

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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There is about to sweep over the world a series of desolations in the form of seven universal plagues. The only salvation from this overwhelming catastrophe, and protection from the destruction which it will entail, will be the application of the laws of life as now promulgated through the literature of the Koreshan Organic Unity.

God is about to establish his kingdom; it will not come, however, till the seven last plagues are consummated. Man may think to live in and practice prostitution, to violate the laws of God with impunity and without repentance; to escape the penalty of such infraction, but he will find himself greatly mistaken. Penalty must inevitably follow violation. I tell you, it matters not how much prophecy there may be to the contrary, the third woe in which is filled the last plagues is upon us, and the desolation will certainly precede the consummation of God's purpose to establish his kingdom.

THE FLAMING SWORD is the uncompromising advocate of the rights of labor, the emancipation of woman, the destruction of the rum traffic, the abolition of fictitious money through the inauguration of a system of equitable exchange, the restoration to all people, according to their several rights, needs and uses, of all the material gifts of God to man; as lands, lakes, forests and streams, with the mines and treasures which lie beneath, and the air which is above.

We advocate a new Commonwealth, "a government of the people, for the people and by the people," and the essential measures for its establishment. This desired consummation is no new expectancy to the Christian world, for during more than eighteen hundred years "Christians" have prayed for the coming of that kingdom for the inauguration of which the Lord Christ died and subsequently, after his resurrection, dissolved his body, being absorbed into the church as its germinal beginnings, that he might fully establish it in everlasting righteousness in the world's harvest when the age should reach its end.

We have come to the "end," and the divine law is scientifically expounded, the scales of justice, measuring rod, and plummet are in hand to lay the foundation of the new TEMPLE and to build the CITY of divine inheritance. All who may be in sympathy with these principles, and who desire to escape from the thralldom of the "curse," are called upon to "gather themselves together," and prove by actual deeds their love for God and their confidence in the verity of his promises.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.—Ez., vii, 7.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap.—Mal. iii, 2.

LAW OF ORGANIC LIFE.

The Shaker, with other celibate societies, have had and performed a special mission in the world; a mission without which there could be no possibility of the coming of the Lord.

The central principle of all consociations of the celibate order, has been the return of the Lord to establish his kingdom in the world, and while they have hoped for such a consummation, so far those hopes have not been realized, and weary waiting has been rewarded by disappointment.

The Shakers and other aggregations of like order are certainly disappointed in their expectations. The reason is merely because they have not known the character of their special mission and office, in the work set apart for them to accomplish.

There are two specific germinal potencies in the race, namely, the pneumatic (masculine) and psychic (feminine) which together constitute the strength and essence of being. These two energies have been, to a certain extent, conserved through the imperfect application of the law of chaste desire, as enforced through the consociated effort of such societies as have earnestly, and no doubt faithfully carried out the law so far as they were conscious of its application.

The sex forces have been husbanded, so far as a knowledge of the laws of conservation and appropriation have been understood. The true law of polarization not being revealed to these consociations, the force partially suppressed and conserved has been dissipated with the result observed throughout the world, especially in the United States, in the specific phenomena of modern Spiritualism.

Spiritualists have yet to learn that the true source of their phenomena is in a partial, abnormal, and disorderly use of pneumatic and psychic energies; actual substances of the two distinct mental domains, the affectional and intellectual, and that the principal source of such supply is through the imperfect husbanding of celibate orders.

This law cannot be properly understood till the mind becomes fixed in its concept of the substantial character of thought itself. Thought is a substance. Its two general properties are will, the affectional or psychic substance; and intellect, the pneumatic substance. The union of these two comprises the origin of being. The quality of life depends upon the quality of the union, as designated by the character and purpose of the thought.

Perfect organic life in the universal body must be the result of the perfect application of the law of polarization. In other words, the substance of that quality of human desire which aims at the perfection of the social fabric, must flow towards one common center, and that must be governed by the universal law of potential efficacy, through complete polarization.

There must be a visible and tangible center towards which all orderly human desire must determine, that true organic unity may be effected. Or, to state it more plainly, if the world desires organic unity, it must find its leader. That leadership must inevitably compass and embody certain elements, so combined as to designate him the unique Shepherd and Messiah of the age. He must be the man of God's own choice. He will not be a man around whom the populace will rally. Such men never become the heads or beginnings of dispensations.

The Lord Jesus was the great man of his age. He gathered his chosen few and united them upon the basis of eternal truth, and with such a wedge, separated the ages and made a clean division between the old and the new. So it will be performed again. The methods of the old dispensation will not do for the new one. There must be no patch-work, no putting new wine into old bottles, no attempt to curry favor with the immoral for the sake of numerical

or financial strength.

Absolute integrity, characterized by perfect obedience to the divine law, must mark the man of the age. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." This refers not to many but to the one man, who, in this age knows what and how to overcome, that he may fulfil the purpose of God, and become the true leader of the people, through his martyrdom and the faithful following which that martyrdom will inspire. The Christ and leader of this age, like the Messiahs of the past, must meet the common lot of the Saviors of the race.

COSMOGONY.

The fundamental statement of Koreshan Cosmogony is, that the world is a concave sphere, and that we, its inhabitants, dwell on its concave surface. This is directly opposite to the system universally or almost universally, promulgated and believed.

We do not make this bold statement without a full conviction of what it entails for us. Our experience for the past twenty years has taught us that all the boasted toleration of the nineteenth century is a sham or fictitious toleration, and exists only in the imagination of the ignorant and thoughtless. The modern mind is no more open to a revolutionary thought now, than in the days of Galileo, and any innovation of public sentiment, though a truthful discovery, will be as rigidly opposed, whether of a religious or secular character, as when he was impelled to recant his statement.

There are various means of demonstrating the concavity of the earth as opposed to the usual conception of its convexity.

It is claimed that the earth is a globe or sphere like a ball, and that its convex surface is its habitable portion. It is supposed that this convexity amounts to about eight inches to the mile, and that there is a natural curvilinear vision in consequence of the refractive power of the atmosphere, of about three inches to the mile.

I desire to call the reader's attention to that extra five inches, and make a scientific application of its bearing upon Koreshan Astronomy or Cosmogony.

We will make use of this said five inches in connection with the theodolite, an instrument constructed for the use of trigonometrical surveying, for the accurate measurement of horizontal and vertical angles.

The theodolite is a small telescope with cross-wires in its focus, and mounted upon the tripod. It is arranged so as to be adjusted to a horizontal plane by the application of a delicate level, which constitutes one factor in its construction.

In the adjustment of the telescope to the observation of the horizontal in its relation to the surface of the earth, there are some special facts to be considered; first, the theodolite must indicate a perfect level; second, the earth, whether convex or concave, cannot exactly conform to the indication of the level plane of the theodolite; third, in the relation of the earth's surface to the theodolite plane, or the line indicated by the theodolite, there is a perceptible deviation of five inches to the mile. To state it more plainly, the supposed curve of the earth being eight inches to the mile, and the natural, visual curvilinear downward, being three inches to the mile, would leave five inches for the departure of the earth's supposed curve from the plane of the horizontal as indicated by the theodolite.

The question to be answered is this; namely, "Is the apparent departure of the earth's surface from the plane of the horizontal, as indicated by the

theodolite, due to curvilinear, or to perspective foreshortening?" If it be due to convex curvilinear, then there is no such thing as perspective foreshortening.

If I place a row of poles, as telegraph poles, fifty feet high, and string a wire along the top of them for a few miles, as I stand at the foot of one of these and look along the course of the wire, it will seem to come nearer the ground as the distance is extended, till the final pole seen, appears to have been shortened to the least possible height. This is at the point called the horizon, where the pole in its entire length may be seen, though apparently very short. This wire, though on a level, or at least conforming to the contour of the earth's surface, appears to descend to the horizontal verge.

Now if I take the theodolite, which may stand five feet high, and adjust it to its horizontal plane, the horizontal hair line at its focus will seem to be a mark across the sky some distance above the top of the extreme pole, or the objective end of the wire strung along the top of the poles. The final pole or the one standing on the horizon has apparently contracted fifty feet, hence the contraction from the top downward is as great as the contraction from the bottom, upward.

I maintain that this apparent contraction of the pole to an absolute annihilation of that fifty feet, is not due to the convex rotundity of the earth, but to perspective foreshortening. The apparent line across the sky in the distance, is but a line drawn through the focus of the instrument; while apparently in the perspective, it is really at or near the eye, and therefore it does not conform to the law of perspective which governs the apparent descent of the wire five inches to the mile, for which the surveyor allows in his measurements.

RECONSTRUCTION.

The New York Tribune once said, the way to resume "specie payment" is to resume. We say, the way to construct the commonwealth is to construct. We have taken the Lord Jesus, the Christ of the Christian age as the highest exemplar of the law of Moses; a law which is just as binding to-day as when it was first promulgated from the mountain summit of Sinai, when God's thunders committed to the "Lawgiver" his eternal truth, and reverberated the echoes of the Everlasting Covenant.

There is but one law of life, and that law is the application of organic unity. There is but one law of organic unity, and that is the law of love.

Is there a central principle upon which men may unite in a common bond, a socialistic integralism, which will cement into one organic form, every member of the body? In the discovery of the science of such a principle, then let the integration begin by which the new structure may have its inception and development.

We have taken the Lord's plan as the truly philosophic and practical one for integrative or constructive work. Right here in Chicago, in the face of opposition, under the ban of lying newspapers, and lying "Christians," we have taken hold of press and type; we have assumed the role of Vulcan and wield the hammer at the anvil and forge: garbed in printer's cap, and with the apron of the smith, we take upon us the work of reconstruction. The measuring line and plummet are in hand. With these we calculate the dimensions of the new kingdom in all of its proportions, and call for the aggregation of its stones, its timbers, and its workmen to unite in the performance of such uses to the neighbor, in the development of such an industrial system, as shall combine every artifice for the common good.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

The Mystic Circle.

AND

The Prophet of Koresh.

"The woman saluted me gruffly thus: What are you here for, you dirty, thing. We allow no strangers in this our great city without a passport from the secretary of our king, and accompanied with the guide he furnishes. You come along to my crowd out here, and we will make short work of this business. I think you are a spy and I would be glad to know how came you here." With this she reached out to seize my arm, when the angel presence raised his hand; then for the first time she perceived that I was not alone, and she started on a run to the throng of women, which, but a brief time before she had parted from, to meet me. She harangued them for a minute, when they all started with one accord towards us, coming rapidly, she a little in the lead. They gathered around us curiously enough and all cried out, 'You are a miserable gentile, but we've got you here and shall conduct you to our common mart and you shall be sold for a consort to one of our husbands, to whom we will introduce you presently.' 'I came,' said I, 'from a distant country in the natural world and am here on a tour of observation. This I perceive to be a domain of evil.' 'Oh, I know where you came from, don't put on airs. Thunder, girls, aint she lovely? Throw some mud, said the one who first met me.'

"With this they all ran to a muddy place by the side of the street, and grabbing up handfuls began to throw it at me. It, however, fell short of its mark, which exasperated them, and they would have rushed upon me, but were deterred by something in me; or with me, that repelled them.

"The crowd gathered around me as if to do me injury, and I looked into the face of my angel presence which was so re-assuring that all fear departed.

"I am not only ready to accompany you to your mart, as you term it, but I am desirous to visit the place; for, as I told you, I am on a tour of observation and now that I am here will look into the mysteries of this, your lower world.'

"This is not the lower world' she replied, 'this is heaven. We once lived in some other world, but our memories of it are getting a little cloudy and we try to forget it more and more.'

"The crowd followed me a little distance and disappeared, one by one, till I was left with only a few, among them the principal spokeswoman of the occasion. 'You see that throng of nice looking people yonder,' said she, pointing towards our left. 'This is a day of festivities with the churches,' as she called the people who were in the spirit of worship. 'They are the saintly folk going to that church yonder, which you see on the hill.'

"I looked and only beheld, at first, a herd of cattle of every description, lean and hungry looking, passing across some barren looking fields over what was more like a cattle road than anything else, towards an elevation of ground on the top of which was a great barn. Towards this the cattle were hastening. 'Those are the appearances of the desires of those false religionists,' said the angel, 'and that barn is where they are supplied with the spiritual pabulum of their desires. Now, however, you will perceive it in its true light.'

"As I looked, the scene changed and in place of cattle I saw many people passing towards a valley, at the bottom of which there stood a large stone temple or cathedral, and gaily dressed people thronging towards it and many entering therein. Our way lay in another direction.

"The street through which we were passing appeared the principal one, or one of the principal ones, of the city. We suddenly turned into a narrow

dark street towards a stone structure apparently, as viewed at a distance, blocking the end of the street. On reaching it we found a small dark passage which we entered, merging into the spacious court of a vast amphitheatre, with circular rows of seats upon which were sitting many women and few men of every description; and standing down in the arena, around which the rows circled, were a crowd of women in one group, and a little distance from them a small body of men. At the center of the arena was an elevated platform seven or eight feet high, and ten or twelve feet or more, broad, and on the top of it sat a hard-visaged gray headed man.

"The women were brought out, one by one, by a man who had them in charge, conducted before the platform, and sold to the highest bidders among the group of men. Some of the men would purchase a number of these women, and when supplied with as many as they required, would move towards an entrance or door in the side of the platform and pass out of sight. We were not noticed, now, either by the people whom we found at this place of merchandise, or by those who accompanied us thither.

"My guide said to me, 'we will enter here and view the place beneath, whither these adulterers take themselves with their numerous consorts.' We entered the door through which we had seen a number of men pass with their companies of women, and descending many steps of a dark stairway, we came into what looked like a rude city with narrow and filthy streets. The buildings were not in blocks, but the houses were built of wood, one story high, and as we looked through the openings of these houses we observed many beds. The place was so filthy and the sights so horrible, I expressed a repugnance, which the angel perceiving, said, 'I will take you from this sphere of evil. This subterranean abode is the hell or place of the dead which lieth under a city and lake of much repute in the natural world whence you came. If you will notice those drippings through the rock to which I will conduct you, touching your finger and placing it to your tongue, you will discover the salinity of the solution. That comes from the lake just above us. The city above this place is contiguous to the lake above. Its people are called saints; not saints of ancient time. Come rapidly now, I must leave you shortly.'

"We hastened towards a solid petrosal pillar which supported the rocky arch above us. In this pillar we discovered an opening, a restricted, cold passage, which my guide entered, I following. We came to a long narrow flight of steps chiseled out of the solid stone. We climbed this stairway, cold and dark, lighted only by the now dim aura of my angelic messenger. Our ascent was a slow and gloomy one, at the end of which we reached and entered a spacious hall, illuminated by what now appeared the natural light of day. Just in front of me was an ample stairway, richly architected and ornamented with carvings. Here I was left alone with the injunction, 'Explore faithfully and note well your observations.'

"The appointments of the place indicated wealth and luxury. I passed to the door of this hall leading to the street, and found it locked and bolted with fastened bars of solid iron. The windows were also barred. I ascended the winding stairway to another capacious hall, richly carpeted. I traversed this long hall till I came to a folding door at the side of the corridor, which I opened and through it found access to an apartment with magnificent furnishings, a parlor evidently from indications, occupied by a gentleman. I crossed the room and opened the door into a study or library, and found a man sitting in an easy chair. He was young, intellectual and handsome, but bearing the marks upon his beautiful face of great suffering.

"He saw me as I modestly approached him, and rose to meet me. He extended his hand with a look of mingled gratification and surprise. 'What' he asked, 'may I call your name?' 'You do not know me,' said I, 'but where I dwell they call me Ethel Thornton. Are you a prisoner?' 'I questioned?' 'I am,' said he, sorrowfully, 'but tell me, pray, by what means have you gained access here. I have been immured, surrounded with the luxury you observe, for months, and yours is the first female face I have been permitted to gaze upon during my incarceration. To what fortuity am I indebted for this unexpected but gratifying visitation?"

"Do not question me too closely. I am myself, as yet, unable to divine to you its purport. How much I am in the spiritual world and how much in the natural, I am unable to specify. I will assure you this: I have been guided to you by a divine providence and through my influence and effort you shall regain your liberty. I must leave you now."

"He raised my hand to his lips and imprinted upon it a kiss which thrilled me as I before had been thrilled in the presence of the angel, who guided me first in the celestial realm above the holy Jerusalem. I bade him goodbye; passed quickly through the hall and down the stairs."

"He followed me to the top of the stairway, and watched me as I disappeared. I was no longer visible to him, and I felt that I had left the place, but I was still in a position to watch him. I saw him try the door and examine carefully every part of the room; then with a vexed and disappointed look, return to his parlor and study."

"Now dear mother," I remarked, "you have heard my recital, during which time I have been almost in a dream; not wholly myself, for, while relating my experience to you, I have seemed to live over again all that I passed through while in my state of vision. Now, it is more a reality to me than before, and I am sure that through some wonderful and providentially overruling power, I have been made the instrument of a future restoration to liberty and friends, of some, to me, unknown person incarcerated for some inexplicable purpose."

"But, my daughter," was her answer, "why did you not inquire concerning his family, and the cause and place of his confinement? You would then be in possession of some of the means essential to the requisite first measures towards his liberation."

"Why, you forget, mother, that it was only a dream or a vision, and that I was subject to the forces governing the phenomenon, and though, while in my state of dream I had the thoughts, inquiries and promptings you suggest, I was not permitted to carry them out. Perhaps you understand as well as I, the reason for this."

"Ethel, my love," my mother thoughtfully commented, "your recital has been most strange, and I am inclined to agree with you that it means more than a mere phantasm, and that you have indeed been inducted by some occult power, to a state whereby you might penetrate the precinct of vile durance from which those in the normal state have been precluded. What it all means I am unable to define, but I believe that if you have been wrought upon so far, towards the unavailing of an iniquitous plot, you will in some way be guided to its consummation."

My mother left me alone to think over the singular and interesting subject of my dream. Why this strange concatenation of circumstances so apparently irrelevant? The prophecy of Daniel, the Vatican council, (a mere convocation of the prelates of the Roman Church,) with visions of angels and the city of the New Jerusalem, with the apparent reality of a natural incarceration of some prisoner in a place having no relation in any way, as I could see, with the city of Rome, for I had something of a settled conviction as I thought of the geographical location of the personage in confinement, and in whom I felt a deeper interest than I was willing to allow or confess."

I had been in a state of trance, or something like it, and much of my experience was of a spiritual character but the last portion of my vision was more real, or at least more as if it pertained to natural things, and my cogitations troubled me. There was

nothing open to me but the solution of this problem.

By what processes should my plans be wrought? Should I endeavor to induce again, a state of psychic insulation, and permit myself to be manipulated by some power of which I had but little knowledge, or would I enter without delay upon the more tangible project of discovering, from the clew I thought I already possessed, the whereabouts of the prisoner, by natural and material exoteric methods?

I did not fully nor even proximately realize my powers, or as I might more accurately say, my susceptibilities, but I was a natural and phenomenal psychic; a fact conclusively demonstrated by constant experiences of many months. I was beginning to think deeply and rapidly towards the solution of many of the problems of psychic phenomena, and after my last experience, possessed a new amplification of perceptive and rationalistic command. I had taken a great intellectual jump, and had gained something of a decision of mind and character, not naturally belonging to one of my years. I had been brought, through a projection of my inner self, into the presence of what I believed to be a tangible youth of singular beauty, intellectuality, and attractiveness; a gentleman, contemplative, taciturn and spiritual. He is immured and isolated from the world, and if naturally reclusive, occupying a position favorable to the circumstance of psychic development, of either the positive or negative kind. He was not, to my mind, a person of negative or passive character, for, from my observation of his disposition, while contemplative, penetrative and spiritual to a marked degree, he was positive, rational, and thoughtful; not dreamy. If in any way he was specifically related to psychic forces, he constituted the positive, not the negative pole of the psychic battery.

"Is it possible" thought I, "though separated in space by great distance, that we are in quality so related as to negative and positive psycho-pneumatic energy, as to enable his inner mind or his angel to possess and control and lead my own more negative, internal consciousness, through the obliteration of the outer consciousness, in a state of trance?"

My thoughts were quick as lightning and I reasoned rapidly. I possessed some knowledge of chemical and electrical action and phenomena, gained through my collegiate study, for it was a department which greatly interested me.

I had formed the acquaintance while in College, of one student by the name of Eugene Marshall, who was specially given to the study of chemistry and electricity, and I had spent many hours with him in the investigation of chemistry and experimenting with electrical apparatus and phenomena. I had learned through my observation, some facts regarding electro-chemical transformation. I had witnessed the solvent action of electrical energy upon the atoms of zinc, copper and other metals. I had learned, that in order to conserve and husband an energy of any kind for its most potential utilization, it was essential to polarize or converge to a head or point, the energies to be thus economized, and that the magnet had its power by virtue of polarization; and also that the electric battery by virtue of the same law, generated and potentialized its electric potencies.

From facts gained through observation, experimental and practical application, and now analogically appropriated, I was enabled to draw some conclusions which the recent experiences in the amplification of my consciousness qualified me to consummate.

His mind was active and positive. He had concentrated his mental forces in and upon the question of his liberation. Failing in the achievement of his desire by the natural processes at his command, he had naturally turned his mind towards the study of the subject most native to his genius. He being logically rational, and at the same time spiritual, the active energies of his thought—these energies being substantial—flowed into that spiritual sphere most rationally spiritual, reflexing upon the center of desire which he had naturally superinduced through his love for freedom. His first desire—voluntary, active and positive—mentally concentrated upon the polar point of that inclination, had reflexed and rendered me, who proved to be most akin to him in

coordinate susceptibility, the subjective consciousness of polaric focalization, hence I became the negative pole, for a time at least, of the battery formed by his own mental tension.

I now began to comprehend the influences which had conspired for the last number of months, to bring me into the psychic state. I had entered the sphere of those spiritual angels of which Swedenborg was the central star, through determinings, of which the regent interest of my parents in Swedenborg, constituted a conspiring and essential factor.

It now became a query and matter of profoundest consideration with me, as to my better course. I knew I could assert myself and rise out of a voluntary negativeness, assumed through yielding myself to more positive forces. I was, however, somewhat in doubt pertaining to my obligation to duty as involved in the necessity of him, who, in his confinement, had awakened at least all my sympathies. I would sacrifice my life for his liberation if it were necessary, and I believed I had awakened in him a renewed hope and promise of freedom. I could not disappoint the expectation, but knew not how best to facilitate the project of his deliverance. The subject engrossed and agitated me, but only to hasten, as the sequel proves, the settlement of my conviction in a decision between the submission of my consciousness to involuntary control; and the assertion of my own prerogative over the domain of my voluntary power.

I must make the decision between the surrendering of my supremacy to some power I do not yet consciously comprehend, and trust myself to the integrity of its purpose—if it had any—or re-assert my authority and rule the domain of my consciousness from the royalty of my voluntary degree. I began to experience more and more the responsibility of my judgment in the decision which I was about to render, but which I knew when concluded, if favorable to my own dominance, would not be a facile influence under the plasmic direction of another's will.

I was satisfied in my own mind that while the tension of my prisoner's desire, intellectually directed so far as the canvas of the possibilities and plans of escape were concerned, was volitional and conscious, he was still unconscious as to the psychic control induced upon another by that inner being which may be denominated the soul, angel, *geist*, ghost, or, as sometimes falsely called, the astral body.

By what subtle connection the inner self of any degree, for I was satisfied now that man was made up of more degrees than his "double" would imply, was bound to the outer form and consciousness, I was not yet quite able to divine. I had wrought out and confirmed a conviction that man was at least a double being, and that under some circumstances the inner consciousness could think independently of the outer, and that even while thus active and conscious, the outer mind might be insensible to the perception or sentience of the psychic individuality within.

I could not dissuade myself, even had I so desired, from the now established conviction that I had come into the sphere of at least two degrees of the angel or psychic life of the man I had met under such peculiar circumstances, and that I had been conducted to the place of his incarceration by his own psychic or angelic and vitalized or individualized energies, consciously separate from his cognizant intellectuality.

With a sudden determination full of vehement resolution I made my decision. I said "I will at least—when it comes to a question of jurisdiction over the domain of my voluntary prerogative—assert my authority and rule and control its dominion. I will no longer allow myself submission to a power, the purpose and direction of which I remain in ignorance." I believed I had a clue upon which to predicate a conviction of successful issue to the project which should constitute my sole life-work till it should be accomplished.

I had already decided the question in my own mind regarding the location for the objective point of my operations; the plan was yet to be matured and arrangements consummated for its execution. If possible, was my first thought, I will solicit and enlist my father's interest and cooperation in my scheme. I decided to go at once to him upon his return from

his office after he had partaken of his dinner and had recuperated somewhat from the fatigue of the day's routine of responsibility, and relate to him my experience, and belief concerning it. I awaited impatiently his return. The hours never seemed so weighted with encumbrance, as they dragged their weary length. I questioned the possibility of my being able to engage my father's cooperation and my solicitude enunulated till it almost drove me wild.

(CONTINUED.)

LIVING IN FEAR OF FIRE.

Recent Conflagrations Causing European Aristocracy Some Uneasiness.

LONDON, Jan. 7.—The burning of St. Michael's Church at Aix la Chapelle, so closely succeeding the destruction of the Belgian monarch's summer place at Lackin, has caused great uneasiness in Belgium and Germany. Both fires were undoubtedly of incendiary origin, and the rulers of the two countries are now aware that they are involved in a deadly conflict with a foe by whom every means of injury or terrorizing will be adopted. The striking miners of Belgium and the persecuted socialists of Germany have in their misery one means of making themselves feared, though open revolt is denied them, and it remains to be seen whether the natural cunning of the proletariat will not be too much for the trained acuteness of the government spies. An English cabinet officer is credited with the remark that palaces and churches will henceforth be very bad property to insure, and there is a dread among connoisseurs lest the priceless objects of art in such places be lost to the world through the torch of the reckless incendiary. Travelers on the continent of late years have almost universally remarked the sullen and discontented air of the poorer classes, and the conservative element in Europe has not lost the opportunity to attribute it to the injudicious education of the masses, which has destroyed the veneration they formerly felt for their superiors and rendered them averse to remaining longer the tools of the masters whom they have learned to hate. There are numerous predictions that there will be as great an upheaval of thrones in 1890, as rendered the year 1848 famous in revolutionary annals.—*Chicago Herald*.

The above calls to mind the words of John Bright in a letter to a French statesman: "I cannot help thinking that Europe is marching to a great catastrophe. The crushing weight of her military systems cannot be indefinitely supported with patience, and the population driven to despair may very possibly, before long, sweep away the personages who occupy thrones, and the pretended statesmen who govern in their names."

Let not awakened tyrants deceive themselves with the thought, that failure on their part to wholly blot out by still deeper and denser ignorance all aspirations in their wretched victims for something higher, as well as all appreciation of the injustice and wrong of which, during the weary centuries they and such as they, have been the patient and long suffering victims, is the cause that has now at length commended this "cup of trembling" to their own craven lips.

If those who have for ages and generations, in defiance of God's law that declares that in the sweat of his face shall man eat bread, shouldered off upon their weaker, more ignorant fellows all labor for their own support, will but study the lesson of negro slavery in this country, they cannot fail to see that even the most dense ignorance on the part of their toiling, suffering slaves is not an unfailing safeguard to unfeeling tyrants and oppressors.

There is a power higher than the might of the oppressor which makes for righteousness, and which in due time will assert itself and "break every yoke and let the oppressed go free." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The wheat and the tares are sown in the same field and God's plan is to "let them both grow together till the harvest."

Judgment always comes in the end of a dispensation as now. The fact, that injustice and oppression have run riot over an oppressed and prostrate world till now, is no security for the power of tyrants for the future. The methods that have been amply sufficient to hold in abject thralldom the toiling millions for ages, when God's time of reckoning comes, loose their grip and become powerless. Henceforth till judgment ends, for these unfeeling monsters that have so long preyed upon their fellow men, there remains nothing, "But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."—O. F. L.

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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.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreschan view of these questions. Honest conviction will receive due consideration.—Ed.

WHICH OF THE TWO.

I saw a woman beg in the street
On Christmas-day for bread to eat;
The city's chimneys were ringing then
Peace on earth, good will to men.

I saw a churchman, sleek, well-fed,
Pass by the woman, and he turned his head;
The crumbs that fell from his table that day
Would have fed the beggar he turned away.

Following the churchman came
A woman whose brow was stamped with
shame;

From out her purse a coin she cast,
And the beggar blest her as she passed.

To the church the sleek man went his way;
The woman of shame would have blushed to
pray;

Yet which of the two the more blessed will be;
Magdalen scorned, or the proud Pharisee?

—SELECTED.

The True Mission of the Coming Woman.

There are two coordinate actions of motion, and consequent life, ramifying every interstice of space and substance, and entering into every domain and quality of being. These two actions are, namely, expansion and contraction. This coordination of moment, comprises the respiration, or breathing in and out of life. It is an equippollent regulation of the energies which perpetuate the forms and functions of existence both in what are called organic and inorganic matter.

The law of expansion, contraction and universal respiration, or of increase and decrease as coordinate factors of organic existence, and "inorganic" status, pertains as much to the propagation of human forms as to any other department of universal economy, the regulation and perfection of which depends upon proper balance or equilibrium of energies.

Biologic perpetuity must maintain its equipoise, and mould its career by the moment of these counterbalanced operations of law. Human increase must be complemented by human decrease. This is true of both the sensual and the divine humanity. Said John, the Baptizer, "He" (Jesus) "must increase." John refers to the mission of regeneration, knowing that Jesus was the seed, archetype or firstfruits of the new genus or race of men who should proceed from him as the sons of God. "I must decrease." This was a recognition of the law of coordination in expansive and contractile moment.

Sensual humanity propagates through the masculine usurpation, and assumption of authority over the feminine function and province. Woman submissively yields to the man, her right to her own body and its highest office, and the function of generation becomes a servile prostitution, in which the degeneracy of the race is imminently suspensive till justice reveals herself, asserts her supremacy, and re-assumes her dominion through woman's immanent power of self-assertion and control.

The law of the higher generation, that in which is involved the propagation of the sons of God or the God-men, none of whom have appeared since the Christ, on the face of the earth, or the law of the increase of the superior genus, the genus or race *theo-anthropos*, had its inception in the application of the law of decrease in the lower genus. In the Virgin Mary, the inferior generation was stult. She had a virgin body because she had a virgin mind. Because she had a virgin thought and form of that thought, or because she had the immanent force of overcoming the lower sensual nature, she could produce the virginal or spiritually impregnate germ of reproduction. She was therefore capable of becoming vivified through Joseph's mental energy.

We see, admitting that Jesus was parthenogenetically propagated, that the power of increase as pertaining to the *theo-anthropos*, depends upon the power or force of decrease as pertaining to the lower sensual nature.

The record of the virginal or parthenogenetic inception and gestation of Jesus is either true or false. If it be true, the fact must be sustained by the logic of truth having its basis in the operation of God's eternal law. If there is a law of parthenogenesis or virginal propagation, the Lord Christ came by that law, according to the record. If such a law does not obtain, then the record of such an inception and gestation is deceptive, and the dogmatic announcement is a persistent damage to the race. If such a law does obtain, or if it did obtain to a sufficient extent as to bring forth Jesus, the Savior of men, the virginal principle extended to him and by virtue of it he became the regenerator of the superior genus, the fruit of which must be produced in the same state or quality.

Woman has been the generator of men born in sin and shapen in iniquity; the mother of those of whom Jesus said, "ye are from beneath, ye are of your father the devil." By virtue of her vested right, of power and purpose to control her functions, despite the claim of self-authorized, ownership, sustained by the might of masculine and one-sided enactment, she must become the mother of the Gods, or the mother of the sons of God, of whom it is said "there stood a Lamb on mount Zion and with him an hundred forty, and four thousand, having his Fathers name written in their foreheads." "These are they which were not defiled with women; for they are virgins." (Vir-gune, men women.)

The coming and leading women of this age are they whose minds are open to the truth of the Messenger of the covenant, who shall vivify by the operation of the divine, immaculate Word; by the communication of a strength which shall sustain them as they resist the force of the circumstances by which they are now made to engender the sons of evil.

The male or masculine force or energy of reproduction, is the *pneuma*. The female potency of reproduction is the *psyche*. Life in its form, is the product of the conjunctive unity of these two. The new life, or the birth of the new genus or race, the God-men, or the *theo-anthropos*, must be the product of a conjunction of these two substances, blended in a new way, namely, through the chaste operation of the minds of both, they entering into conjunction through the mental or spiritual channel, in the formulation of the body of the sons of God.

The male form can never be self-sustaining or self-vitalizing. This is also true of the female. Spermatism and germinal energy are both essential to integral life. The great mystery of life resides in the law or principle of the immaculate conjunction of the *pneuma* and *psyche*, through the perfect application of celibacy and chastity. We have solved this problem, a mystery the revelation of which has only partially been made to the celibate societies of these times.

Something more than celibacy on the part of men and chastity on the part of women is essential to insure life.

The universal *pneumatic* energy must reunite with the universal *psychic* potency, or the universal spermatism principle, must combine with the universal germinal principle, before integralism can be insured. This must be done through the focalizing power of truth itself. There must be one universal impregnable and impregnating center. In the cognition of this center is the solution of the problem of life and the consummation of woman's highest and central function, from which, when inaugurated must evolve all her vested rights.

Women are one-half of all American citizens. They are a subject class politically. They have special rights to protect and special wrongs to remedy. As wives, mothers and widows, they are oppressed by unjust laws made by their political superiors. As workers, they are excluded by usage and public opinion from most positions of responsibility, honor and profit, and are thus obliged to work for smaller compensation than men receive for the same amount and quality of work.

So long as Massachusetts mothers, living with their husbands, are not legal guardians of their own children—so long as Massachusetts cities and towns pay a female school-teacher only one-third the average pay they give a male school-teacher, thus setting the precedent for private employers of labor to imitate—so long as our false standard of social morals treats as venial in men what it holds unpardonable in woman—so long there will be a "woman's cause" to plead, and the phrase will not be outgrown. All the same, however,

"Woman's cause is man's; they rise or sink together, dwarfed or godlike, bond or free."
—Henry B. Blackwell.

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.

God's Humanity the Source of Perpetuity.

At the beginning of every grand cycle of the world's endless revolutions, God is manifest to the world in his personal human form; and with Him are also manifest in the flesh, the sons of God, the "hundred forty and four thousand," whom John prophetically saw with the Lamb on mount Zion.

When He comes thus with his sons, his Kingdom has literally come in the earth, and He reigns in his power and glory, and all the world is benefitted and rejoices.

These sons of God are a specific number of the people of the world, whom God has chosen, in the preceding cycle, and has regenerated through thousands of embodiments and has brought to the standard of the perfected or divine life, as attained to by Jesus. They are the "elect," the "redeemed from among men," "the first-fruits unto God," "without fault before the throne of God."

They are visible to the ordinary existing humanity as a new genus or race of men, having divine knowledge and power, and the perfect immortal physical structure, which they can dissolve and reformate at will.

After God has reigned with his sons until he has brought all the world into order and equity, because he is a just God, and knows that only a small portion of mankind have in that cycle attained to the sonship, and because He desires that all men shall attain to the perfect life in due order and time, He proceeds, according to the laws of his being, to provide for the redemption of another portion of humanity.

To accomplish this, He gives up his power and glory of external dominion, and with his sons, disappears from the outward sight of man.

They enter, through the translation or dissolving of their bodies, into their spiritual or interior state, and thence they both ascend and descend.

They descend (as did Jesus into his disciples) into the minds of the elect, or those chosen to be perfected during the succeeding cycle. This descent into the coming race, is the fall of the perfected or integral man, the fall of Adam or of the Adamic race.

God and his sons (who are but his body and members) also ascend, by entering into their most interior degree (the kingdom of God in heaven—not in the earth) which always exists in the most interior degrees of the minds, of the elect, but does not come into conjunction with the outer degrees into which God has descended, until the elect are completely regenerated at the end of the cycle.

God, by his descent into man and his ascent into his interior, invisible state or heavens, abdicates his throne in the earth, and renounces all his voluntary powers. He merges all the powers of his being into one force, that of regeneration. His one aim is to perfect his new elect, and bring them into conjunction with Himself and his sons in the heavenly degree, that they may enter into the sonship and again manifest to the world the Kingdom of God.

He has relinquished all voluntary power into the hands of unregenerated man; man "born in sin and shapen in iniquity," man in the mortal state, dead in trespasses and sins; man in the power of the devil, and verily needing a Savior to redeem him. To take Jesus' appellation of them, "Ye are of your father, the devil," they are children of the devil.

This is the only kind of people that God has to descend into, and truly it can be said, "How art thou fallen from heaven, O Lucifer, son of the morning!" when he enters into them.

God's power of regeneration is his involuntary power, and it is all the power he has left to work with. "There is a providence shapes our ends," our ultimate attainments, and this "providence" is God's involuntary regenerating power. He plants the germs of his own immortal life in those whom he sees fit to choose, and

these germs, gradually growing in their minds through ages of embodiments, unconsciously impulse them to progress in development.

Besides this, that they may not be ignorant of his law, He sends, from time to time, his Messengers, as Noah, Moses, Elijah, to preach the gospel, and bring them "a refreshing from the Lord;" and finally, when they are sufficiently prepared, He sends his Son, the first perfected one, with whom He can enter into conjunction, as an example of what the others are to attain. He says "Be ye therefore perfect, even as I am perfect."

God implants his life force in his chosen, and sends them his Messengers. This is all he can do.

Man must learn the laws and make the applications in his own stumbling and disorderly way. It is only by repeated sinning (breaking the law) and suffering the punishment consequent, that man becomes desirous of learning the law, and coming into obedience to God.

God can give the laws, but man must, by his own desire, by his own voluntary will, learn them, and obey them. And until he does learn obedience, God is powerless to check man in his course of sin pursued through the cycle; He is powerless to avert the many crimes done in the name of the Lord; powerless to answer the countless prayers, that go up from agonized hearts; powerless to right the wrongs and injustices heaped upon the groaning masses by the usurpers of their rights; powerless to institute one righteous government or one court of real justice and equity in the whole world; powerless to maintain one person even to do his will.

His power of regeneration, nearly two thousand years ago, brought Jesus, one perfected being, the first born of God, "higher than the kings of the earth," fitted to be a temple of God. He was our elder brother, and has been our guide and example through the Christian Age. He preached that the only redemption was through obedience to the law. He poured out on his disciples (the still disobedient, unregenerated mankind) his divine spirit, to complete the work of regeneration.

We have reached the end of the Christian Age, also the end of the grand cycle. God's chosen, (the embodiment of those who listened to Jesus, and received his baptism,) stand on earth among men, still clothed in the flesh of mortality; not discernable to the ordinary vision from the rest of their fellow men.

And now God again sends them a Savior, the last Messenger of the cycle, the Messenger of Conjunction, teaching the ultimate unfoldment of the law, the Science of Life.

He preaches his doctrines and he knows his disciples by their receptivity and understanding of what he teaches, and their desire and effort to obey. As he is God's Messenger, his laws can be none other than those given by the preceding Messengers, only carried out into ultimate or scientific expression, suited to the advanced development of the minds of this, the Scientific Age of the world.

The summing up of these laws, by Jesus, also by Cyrus, is love. Love to God, and love to the neighbor. Love is the fulfilling of the law.

The followers of Jesus have never been able to fulfil his law. The disciples of Cyrus find it equally impossible to fully carry out his teachings, for although they desire and strive to obey, they have received the law as yet, only in the intellect—not into their souls, whereby they can succeed in their efforts.

But the Messenger of Conjunction, through his translation and the descent of his spirit, which is the Spirit of Truth, (promised by Jesus) the law itself, brings the law into the very souls of his disciples, and it becomes a part of themselves. Then they are able to fully comprehend the law, and to apply it, even to the transformation of their imperfect mortal bodies, to perfect immortal bodies. Then "this mortal must put on immortality."

Then the process of regeneration is complete. In the divine flesh of Christ, with their risen Lord they stand before the world, the sons of God. God's Kingdom has again come in the earth. A. M. M.

Bellamy's "Looking Backward."

DEAR LUCIFER: Have read "Looking Backward," by Edward Bellamy.

It is a grand and inspiring story. I do not think that it is overdrawn. Here are some of the [to be] accomplished facts, and who will say that they are not possible of realization?

Abolition of Wage Slavery.
" Private Property.
" Money.
" Poverty;
" War.
" The Legal Fraternity.
" Taxes.
" The Jury System.

And the establishment of the social equality of the sexes, of Communism, and the perfect enjoyment of life, liberty, and the pursuit of happiness by every human soul.

Now, dear LUCIFER, do you realize that in this barbaric age there is a people who have realized (as far as the moral and spiritual evolution of humanity will permit) the facts that Bellamy in his "Civilization of that Nineteenth Century" has foreseen! We do not wish to toot our own horn but to prove to the world what has been accomplished.

We have abolished poverty. There are no rich and no poor in the Shaker Community. All enjoy the benefits of life equally. We have abolished war; will not under any circumstances take up arms against our fellow men. Our testimony in that regard has been very plain and decided.

We have abolished private property. The brotherhood of man is an accomplished fact with us. We have abolished wage-slavery. True, we employ some that are not members of our Communities to work for wages, but no member is employed for wages; and the sentiment is growing among us to dispense with hired labor entirely, and some of our Communities have already done so.

As for the legal fraternity, we try to avoid the use of them as much as possible.

In all the affairs of life, woman stands as the equal and co-worker with man. It could not be otherwise, as our organization was first conceived and brought forth by woman—one that we look upon as one of the most illuminated and spiritual minds that has been produced on this planet for centuries.

As we believe with Pope, that man has a higher destiny than "to propagate and rot," so a virgin life is the basic principle on which our Community rests. We draw our recruits from the generative plane of life, and as a consequence take what is presented; or in other words, we dip our net into the great sea of humanity and gather good, bad and indifferent; they must necessarily be sifted and those who have evolved the higher life enough to comprehend our principles, remain to help swell the ranks of progressive thinkers, while the balance return to the sea from which they came.

Our testimony to the world is to have fewer and better children through a higher parentage.

Bellamy takes a very optimistic view of the transition from the crude condition of society of the present era to the social and economic society of the twentieth century, and in his "Looking Backward" predicts that it will come without strife or bloodshed; let us hope so.

Our good Brother Harman would not have the prison doors opening to receive him then, nor have any occasion to speak against those flagrant wrongs of society, for they would not exist.

Let us continue to hope and work, each in his way, for the attainment of Bellamy's ideal, for only by labor can it ever be realized.

Yours for progress,
HAMILTON DEGRAW.
Sonyea, N. Y.

—Lucifer the Light Bearer.

"Boiler Explosions not a Mystery."

We scarcely take up a paper that there does not appear an account of a boiler explosion, and it is any wonder while the cause is so little understood? We read of boilers having been inspected, and pronounced in good condition, and the next week or even the next day they may have exploded with terrible results, and then comes the usual statement "cause not known." As long as so-called experts remain in ignorance of the cause and fail to give proper instructions, just so long there will be boiler explosions. It matters not whether a boiler be properly constructed, whether new or old, or composed of the best material; the result is the same under certain conditions. In fact, so far as my observation goes, safety is in favor of the old boiler. The very best of boilers have been known to explode while being tested, the steam gauge indicating from but 25 to 50 lbs. pressure.

On the other hand, old boilers have been in use for years, which had carried from 75 to 180 lbs. pressure on the day previous to inspection and found to be a mere sheet in some parts, so much so that a hammer has been driven through with ease.

Explosions are the result of a sudden concussion, to obtain which, something foreign to steam must be generated. The very fact that men are commissioned to inspect boilers, and to give instruction, is proof that steam is believed to be the only element of so much mischief. The tendency is to divert those having charge of boilers from the real cause and add to the list of explosions.

Facts are what we want, not theories.

The secret of the whole mystery is in a "nut shell," and until people are willing to drop the old dogmas and do away with stereotyped notions, they need not look for much improvement, for if they do, disappointment is sure to follow. Chemistry teaches that water is composed of two elements or gases; hydrogen and oxygen. It also teaches that by certain chemical processes substance may be converted or changed to other distinct forms of substance by the introduction of something foreign. This being the case, would it not be reasonable to suppose it possible for some chemical change to take place within the shell of a boiler? Especially so when we consider the fact that the water is converted to steam by intense heat, and is superheated until it becomes what is termed blue or dry steam. At this pitch with water so intensely vaporized, I may positively assert that it is possible for water to become disintegrated and formed into a substance as destructive as dynamite. I also claim that this condition of things may be induced or prevented at will. Safety depends upon what we know, not what we think.

O. F. T.

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CORRESPONDENCE.

DAYTON, WASH. JAN. 5, FLAMING SWORD:—When the Lord gave instruction to the seven churches through his servant, John, he promised a blessing to each church, if they would overcome, and the blessings were all different. I wish to know if there are seven degrees of self that we must overcome successively, or whether we can so comprehend self that we can overcome all simultaneously?

Yours in search for Divine Truth and Life.—S. S. M.

The seven churches comprise the seven degrees of the grand natural body, or the seven parts of the grand man. In the end of the age these seven churches, all of which make or comprise as a whole, the one universal new church, lack moral and spiritual integrity. Every church must overcome through the angel of that church, who must recognize, as the medium of overcoming, the manifest Messiah, through whom alone is the possibility of overcoming made effectual. When through the baptism to come, to be accomplished through the *theorasis* of a man, the whole body is brought into its reunion with God, then it will be possible for every individual of a group, or of the grand body, to simultaneously reach the seven degrees of his individual perfection.

The present hope of the world is through the sign of the Lord's coming; this sign being none other than the personal Elijah, whom God has declared must come before the great and dreadful day, now at hand.—Ed.

ABINGDON, KNOX CO., ILL. JAN. 14, 1890.—FLAMING SWORD:—The Sword is indeed something unique in Journalism. It seems to be trying to actualize in the life the principle of universal brotherhood. The present order, one-half of which is Church, the other half State, is an order of injustice sustained by force. What the race wants and will have is an order for justice sustained by love. This is the better order which, under the law of evolution and survival of the fittest, must and will obtain. Yours for the right.—W. T. Wallace.

SPIRITUALISM A FAILURE.

"Spiritualists in Salt Lake City are sadly divided; but this is so common nowadays that it is hardly worth mentioning."—*Moses Hull in "New Thought."*

These words fall from the pen of one of the oldest and ablest lecturers in the spiritualist ranks. For more than thirty years he has labored, earnestly, faithfully, and most efficiently to extend his doctrines and win converts to his cause, and to solidify and unify this great mass of heterogeneous individualism which has avowed its belief in, and pinned its hopes to, the uncertain revelations of Spiritualism—the rhapsodies and prognostications of the spirits of the dead. Now, after all these years of struggle comes the implied admission of failure; a failure to unite; a lack of cohesive power, a loss of grip, "so common now-a-days that it is hardly worth mentioning." We admit that Spiritualism has done great things, in its present short career, as a factor in effecting a change in the thought of the world; that it has been an efficient corps of sappers and miners to break down the walls, and destroy the fortifications of strongly established fallacies by a fallacy of greater magnitude and still more deadly import; that it has nearly overthrown and destroyed the tyranny of mediæval ecclesiasticism, which bound man both body and soul to its unyielding pillars of darkness and ignorance. But what else has it done other than to set him free without compass or chart or guiding star, with no knowledge but that the soul entity continues for awhile after the body is dead, and no hope but the misleading one that death is the gateway to everlasting perpetuity, and to an ascending stairway of perpetual progressions in happiness and knowledge. This stairway, in their conclusions, rests upon the earth as to its beginning, but its upper extremity, which is beyond their vision, extends into the heavens, with no more bound or limitation than modern astronomers give to the extension of the universe. It is a line which has but one extremity; or, is an assumed center which has no circumference. It is a case in which man has his origin from beneath, and whose destiny rises far above his origin, and extends in ever progressing perfection, but never reaches, and never can reach, maturity. The fact that neither man, animal, nor vegetable can ever rise above that species which begets it, is of itself a sufficient refutation of the doctrine of atheistic spiritualism.

Man, to be saved, to become immortal, must be begotten from and into a higher order of being than his own mortal, imperfect, and perishable structure now presents, or has ever produced from itself alone. His present end is death, perpetually, and his fruit, corruption. What evidence has the spiritualist that man is immortal? Simply the delusive fact, that, for a time after death, the mortal spirit may be seen and heard. But this fact proves nothing as to the immortality of the soul. It proves nothing as to the everlastingly unbroken career of the soul. The cycle of time in which man has continuous existence in the form, as clearly demonstrates the everlasting perpetuity of that form, as a corresponding cycle in the spiritual world, though it may be a longer one, demonstrates everlasting perpetuity in the spirit sphere. No spiritualist has seen a spirit or heard one, who has dwelt in the spirit world forever. The cycle of a spirit's existence in the spirit world is limited. It dies to that world as well as to this. It is mortal here, it is mortal there, and dies in that sphere to again incarnate itself in flesh. Not till its career of birth and death is ended in the immortal, undying and indestructible form of the God-man, does man pass into the sphere over which death has no power. Be not deceived. Your staff is but a treacherous reed which will break and pierce you to the heart. When the spiritualist discovers a spirit who has lived forever in the spirit world with continuous consciousness in an unbroken continuity, he may justly claim that the soul of man is immortal, and death but the gateway to the eternal and undying realms of existence.

Modern Spiritualism has but little to offer to one who earnestly and scientifically seeks to discover the destiny of his own soul. It has some facts, but it has neither science nor

philosophy to collate, arrange, and apply those facts to build an organic structure, the immutable Truth which shall be found to be as complete in all its parts, as the Universe is complete in its structure; the one the counterpart and perfection of the other.

Modern Spiritualism is but for a time. It is not enduring and cannot be, for it carries within itself the elements of its own dissolution. Its key note is Subtraction and Division, and not Addition and Union. The one can have no augmentation and permanency. The other has the perpetuity and power of the throne of God. Spiritualism has all the weakness of individualism, for it is built upon that, and it is the cause of the despair settling upon the mind of all intelligent spiritualists of to-day. They look back upon their years of labor and see neither fruit nor the trees of their planting. They see old religious, political, and social systems disintegrating and falling in pieces, and they call it progress, but it is the progress of decay which prepares for the new implantation. What we need is not the segregative activity of individualism, but the massing of individuals in United Life in fulfillment of the great command "Thou shalt love thy neighbor as thyself." A.

LIGHT!

PAPER NO. III.

In my last paper, I gave a little of the history of the theories concerning light. There are two theories of light. One of them, established by Sir Isaac Newton, is called the "Corpuscular Theory." It teaches that light is an actual substance which radiates in straight lines from the luminous body in which it is generated. If this were true, the sun would have to be an actual fire-place in which material substances are burned up and light generated. This theory controlled the schools until within twenty-five years, when a new theory called the "Undulatory," was promulgated.

The old "Corpuscular Theory" would not explain all the facts. Religion came in for its share of the glory. The materialist could not accept the doctrines of the old Churches. They began a series of experiments the object of which was to overthrow the theory of the great Newton, that light is substantial. The result of these experiments was the establishment of a new theory of light. The claim is now made by all the leading writers and thinkers upon the subject, that light is a mode of motion in ether; not a "substantial force."

Will the reader stop here, and think a moment? It seems to me that if he desires the truth, regardless of public opinion, he will find that he is left to mere guess-work and conjecture, rather than overwhelmed by positively demonstrated laws and principles.

The so-called laws of light were established by Newton, who declared that light is a substance. But when our later philosophers reject the substantiality of light, and declare it a "mode of motion," they must also reject that theory of law which would govern, were it a substance instead of a "mere mode of motion." Those who are well read upon this subject, from the basis of the current thought regarding it, know that if the Copernican system of astronomy be true, there are strong and fatal objections to the theory that light is a substance. It is by no means settled, however, that such a theory is an established truth.

I am sorry to note that so few people understand these various theories and the facts which caused their adoption. The masses of the people accept the old theory, that the sun is a ball of fire, and that the light and heat of the earth come from the sun. Nearly all the advanced writers on these subjects deny the above position. The school books are all mixed on the subject. The College Professors go right on teaching the old theory of astronomy, just as though there were no vital points in question. It seems to me that it would partake more of the nature of real wisdom if they would correct this common fallacy.

Prof. Steele, who has written many school books, gives his evidence on the subject of light. Yet ninety per cent of our College Professors ignore these plain statements and affirm that they know, so and so, about the

structure of the kosmos.

Prof. Steele says, "The sunbeam comes to the earth as simply motion of ether waves, yet it is the grand source of beauty and power. Its light, heat and chemical force work, everywhere, the miracle of life and motion. In the growing plant, the burning coal, the flying bird, the glaring lightning, the blooming flower, the rushing engine, the roaring cataract, the pattering rain, we see only the varied manifestations of this one all-enervating force."

This is all beautiful as a statement, and if he had not made the opening statement "that the sunbeam is a mode of motion," the whole would be true. He has rejected the theory that light is a substance. He has accepted the theory that light is a mode of motion. He does not offer any of the reasons which induce him to accept the new theory that light is motion, and not substance. He seems to accept the fact from arguments produced by other able men. If it is a fact that light is motion only, by what principle does he account for its production? He lets that point alone. This is the only vital question to answer, but Prof. Steele ignores it and says, that light is motion.

Prof. Pierce says, "Heat, light, gravity, and all physical phenomena without a single exception, may be traced to the mere transformation of the electrical energy."

It is the common statement of all these so-called able men, that electricity is a mode of motion. Hence the reader will observe that if light is a transformed condition of electricity, and if electricity is a "mode of motion," light must be a mode of motion. Thus this able electrician denies that light is substance, but affirms it to be a "mode of motion."

Yet by what law can the mind recognize simple motion and analyze it?

Dr. Rogers, another able electrician, says, "Sunlight is one of the products of that grand retro-action which is incessantly in operation between sun and earth. It is subtle and apparently intangible, manifesting itself rather as a presence than a real substance." "Light, heat, gravity, mechanical power, electricity, magnetism, vital force and universal motion, are but one principle variously expressed."

From these statements and hundreds of others made by this writer, we do the facts no violence when we say it is his theory, that light is not a substance—but it is motion.

Prof. John Tyndall has written many books. One on "Light" in which he gives able arguments to prove that light is a "mode of motion" and not a real substance. I have no desire and less space to quote at length from this man's well written books.

Prof. Huxley has searched the field of light and visual phenomena very critically, and gives his testimony in favor of the motion theory of light. Profs. Haeckel and Thompson have done likewise.

I could fill many columns of quotations from the writings of these scientists and philosophers, from which to prove that they reject the "corpuscular or substance theory" of light, because it does not explain the phenomena observed. It does not account for what we see; especially if the present theory of the structure of the universe is accepted as true. One of two things is absolutely necessary. The scientists must reject the Copernican theory of astronomy, or they must reject Newton's theory of light. They do not have the courage to question the theory of astronomy, consequently they make a bold fight against the substantiality of light.

The uninformed reader may ask the question, Why is it necessary to reject the substance theory of light, if we accept the Copernican theory of astronomy? Every well-posted person understands this question and the answer to it. But many who read this article will not understand it, hence I will offer a few remarks which will set our readers to thinking.

One fact is quite clear; that is, if light is a substance, the Copernican theory of astronomy is false. If we can prove that light is a substance, we overthrow the Copernican theory of astronomy. For one thing is certain; light cannot be substantial and the present theory of astronomy remain true.

If light is a substance, the sun is its origin. All space in our solar system must contain a part of this substance. The sun must be in combustion; that is, it must burn like a fire.

If the sun is a burning fire then it must be supplied with fuel or else it must burn up. If it burns it must send out heat, with light. The solution of the origin of the sun's fuel has taxed able minds. They have offered no satisfactory theory.

Olmsted says, "We do not know. We believe God is good enough and wise enough to take care of and perpetuate the sun." This belief is blind ignorance. Is the sun a fire-ball which sends forth its light and heat into space?

If this were true, the sun must be hot, and the nearer we get to it the hotter it must become. But all experience disproves this. The higher we go, the colder it gets. How could this be true if the sun is hot and burning. On the tops of all high mountains we find perpetual snow and ice. All balloon ascensions prove the colder conditions of the higher atmosphere. Tests and calculations have been made which prove, that at ten miles high we find it infinitely cold. Secchi calculates, by tests made, that above the atmosphere space is absolutely cold. The figures he gives show that the thermometer would register eighteen million degrees below zero.

Dr. Rogers says, "It has been demonstrated that at the elevation of some two miles we find ice and snow which never melt; also, that at one and one-half miles, the light is only one-tenth as great as on the surface of the water; that at an elevation of four miles, the spectroscopic shows only the yellow ray of light and that without lines." The reader observes that these facts destroy all hopes of retaining Newton's theory of light, and the claim that the sun is ninety-three million miles away.

The substance theory of light, and the present theory or science of chemistry, will not permit the conclusion that the sun is a burning ball, and that space is absolutely cold just above the earth. Because of these facts our later savants have rejected the idea that light is a substance which comes from the burning sun; and further, the higher we go, the colder and also the darker it gets.

Flammarion says, "Outside of the atmospheric envelope of all spheres, there is only the black of infinite space."

To claim that the sun is a fire-ball, and to note that space is both cold and black, develops an inconsistency which our able men remove by declaring that light is not a substance, and the sun is not a ball of fire.

The reader can understand from these statements, that these questions must be solved. They are of such vital importance that no unprejudiced mind would think of accepting any theory of astronomy without a rational solution of the fact, that there is light and consequent vision.

As our able men have rejected the idea that light is a substance, and have declared that it is only motion, we must make a critical investigation of the laws and principles which control this motion. We ask again, if Newton's laws of vision are true, and they were established on the principle that light is a substance, by what principle of physics and vision can the later savants make these same laws operate, if light is only motion? In my next I will offer some reasonable objections to the *momentum* theory of light. The reader understands our position to be, that, if light is not motion merely, but substance in motion, the Copernican theory of astronomy is not true. —Prof. R. O. Spear.

There are no fixed stars in the firmament of mankind. Each shines for the time appointed, and is then blotted out to make room for others. But the heavens never grow wholly dark, for as one great light fades, flickers, and is extinguished, another appears in an unexpected quarter. Every age has its exceptional men, and though it may seem impossible to fill their places when they depart, it somehow happens—such is the richness of human nature—that their places are always filled.—*Sol.*

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