, do so, purely in the interests of the poor man.

How short-sighted must be the man who cannot see at a glance the interest entertained and shown by those through whom political concerns receive their manipulations, and by the public servants placed in office to represent us.

The rich are the men who insist upon their duties, and it is wholly due to their unselfishness and deep interest in the laboring man's welfare, that the tariff issue is made the vital and prominent one of political questions. One great benefit derived, is the amount of money which is determined towards and finds its way into the treasury. As this treasury belongs to the people who vote to put it there, they may well pride themselves in the power they possess through the mere exercise of the franchise, to fill to repletion a treasury which they proudly own, and which is to the poor man such a source of comfort.

This, added to the greatly increased wages that the tariff brings, is truly a royal return for so small an effort as to vote according to the advice of the rich who are amassing wealth for the prosperity and joy of the laborer.

With all this in view; with the certainty of the rich man's aid to

bring about our Utopian felicity; with the assurance of stability in business relations and in business enterprise; with restfulness established, and hope awakened in the mind of the poor, through the already decided benefits accruing to them in so short a period as a quarter of a century of high tariff policy, is it surprising that in the last election the voice of the people proclaimed for another four years of our signal prosperity?

We are hastening on to one more election. Let us toss our hats and with triumphant shouts, carry once more the palm of victory for the aristocratic merchant and manufacturer who always respond so nobly to our cry for bread.

All communications for the GUIDING STAR, such as were formerly addressed to Sarah E. Paterson, Treas., may in future be addressed,
CYRUS,
FLAMING SWORD.

CHAMPAIGN, ILL. DEC. 24, 1889.—CYRUS:—We extend Christmas Greetings to the FLAMING SWORD. Its third number has been received into our home and we are much pleased with the healthy principles which it advocates.

The woman's department has attractions which every woman should know, and I promise you the papers sent us shall reach the hands of women who are willing to read and think. Sincerely Yours.

DR. AND MRS. REFLOGE.

But, as I live and as my soul liveth, do I believe that sooner or later, by the church making herself the mouth of God, or by some Messenger sent from heaven, charged so to speak, or through the open heavens, from the mouth of Christ himself, too impatient of our blunders to keep silent longer, that word will be sent forth. It may not be in my time; it may not be in your time. The youngest in this audience may go to his grave before it is spoken, but some time ahead, I know not when, the command, I say, will go forth carrying victory in its utterance and triumph in its sound and the Christianity of the Christ shall be the only Christianity proclaimed on earth.—W. H. H. Murray, in the Arena.

We are in receipt of *The Eye and Star*, published at Dodgeville, Wis. In it we note the following.

"The republicans just now hold an enviable and proud position by the admittance of the new states; they hold the presidency, (in consequence of his office,) they own every member of the Cabinet. They have a majority of the United States Senate, a majority of the U. S. Congress and a majority of the Supreme Court; and with this phalanx of power they can force any measure into a law and execute it as they wish to. Therefore, we demand of them that they either give us prohibition or openly endorse the liquor traffic."

While we have not given it the critical examination it may merit, the above pronounced statement commends the brain work conducting it, to favor, and it is worth at least, as one clear statement of truth, the price of the paper for a year.—Ed.

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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.

THE LIQUOR TRAFFIC AND WOMAN'S INFLUENCE FOR ITS DESTRUCTION.

Prohibition is one of the great questions of the day, and it becomes a serious consideration whether the influence of woman may not be signally utilized in fulfilling the most ardent aspirations of the soul to be liberated from this terrible curse.

We believe there is a potency in woman the power of which may be employed to avert the impending doom hanging over the government, and more especially the church, for their dereliction regarding this crime against humanity, which could not exist for an hour did the church perform her duty. The question we ask, is, How can this potency be so directed as to insure its utilization in this much needed direction?

God has promised to set his hand again the second time to recover the remnant of his people. By this we believe that the Lord will renew the age through a baptism to descend especially upon woman, making her more particularly than man, the apostolic successor to the Lord, of the coming dispensation, because in her resides the force of reconstruction. It is the office of the masculine mind to vitalize, and of the feminine to reconstruct or build, but the woman has no reconstructing power as pertaining to the organism of the body, till vivified into such building strength. Hence, we say, before woman can perform her office in the universal sphere of life, which corresponds to her work in the construction of the vidual and bodily form, her love for the race must be impregnated from the divine wisdom that she may give birth to the divine government in the earth.

Woman does not clamor for precedence over man, but she demands a recognition of her true sphere in her relationship to government, and her equality with man in the exercise of her functions. She has a keener sense of the disgrace and criminality of a traffic upon which rests the curse of God, than man possesses, and had she the power to carry into the sphere of social life, through the channels of legislation, the energy she possesses, she would make quick work in legislating this evil out of existence.

Why is woman debared from her rights in public administration? Because, through sin and the curse of God, she has been shut out from her original function as the tree of life. When man was excluded from the garden, the involved womanhood descended with him, and from her office of regenerating the sons of God, she has been subject to the law of sensual generation, and this, in the very nature of its processes, precludes her possible association with man in the formulation of the plans of economic ministrations.

It is not so much the mere question of franchise. This comprises but a fraction of the scope of the influence she must wield when, through the liberty of her person she ceases to encumber herself with cares which criminally involve her.

Her first work towards the defeat of the rum seller's traffic, is to cease to produce the rum drinker. Man's appetite for rum and tobacco is a most terrible reflection on parentage, and especially does this criminality reflect upon womanhood, for she alone is responsible for the fruit of her desires.

Liberty for woman is the destruction of rum. This liberty will be when God himself shall baptize her into the power of self-control.

L. R.

Truth which does not ultimate in the use for which it was formulated, gives light but not heat.

An affection for the use to which a truth is directed opens the mind to the reception of that truth and enables that mind to reach by a single step, when the truth is clearly presented, a position which unloving research cannot attain.

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 Koreschans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreschan in the sense here implied?" All who read the Koreschan literature or hear the Koreschan 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 Koreschans in the sense of this connection.

MAZZAROTH.

When Joseph gave his cup to Benjamin in the sack, he gave to him the horoscope of his remarkable career engraved in symbols upon it; when Daniel predicted the downfall of the Babylonish kingdom and divined the secrets that the sorcerers and magicians could not, it was because he understood the word of the stars or astrology; when the wise men found the infant Jesus who did not belong to their nation, it was by their knowledge of the movements and appearances of the planets, stars and constellations in the heavens. This was the Divine Astro-anthropology, so comprehensive in its prescience as to reach over vast periods of time, and as to foretell the events of nations, and compares with the Koreschan Astro-anthropology of today. The rod thrown down at the instance of Moses the divine leader, was of this order. The opposition to Moses manifest in the rods and serpents of the magicians, have their analogue in the Antichristian miracles of today in which Satan counterfeits the works of the divine hand.

The Zodiac is a belt extending eight degrees on each side of the ecliptic or sun's path around the circumference of earth. It is divided into twelve equal parts called signs, the names of which correspond to the constellations in the heavens, which are also divided into twelve groups.

When the constellation Aries or Head is over the sign Aries, every constellation is then over its corresponding sign on the earth.

Some groups or constellations are larger or spread over more space than others, while the signs on the earth are of equal length. This causes the transposition of some of the constellations over some of the signs to occur differently from what they otherwise would, if all the constellations and signs were of corresponding and equal length, though they move at the same time.

The word Zodiac is from two words meaning God's animal life, and refers to the animal life of man towards his Godhood, in the cycle of 24,000 years, the time it takes for a constellation to return to the same point in the heavens, as the sign falls back 50" of a degree every year. There are seven periods of foreshortening with a few minor ones, which reduce the period of 25,866 years as the scientists state, to 24,000 years. There are two movements over the sign, the exoteric or precessional and esoteric or precessional.

During this period, man passes from the condition of the sensual animal life through the different stages of development to the end, when he is carried over into the celestial domain. These different conditions are symbolized by the animals on the Zodiac, with here and there persons, as the twins, virgin, water-carrier and archer, all indicating special changes or developments and one peculiar to itself, Libra or scales, which is half way round the cycle and seems to hold the balance of power, by dividing or adjusting that which precedes, with that which follows.

These changes and relations apply to nations as well as to the vidual.

The ancients marked their seasons, times and cycles on the Zodiac, and foretold events, such as the rise and fall of empires, nations and religions symbolized by the characters representing the constellations and as the relation of the constellations and signs changed, foretold the changes to come to the powers or nations and to their heads, and also to the nations which did not come within the belt but were represented by constellations on either side, related to those within.

When Aries or Ram or the Head passed over the sign on the earth (Aries) in which was the Jewish nation 1900 years ago, and a bright star appeared in this group, the wise men knew that a wonderful event was to occur to that nation; a man who would stand at the head in some way, perhaps a king, was born and

they sought him out. They knew this because they understood the correspondence between the physical and anthropotic universe. They knew there was a Zodiac in the anthropotic universe with its signs over which the constellations pass, in exact agreement with those in the physical, and that when the bright star appeared in the physical heavens, the Morning Star among men, had come.

When this constellation was fully transposed to the sign Fishes, the star was lost again for a time; the Ram or Lamb was slain or cut off on this anthropotic ecliptic, corresponding to a major foreshortening or eclipse, on the physical ecliptic. These events of the physical and anthropotic often occurred almost simultaneously.

These cuttings off are the translations on the Messianic line, and are the heapings up of force conserved from humanity, and constitute the seed men, which by sudden accelerations are cut off from that domain, and are carried over or changed to corresponding force or spirit, to give the impetus of motion for the next cycle.

In the exoteric, the constellation Aries or Head, representing the begetting principle has been passing through Fishes and is now in Aquarius, but not wholly out of Fishes. Aquarius is the water-carrier. Water is the symbol of truth in the natural degree. We would look then for a personality bringing truth or scientific, and the age should be one of science in all of its degrees.

The opposite pole of this axis is Leo. Leo is Lion and signifies truth in ultimates. Leo also means heart and from it circulates the blood; "the life of all flesh, is the blood thereof." Blood is the symbol of wisdom or truth. We should therefore expect the water and blood or truth and wisdom to affect the life of man, and as Leo is passing into Libra or Balance, at the same time that Aries is into Aquarius, there should be justice or adjustment as to truth and life, or the supply should balance the waste, and immortal life is the result.

At the same time of this exoteric movement, there is the esoteric movement. Sagittarius or the Archer is passing into Leo, that is, the Archer is aiming at the heart, the fountain of the blood or wisdom that it may be spilled upon the nations, thus fulfilling the blessing of Jacob upon Joseph when he speaks of the archers shooting at the fruitful son, the Shepherd the Stone of Israel.

The opposite pole of the axis to Sagittarius is Gemini. This is passing into Aquarius. This is represented by the arms of the body and signifies powers. They were the two powers or sons of Joseph, the fruitful son, and the country on the earth in this sign, should be the one in which to find the Shepherd or Stone.

Ephraim and Manasseh the two sons, represented the natural and spiritual powers, the one to increase, the other to decrease when the archer or Sagittarius shoots at this Shepherd.

The constellation Leo or Lion is represented on the earth by England in the sign Leo, and the lion forms a part of the coat of arms of England. It is well known that she involves much of the potency of the tribe of Judah, by descent through the flesh. When therefore Leo passes into Libra which it is about to do, we should look for a change in that government, and for judgment. The potency of a mother descends to her offspring, hence the power of the lion will go to her whelp or to the government of the United States or where Joseph's posterity is indicated by Gemini. The two potencies being the English or mother, and the German or father principles.

The moving of Taurus or Bull the next in the exoteric line into Fishes indicates the desire for life, of which Taurus is significant, it being the neck where is seated passion, to be towards procreation, and the opposite pole Scorpio or Secrets, shows the tendency to be towards generation in the flesh, but at the same time Scorpio is moving into Virgo or the Virgin so that the desire is not carried down, but into the secrets or mysteries of the virginal principle; the mystery of Godliness, which involves the unique form of the God-men or sons of God.

In the esoteric line Capricornus or Goat, which signifies the desire to be begotten, moves into Virgo thus carrying that desire up to the higher life, while at the opposite pole of the axis, Cancer or Crab crawls backward into procreation, of the virginal kind since the water now is Divine truth.

The Bull as a nation is represented

by England and as its power passes to this country where procreation has been so extant, this must be the land where the new race, the product of the virginal principle, must appear.

If the men who are debating over, and trying with all their powers to solve the great questions of the day, social, political, and monetary, would watch the heavens both physical and anthropotic, and see the significance of the signs, they would not only conclude that the ancients were not such heathens but they would discern the signs of the times, and what is more, they would know by very law, that a star among men had appeared bringing the pitcher of water or divine truth in his hand. In other words they would know the Christ was here; that judgment was at hand, when the wrath of Almighty God will be poured out; that a terrible revolution was coming because of their unbelief and selfishness, and that following it will come justice and equity, but that this can only come by the cutting off, or eclipse when the sign is fully transposed, by which comes the baptism of force to carry over to the next cycle, and to lift man up out of this life to his Godhood.—*Mathilde.*

The Involution and Evolution of the Masculine and Feminine Thought.

The intellectual principle of the masculine mind is synthetical, (putting together,) while the same principle of the feminine mind is analytical. (Resolving into component parts.)

The affectional principle of the masculine mind is segregative, while the love principle of the feminine mind is conservative.

Masculine thought (if true) is built up step by step until it becomes a perfect structure. This structure is a form of use which may be applied to life.

A feminine mind having an affection for that use, can receive the thought which corresponds to her love from the masculine mind by an interior way, without being conscious of the personality of that mind.

The thought presents itself to her perception as a picture of wisdom, and is in harmony with the general plan or law of the mind from which it is received.

Any feminine mind receiving the Wisdom of Koresch in an interior way will perceive, if observant, that the picture presented to her internal vision is composed of three equivalent truths involving many accompanying principles of thought which may be reached by careful study and analysis.

The results from the law of the cube which is inherent in the Master Mind of that Wisdom.

In the simple numericals of mathematics, the three equivalents which go into the formation of the cube root of a number are alike in form and feature, and consequently are given as one number. For instance; we say that the cube root of 27 is 3, when in reality it is $3 \times 3 \times 3$.

In the anthropotic realm the three equivalents frequently differ in form and feature, but still the length, breadth and depth are equal.

M. de Carbonnet, a savant in France, has discovered a way in which to make silk without worms.

These three equivalents present themselves, first, silk made without worms corresponds to celestial clothing produced without aid from the corporeal. Second, the theocrasis paves the way to the embodiment of the real man, which is the divine human, through transformations of the corporeal. Third, the discovery of one fact, and the promulgation of the other truth yet to be demonstrated, occur in a simultaneous period of time. They must belong together and be the factors of a cube.

THE CUBE EVOLVED FROM THE DISCOVERY OF SILK MADE WITHOUT THE AID OF WORMS.

Matter in its purity is as divine as spirit, but in a different degree.

Matter, when the embodiment of a pure spirit, becomes a mediate form between heaven and earth.

Matter is the lowest ultimate of the Divine.

Silk signifies mediate celestial good and truth.

Infants, who are in the innocence of ignorance only, are yet the receptacles of celestial good from which celestial truth flows forth to those who care for them in love.

It has been supposed heretofore that the only way of producing silk was by means of a worm, which cor-

responds to the corporeal, and denotes false doctrine derived from the evil of finding pleasure in, or calling good, the gratification of a selfish love. This doctrine applied to the life of man, is destructive in its tendency, and finally results in death.

Almost, or quite simultaneous with the propagation of the doctrine of immortality, through the throttling of the passions, which is the unraveling of the riddle of the Sphinx, comes the discovery that silk can be produced without the aid of worms, by spinning a colloid solution through a system of glass tubes terminating in capillaries. Colloid can be made by dissolving gun-cotton in a mixture of alcohol and ether. Gun-cotton is produced by immersing cotton wool in cold concentrated nitric acid for a short time, and then washing out the free acid, leaving the cotton an explosive substance.

Nitric acid is prepared from nitrate of potash, or soda, by distillation with sulphuric acid.

Ether derives its name from its perpetual motion; the meaning being, I burn. "He that keepeth Israel neither slumbers nor sleeps." The inmost essence of the Divine is perpetual motion. Desire is an activity of the affections. Divine desire is a continual activity of the affection of pure love, and does not fluctuate. Animal desires wax and wane, and require periods of inaction.

The nitric acid in which the gun-cotton is immersed, has a wonderful correspondence. Nitrogen gas resembles air in its general properties, but does not support combustion. The mineral, nitre, contains within it no element which can sustain life.

The natural life which comes from corporeal propagation, resembles in its uses the real or immortal life which is implanted in the race from the Divine by means of the Spirit; yet these uses have in them no element of life, and can be performed in a lifeless manner wholly mechanical, which does not awaken love (combustion) in the recipient. Air corresponds to use, and this phase of human activity is represented by nitrogen gas.

The performance of natural uses for their own sake alone does not support life, but wears it out. This is represented by the mineral, nitre, which contains within it no element which can sustain life.

Nitric acid is prepared from nitrate of potash, or soda, by distillation with sulphuric acid.

Soda is an alkaloid which is basic (descending) but contains within it an acid element which is acetic. (Ascending.) This being nitric, has in it no life, but, being acetic, is capable of uniting with an element of its own kind which has some life, though of a false degree.

The chemic symbol of sulphuric acid is $H^2 S O_4. 2+1+4=7$.

Oxygen is a supporter of combustion while hydrogen is combustible. These two represent the two elements of human life; activity (giving) and receptivity.

The element, sulphur, which constitutes one seventh of the combination, represents the cupidities or lusts originating in self love and the love of the world.

This element of false life, which in its tendency is death, finds an attraction when combined with the soda, in the lifeless nitric element of that substance, and the life giving substances of oxygen and hydrogen being in excess in the combination of sulphuric acid, the heat they engender sets free in distillation, the ascending element of nitric acid, which is not yet devoid of the principle of death.

The bath of cold, concentrated nitric acid in which the cotton wool is immersed in the production of gun-cotton, might represent the cold but intense state of the modern Christian Church in its aspirations heavenward, while yet clinging to the false doctrine and life of corrupt propagation.

Cotton signifies truths derived from celestial origin. Celestial truths determine towards the highest uses. It is a celestial truth, that an understanding of the Law of Divine Propagation, coupled with ardent desire for the uplifting of humanity, forms a generative principle of sufficient potency to produce immortal, incorruptible flesh by passing from the mind of a male form, through a living psychic way, into the mind of a female form, and thence into the organ of gestation.

This truth (represented by the cotton) let down into corrupt humanity, meets a chilling and intense opposi-

tion in the form of falsehoods and false doctrine, the legitimate outcome of that evil lust which is the destroyer of life. This opposition corresponds to the cold bath of concentrated nitric acid.

The explosive manifestations of gun-cotton form a feeble representation of the commotion aroused in the thoughts and affections of fallen humanity by the presentation of the truth spoken of above, and the steps taken preparatory to bringing the truth into actual demonstration.

We now come to the manufacture of colloid, which is accomplished by dissolving this gun-cotton in a mixture of alcohol and ether.

Alcohol is the product of a fermentation of natural substances, and is the spirit of disintegration, which is the spirit of evil. This is a natural or material spirit, and represents the activities of the natural man with his corrupt tendencies.

Ether, as before described, represents the activity of Divine love.

The truth which in a celestial sphere is gentle and life giving, and when brought to bear upon degenerate humanity with its full force is so explosive and devastating, being let down by degrees into a form receptive to its influences, in process of time so intensifies that organism that it finally reaches a point at which a slight disturbance of equilibrium in the structure would cause it to fly to atoms like the unbreakable glass chimneys which for a time resist all ordinary accidents incident to glass ware, but eventually fly into a thousand pieces, sometimes with no apparent cause whatever.

The organism is now ready to be dissolved between the action of Divine love (ether) and the resistant activities of human hate engendered by lust (alcohol) which reduces it to a fluid state of which colloid is a correspondent.

The City New Jerusalem is said, in Rev. xxi. 18, to be pure gold like pure glass; because gold signifies the good, or quality of goodness which becomes manifest in a vidual receptive of pure love from the Lord, and pure glass signifies being pellucid from Divine Wisdom.

The New Jerusalem is a new church composed of human beings so receptive of divine love and wisdom, that when the Messenger of the Covenant shall complete his theocrasis by dissolving his earthly body and transforming it to spirit, they will be prepared to be the distributing receptacles of that body. Genuine receptacles of divine love and wisdom are tubular or pipe-like, open above and below.

The first and most capaciously receptive of these viduals receive the first impulse of the Baptism which passes on to others, extending to the extremes, represented by the capillary tubes of the first system used in the manufacture of this silk. In this manufacturing process, the colloid solution was placed in a copper receiver which emptied into a system of small glass tubes. These tubes terminated in capillaries, which carried off the solution in fine, thread-like streams. In a second system of glass tubes, filled with water, the fine stream became fine threads, which, before leaving the water, were caught mechanically and wound around tiny rollers.

The copper receiver represents the Messenger of the Covenant in his function of equalizing the distribution of the good things of this earthly life among suffering humanity, for copper signifies natural good.

His divine wisdom will pass in its own quality into the first system of recipients, for they will be in the love of that wisdom.

The second system will be in the love of obedience only and will be filled with the truth of that wisdom, represented by the water in the second system of tubes.

The last recipients will be those who will come into obedience from the love of the results following that obedience.—S. S.

The Lord Jesus was the Prince of Communists!!!

"And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need."

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

POVERTY.

For the United Kingdom, Griffen talks of a residuum of five millions whose condition is a stain on our civilization; and sixteen in every hundred belong to this residuum. In London, one person in five and more will die in the work-house, hospital, or lunatic asylum. In 1887, out of 82,545 deaths in London, 48,507 being over twenty years of age; 9,899 were in work-houses, 7,201 in hospitals, and 400 in lunatic asylums, or altogether 17,000 in public institutions. (Register General's Report, 1888.)

Considering that this does not include children, it is probable that one in every three London adults will be driven into these refuges to die, and the proportion in the case of the manual labor class must of course be still larger. The number of persons who die while in receipt of out door relief is not included in this calculation. Add to this statement, that made in another report, no less trustworthy: Ninety-nine per cent of the actual producers of wealth have no home that they can call their own beyond the end of the week; have no bit of soil, or so much as a room that belongs to them; have nothing of value of any kind, except as much old furniture as will go in a cart; they have the precarious chance of weekly wages which barely suffice to keep them in health; are housed, for the most part, in places no man thinks fit for his horse; are separated by so narrow a margin from destitution, that a month of bad trade, sickness, or unexpected loss, brings them face to face with hunger and pauperism. This is the normal state of the average workman comprising four out of five of the whole population. (Report of Industrial Remuneration Conference.)

In the wealthiest nation in the world, every twentieth person is a pauper; and, according to Poor Law Reports, "one in five in the community is insufficiently clad."

This is England, whose financial and land systems, our would-be statesmen have carefully copied, with the result, according to the present writer, that in our brief history, with a boundless extent of fertile soil, and other natural resources far surpassing hers, our people as a whole, have reached a condition half as bad as hers, and vast numbers of our wealth producers can fully vie in the depths of their misery with the worst conditioned of the mother country.

Why is it that the whole people do not in equal proportion enjoy the increased wealth and other incalculable advantages brought by our rapidly advancing civilization? Why are masses so pitifully poor, and why are classes so pitifully rich? What are the causes of this suffering? Cast about for other answer as we may, does it not at last come back inevitably to the one fact; the fearfully unequal distribution of wealth, and the consequent loss of the comparative equality, which was the foundation of the Republic? Certainly all of us who have reached middle life, recall a time hardly more than a generation ago, when great fortunes, as we name them today, were absolutely unknown, and grinding poverty almost equally so.

"Our old equality," wrote Mr. Thos. G. Shearman, not long ago, "is gone. So far from being the most equal people on the face of the earth, as we once boasted that we were, ours is now the most unequal of civilized nations." We talk about the wealth of the British aristocracy, and about the poverty of the British poor. There is not in the whole of Great Britain and Ireland so striking a contrast; so wide a chasm between rich and poor as in these United States of America. There is no man in the whole of Great Britain and Ireland who is so wealthy as one of some half-dozen men who could be named in this country; and there are few there who are poorer than some that could be found in this country. It is true, that there is a larger number of the extremely poor in Great Britain and Ireland than there is in this country, but it is not true that there is any more desperate poverty in any civilized country than in ours; and it is unquestionably not true that there is any greater mass of riches concentrated in a few hands in any country than in ours."

The same baneful causes have produced similar appalling results in both countries. England's great statesman, Pitt, revealed the cause of

the deplorable condition of the laboring masses in both countries when he said of funding schemes, that if the Americans entered upon them they would find their boasted liberties a failure.

"Pliny tells us that it was usury that destroyed the liberties of the Roman people," and Rollin says, "that it has destroyed every nation that has tolerated it."

If, as at present, on one plea or another, accumulated wealth can manage to absorb three-fourths of all that labor produces, there will be left only one-fourth to divide among those whose labor produces all, and somebody must suffer.

The evil tree that produces this bitter fruit, the cruel competitive system, must be destroyed, and the realization of the Fatherhood of God and brotherhood of men be reached.—Helen Campbell in the Arena.

The great difference, now, between this country and Great Britain, is in the fact that the people still own the country, and they have a vague conception of the fact, and that the voice of the people is sovereign. This vagueness is gradually giving way to a lucid conviction that the time to assert the rights of that voice, is before the Money Oligarchy in this country has choked out its force of utterance.

The people will regain that which the political rings have usurped, but it will not be without an energetic struggle.

Our country boasts of the most advanced Christian civilization. There is not to-day so great a farce on the face of the earth as the so-called Christianity of America. The Lord Christ taught, if he taught anything, the doctrine of the community of interests. If this principle is not good to be brought down to our day; if this part of his gospel of peace and goodwill to men shall be expunged by men in the church and out of it, whose palms itch for the personal accumulation of the filthy lucre; why not declare the whole of that gospel obsolete and impracticable for this world and age, or, as for that matter, any other?

Poverty is the result of human greed. Modern Christianity has made void the law of God, as did the ancient Jew. The Lord Jesus, the most pronounced communist that the world ever produced, attempted and for a short time succeeded in enforcing the law by which the world can only hope to equalize its social status.

The declension of the church from its pristine purity, and the amalgamation of Christianity with Paganism, and the introduction of pagan methods into the Christian system, has carried the church to the devil, and nowhere to-day is the clovenfoot more conspicuous than in the clerical profession where at least we ought to find the gospel of the Lord in its perfection and purity.

Jesus the Christ was a communist both as to theory and practice, and when he went away and disseminated the Holy Spirit, that manifestation of the power of God added its testimony to the truth of the Lord's injunction, that ye love one another, by compelling those who were receptive to it, to sell their goods and bring the price of the things that were sold and lay them at the apostles' feet. Thus was given the testimony of the Spirit, to the great doctrine of common interest or United Life, constantly set forth in every utterance of the Lord Christ.

A practical application of true Christianity by the church, would soon force the world into divine order. This however is not expected. The reform will not come in the old church. There will be a new Head, or at least the old Head will be manifested under a new name, and though the church as a whole will not be able to accept this, the number will continue to augment rapidly, who will see clearly, and who will leave the old ecclesiastical organism to the utter destruction about to fall upon it. With the destruction of the old church goes the old state, and with these also goes the poverty of the race.—Ed.

The authority of Jesus is, to me, one with the authority of God, because he was one in feeling with God. His knowledge was divine knowledge; his motive a divine motive; his love a divine love, and hence his authority is divine.—W. H. Murray, in the Arena.

A Prophecy From Wall Street.

Wall Street is getting frightened. According to the *Daily Commercial Bulletin*, the Wall Street Thunderer, we are "already in the beginning of a sweeping industrial revolution which nothing can stay." This, it says, is the "inevitable meaning of abundant statistical data." About one half of our productive population; reasons the *Bulletin*, is directly dependant upon agriculture, yet our great agricultural sections are already in a seriously unprofitable condition.

Foreign countries are becoming every year more important competitors with us in supplying Europe with food products; our prices are therefore falling, and an enormous number of farm mortgages rapidly accumulating. "A point has been reached at which the 700,000 of new population annually coming forth from the farming class can no longer contribute towards expanding our agriculture, but must find employment in other industries." But our "other industries," continues the *Bulletin*, "are complaining of low prices and no products, and trusts are arising to check production and competition, and, if possible, arrest the decline of prices." "If this happens now," says the *Bulletin*, "what may we expect as the consequences when the results widen and accumulate?"

What the *Bulletin* thinks will happen is a financial crisis, a drop of values at least one-third, a large extent of foreclosure of mortgages, and a general financial reconstruction. After passing through which the United States will emerge under Free Trade the foremost manufacturing nation in the world, getting its raw material cheap enough, and paying wages low enough to enable it to undersell any other nation in its own markets. This, says the *Bulletin*, is the "inevitable future which can be stopped by no theories or systems or stratagems or statutes, and towards which we are rapidly moving, though the violence of the consummation may be mitigated by anticipatory action, and it remains to be seen whether we shall prepare the way for what is impending, or insanely trust our fate to the blind gods of the Capitol." Thus far the *Bulletin*; few sane men in this country will fail to agree with it that there is danger ahead.

Present conditions cannot continue; there is no question of that; the only question is what are going to do about it. We may, as the *Bulletin* predicts, pass through such a financial crisis, and with such suffering to the poor and middle classes as this country has not yet dreamed of, and emerge from it in a Free Trader's paradise of low wages and low prices, the mightiest, the most selfish, the most mammonized country in the world; or produce selling in every market; engineered by shrewd billionnaire Napoleons of industry, the masses of this country toiling for them under the lash of merciless competition. Or we make a virtue of our necessity; we may seize upon this crisis to make all men think; to make them see the folly of industrial competition; to make them combine to gradually assume one business after another, and carry it on democratically and ethically for the equitable good of all. Then shall we be indeed the leader of the nations; a people where justice and liberty and true fraternity are crowned the only kings.

Nationalists, Christian Socialists, now is the time to act. Wall Street sees this; there is a crisis ahead; shall Wall Street rule, or justice; money or equal rights? Let us be up and doing; let us spread literature, organize classes, compel thought. Especially let us Christian Socialists arouse the church.

It is no time for feeble measures. In the name of the Son of man let us not allow God's children to become slaves to money. Mammon, or God; this is the choice to-day, and those who take no part in the struggle against mammon, those who sit still; those who procrastinate; those who say they have no time for social problems; those who say that Christianity is a matter of the heart alone, and does not concern political economy, these, more powerfully than even Jay Gould, all serving the cause of King Mammon, fighting against God. Christians be up and doing, now.—W. D. P. B.—The Dawn.

There is just one inevitable thing ahead of us. That is, a revolution in the entire religious, industrial, social, political, ethical, scientific and marital status. This revolution comes as a result of the planting which took place in the beginning of the Christian age. The Lord Jesus was the archetype or germ of the coming kingdom. The harvest; the universal kingdom of righteousness, is at hand and will be the unfoldment or evolution of the new order of things from that archetype or divine germ.

The Lord Christ came in his day to institute the reign of mercy, or grace for injury. He comes now to institute grace for grace, an eye for an eye and a tooth for a tooth. In other words, he comes to execute judgment.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

"Your riches are corrupted," (destruction of money) "and your garments are moth-eaten."

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

"Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

"Ye have condemned and killed the just; and he doth not resist you."

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."—Ed.

SILK WITHOUT WORMS.

M. de Carbonnet, a French savant, has discovered how to make silk without worms. He began his experiments some time ago, with the guiding idea that the peculiar appearance of silk was the result of the spinning of a liquid. After many months of repeated and unsuccessful trials, he produced several yards of silk in this wise: He poured a collodion solution into a copper receiver which emptied into a system of small glass tubes. These tubes terminated in capillaries, which carried off the solution in fine, thread-like streams. In a second system of glass tubes, filled with water, the fine streams became fine threads, which, before leaving the water, were caught mechanically and wound around tiny rollers. After being heated and cooled in an acid of special gravity and temperature, the threads were made less combustible than cotton by being saturated in a simple chemical preparation.

The quality of the silk goods manufactured from these threads is fine. The threads are cylindrical and are from one to forty micro-millimetres in diameter. They sustain a weight of 25-35 kilograms per square millimetre. Ordinary silk bears a weight of 30-45 kilograms per square millimetre; cooked silk, 15-20. De Carbonnet's silk is much more brilliant than ordinary silk, and absorbs and holds coloring matter more satisfactorily. As yet, only a few pieces have been produced by the new process. Several of them are shown in the Paris exposition. De Carbonnet is confident, however, that further experiments will enable him to manufacture silk cheaply and in large quantities. In fact, he thinks that a few years hence the silk worms may as well go and die, as machinery will then be doing their work much better than they can do it themselves.—New York Sun.

Under the present system of legalized robbery, we have a set of land-grabbers that deprive us of our natural right to the soil.

We have a set of legalized thieves who rob the people by interest, profits and rents; landlords, bankers and money-lenders.

We have a set of despotic officials that tax us for the balance of our earnings.

Then we have Pinkerton cut-throats and a nationalized militia ready to slaughter all who refuse to be their slaves and protest against these infamies.

Is it a wonder that we have three million tramps in the United States?

Is it a wonder that there is universal unrest in the land?

Down with the competitive system. Nationalize the Industries and this condition will cease!

Let us have free coinage of silver and gold, and then the rest that we need in greenbacks.

Let us have the Australian ballot system.

Elect every public servant by a direct vote of the people.

Away with the national bank system of robbery—bonds and all—Down with the trusts!

Away with fraudulent paper titles to the lands, that belong to the people!

Let us have an Industrial Co-operative Commonwealth! Labor is King! lets crown him.—Redstone.—The National View.

There are two or three points in the above not quite Korreshan.—Ed.

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