

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubin 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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The process of education, involved in which is the culture of the voting population of our semblance of a Commonwealth, in the right to use the ballot, and in the fact that ballots count, goes rapidly and grandly forward. Add to this knowledge the baptism of integrity, the one greatest need as the bond of obligation to principle, and the great army made up of the "middle" and "lower" classes will march to the victory of control. The classes mentioned are greatly in the majority, and majorities rule in this country according to constitutional rights.

What the people need first of all, is education in the knowledge of their right to make the laws to suit their wants and supply their demands; second, an impulse which will not only push, but hold them to a sufficient honesty of purpose as to preclude their purchase by the rapacious office seeker.

In the gospel of Koresh and its application, may be found the remedy for all the evils which afflict the race.

Koreshism is in perfect keeping with genuine Christianity, though so directly opposed to that which today passes current for Christian doctrine and life.

The doctrine of love to the neighbor cannot be enforced, except through a radical transformation in the application of religious and secular uses.

The competitive system is utterly Pagan. It does not contain one particle of the original energy of Christian impulse; and the world at large is in no condition to tolerate the practical enforcement of true religion.

Under these conditions, it would seem like a hopeless task to regenerate the race, were we not assured of final success, through the conscious conviction of our correct interpretation of the law and basis of Organic Unity.

The only true basis for the settlement of the great conflict of so called "Capital and Labor," and the final entrance upon the era of the golden harvest, is through the unity of the factions to the controversy. It is not to the arbitration of conflicting forces, wherein the stronger dominates by the supremacy of vanquishing achievement, and the unwilling submission of the subjugated, that social harmony can be established. Love itself must be the conqueror. This principle alone must decide the conflict. Until settled upon this basis, the fires of perpetual hatred will consume the contending elements, though one or the other, through force of circumstance, may be compelled to submit for a time to the dominancy of superior power. How then shall the operation of this supreme potency be infused and made to permeate the social fabric, and compel the adjustment of human relations? The first step towards this achievement is through the re-conjunction of God and man, to be accomplished by the office of the Messenger of the Covenant, through whom the over shadowing power of the Almighty God shall be poured out in the baptism of the race, and its emergence through the new birth into the divine respiration of the sons of God.

The Future of the African Race of the United States.

THEIR DESTINY IS AMALGAMATION.

The Preparation for Such Miscegenation will be Through a Baptism About to be Shed Upon Them in the Coming Theocrasis.

The problem of the race question is one which demands an early solution, and one which, according to the boasted liberty of American citizens, must be left with the colored Americans themselves, to settle.

The question of driving them, in opposition to their will, from the home in which they have been largely reared; which belongs to them by the right of birth, and more, by the prerogative of the hard bondage in which they have wrought for their white masters while in servitude, is one which should not be tolerated for an instant.

There has been an attempt to compare their condition with the Egyptian bondage of the children of Israel; assuming that their transportation to Africa would be similar to the return of the Jews to Canaan, their promised land.

The Israelites went to Egypt voluntarily, and returned the same. The progenitors of the present generation were stolen from their homes and forced in chains into the bondage in which they were cruelly held by a people claiming the highest civilization.

The Jews never became free citizens of Egypt; while the colored Americans are citizens of the United States with the same rights that belong to white citizens, so far as the statute itself goes. The question of their exercise of those rights is an entirely different matter.

One of the leading aspirations of the black man's thought, is to become white. His inclinations are all towards the culture and color of the race which has so long subjugated him. This desire points to the future consummation of his destiny.

The race now regarded inferior because of its color, will become as white as the Anglo-Saxon or Caucasian. The transformation from black to white will not be accomplished in a decade but it will certainly obtain, and the process will be through the amalgamation of the race with the white population.

This solution of the race question in America may seem to the casual observer of the progress of human events, as an utter impossibility in view of the present race prejudice; but when it is known that the Metraimic (Mizraimic) blood of Ham traverses the Anglo-Saxon system, this solution of the question may not after all, be so far out of the way.

The Egyptians were a dark race. Ham, the father of the Ethiopians, was also the progenitor of the Egyptians.

Joseph married an Egyptian woman, and her posterity through Joseph's two sons became a mixed race; namely, Egypto-Israelite.

From this blending came the Teutonic family, of which the Anglo-Saxon is the principal branch.

Under what power or energy will the infiltration of the two races, the white and black, begin?

We are on the verge of the great and seventh baptism to the race of men. This baptism will be received first, by the chosen few of the white race. The second degree of this baptism will come to the African people. This outpouring will be the respiratory afflatus of the supreme white spirit, which, being absorbed by the black race, will afford him that attraction for the whites, that the black Egyptians had for the posterity of Joseph, and that the Israelites had for the Medians, Persians, and Assyrians; the nations into which the ten tribes were absorbed.

CLERICAL IGNORANCE.

Regenerated Men Ought to Know When and How The Lord Will Come.

Clergymen in Their Contradictions, and Confessions of Destitution of the Spirit of Discernment, Prove Their Forfeiture of the Right to the High Claim of Being Born of God.

When the disciples of the Lord inquired concerning the time and manner of his coming, he said to them, "Then shall ye see the sign of the Son of man in heaven." He did not here refer to signs of an indefinite character, few or many; he mentioned a particular sign, emphasizing his declaration with the definitive adjective, *the*. It is particularly evident that the Lord's coming at the end of the *aeon*, (age,) is to be specifically marked by a sign which he designated as *the sign* of the Son of man.

Any man inspired by the Spirit of Truth, (and every man professing to be regenerated, if his profession is genuine, has the Spirit of Truth,) knows exactly what this sign is. I have inquired of a great number of clergymen and laymen, and so far, have never been able to find one who could describe to me the character of this special sign to which the Lord pointed, as the sure indication and forerunner of the presence of the Son of man.

"I have set watchmen upon thy walls, O Jerusalem," to be on the alert for the special indicator of my coming! Where, O where are these watchmen? Are they the men in the clerical profession who claim to be actuated by the Spirit of the Lord Christ; the Spirit of wisdom and understanding, who set themselves up for leaders of the people, and who when asked, "is the sign of the approach of our dear Lord for whom we wait and pray, appearing in the heavens?" answer us, "we cannot tell you what the sign of the Son of man is, how then, can we tell you whether it has appeared or not?"

It is time for the people to urge home these reasonable questions, and compel the clerical humbugs to confess their ignorance of the most simple things taught in Holy writ.

These masses are beginning to awake to the fact of their right to demand reasons for doctrinal belief. If reasons cannot be given, by those who profess to teach God's law, for the convictions they urge upon the world, then we believe it is time to command a halt.

The Lord will most certainly come in fulfillment of promise, and according to the definite law of regeneration or reproduction. The seed was planted in the beginning of the age, and the harvest from that planting will come at the end of the age as the product of the seed sowing.

Before the manifestation of the Son of man, the *sign* of the Son of man will appear. The Bible is not mysterious concerning the character of that specific indicator. All the mystery involved resides in the ignorance of those who profess to possess the Spirit of Christ and of truth, but who, as the sequel proves, are ignorant of the rudiments of genuine Christianity.

All who are interested or even curious may learn of this *sign*, by consulting the Flaming Sword placed at the East of the Garden of Eden, and turning every way to keep the way of the "Tree of Life."

From a circulation of about 50,000 of the FLAMING SWORD we have had, possibly one dozen, returned by people who claim they do not want it. We do not remember an instance of one person having returned to us the paper, with the request not to send it again, who knew enough to subscribe the name and address, so that the request could be complied with.

It is not at all surprising that any one incapable of appreciating the FLAMING SWORD is of this ignorant kind.

RE-INCARNATION AND RE-EMBODIMENT.

REPLY TO LETTER IN CORRESPONDENT'S COLUMN.

We speak of re-embodiment as the descent of the spirit into a new material form, with loss of consciousness to the spirit, and with no conscious knowledge, on the part of the embodied organism, of any previous existence. We maintain that every personal organism is born into the world at the expense of a spiritual consciousness and entity, and that the law which governs the termination of a career in this life also governs the spiritual career.

At the end of a spiritual cycle, which may be long or short, corresponding to the various degrees of longevity here, the spirit passes through that which corresponds to death, but the substance of the spirit entity passes through the male and female forms, and by the reproductive process into a new organism, but as before stated, into a formation unconscious of previous existence.

The changes of state, which may be either progressive or retrogressive, involved in re-embodiment, continue during a dispensation or age, at the end of which there is a reawakening to the complete consciousness of all previous existence. In such an organism the power of death is destroyed, and the personality has reached the re-incarnated manifestation. In other words, the individuality, identity and personality, has reappeared in that form, which, having overcome death, may pass into the higher spiritual or heavenly world by an incorruptible process. This body we denominate the re-incarnated body, in contradistinction to the mere re-embodied manifestation.

The ripening of the fruit of this dispensation, or the manifestation of the grand natural man, must have a head, just as the individual body depends upon its head.

The fruit of this age is the divine kingdom. The divine natural kingdom is the man in his greatest natural form. This man cannot exist without a natural head.

The celestial kingdom has its celestial center, and derives its potency from this center as the material circumference of the physical kosmos derive their forces from the physical sun, which is the nucleus, center, or head of the kosmos.

The spiritual heavens or spiritual world has its spiritual center, and the natural world, or the natural man in the form of the divine kingdom on the earth, has its natural head. From this natural center it must receive its baptism for its present life.

The order of the new life must receive a new respiration. That respiration will come from the theocrasis of the center of a body, which, through the baptism to come, will dissolve at will, passing through such incorruptible dissolution.

In the successive order of being or growth, there is a special division of time and state marked by seven distinct centers of development. This is not only true of the universal man in the successive order, but it has its exact correspondence in the progress of development defining the individual gestation.

The vital human body passes through seven distinct stages of successive development, depending upon the manifestation of seven centers. At the end of this period of gestation the entire organism comes into a renewed activity, each of these centers attaining to an independent office, distinct from the previous one depending upon its maternal environment. It is the same with the grand man which passes through its seven stages of progress during a period of twelve cycles of time; the period of Mazzaroth, or the Zodiacal period of twenty-four thousand years.

The seven periods of gestation are

so many church conditions, upon which the gestating kingdom depends, till, when at the end of the grand year, the new kingdom comes to its birth, separates itself entirely from its old maternal or church environments, and comes into its seven independent functions, each of which depends upon its own center of function. These seven degrees of the new order, or new kingdom, are the seven churches with their seven angels. In the midst of these seven is one like unto the Son of man, who by his theocrasis will baptize the race and bring the new kingdom to its birth.

As the law of analogy demonstrates that the fruit cannot ripen without the forces from the physical sun, so there cannot be a ripening of the anthropostic fruit without the spirit or forces from the anthropostic sun; the energy of which must come from material combustion at the anthropostic center.—Ed.

WRONG IS NOT RIGHT.

The phrase, "It is a move in the right direction," is a common one, but too often applied to efforts and systems which, viewed in the light of the Koreshan System, fail to respond to the genuine law of righteousness.

Is so-called "Nationalism" a move in the right direction? Is it Christian or Antichristian? If Christian, it is a move in the right direction. If Antichristian, it is a move in the wrong direction. It is one or the other of two diametrical powers and energies. It is either the fulfilment of the prophecies regarding the coming of the Lord in the establishment of the Divine government in the earth, that the will of God shall be done in earth as it is exercised in heaven, or it is a movement in direct opposition to the purpose and plan of God, in his order and rule of righteousness.

"Nationalism" is a movement towards the cognition of the King of kings and Lord of lords as the center and head of a universal kingdom, or a movement in opposition to such cognition. If it takes well to the principle involved in Dan. ii. 44, namely, "And in the days of these kings shall the Lord God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," we will confess it a move in the right direction.

The tendency of Nationalism is to ignore the Messianic law and principle; hence we affirm, that when viewed in the light of Koreshism it is not a move in the right direction, and we say further, it will come to naught.

There are but two incentives to the practice of the various economics essential to human existence, and these are diametrical. If love is the true incentive to the *kinetic* energies of political, social, religious, and industrial enterprise, then competition is wrong, for there is no love in the competitive system but the love of self.

If love of use, through its performance for the good of it to the neighbor, is the divine principle of momentum, then the sooner we come to a practical application of it, the better it will be for the race. If competition is the true principle of actuation, then the sooner the opposing and struggling influence, *love*, is abolished, the easier it will be for competition to obliterate the universe.

If love to God and man is the correct principle and the genuine basis of perfect establishment, it can be made practical in this material world; otherwise the prayer indited by Jesus the Lord and taught to his disciples, "Thy kingdom come. Thy will be done in earth, as it is in heaven" is a mistake, and the mission of the Messiah a failure.

The Mystic Circle.

AND

The Prophet of Koresh.

Col. Fisk now brought into requisition an artistic adornment in the shape of a neatly plated pair of handcuffs with which he embellished the wrists of the gate-tender, who had so quietly and unconsciously fallen into captivity. His arms were pinioned firmly behind him when they administered restoratives, quickly reinstating his consciousness. The surprise of the captive may be imagined when upon his restoration, he found in the blazing light of a dark lantern opened suddenly upon him by Col. Fisk, the little silver mounted weapon of death held to his face by Oglethorpe.

"Utter not a word at your peril," said Oglethorpe. "We shall not harm you except through necessity; circumstances within your own control. Your life is in your own hands. Give us one scintilla of annoyance, and we will place you beyond the reach of the possibility of interference with our nice little project. Now I am convinced that you thoroughly comprehend my meaning, and comprehending, you intend us no trouble in our consummation of the work we are here to execute. You have in your possession some keys. We need those just at present: point them out to us." The man motioned to the spot where a short time before he lay enjoying the repose of Morpheus' blissful, but unconscious consolation. Oglethorpe brushed his hand over the base upon which their captive had been lying, and found the object of his search; a large bunch of keys which he carefully took possession.

By this time the evening was far advanced and they felt the importance of active operations. They knew it would be a lonely and tiresome vigil for Clinton, and for his sake also they desired to complete their work expeditiously.

"Conduct us by the most direct route to the entrance of the mansion," said Oglethorpe, "and see you make no noise. Sit you down while I remove your boots." These were quickly dispensed with, and noiselessly our coerced guide moved (with the hand of Oglethorpe upon him) to carry out the command. They moved so quickly as was compatible with safety, for a sufficient time to have intervened, as Oglethorpe presumed, for them to have reached the rear entrance to a sort of inner court built out from the rear of the mansion, and forming a large enclosure; the wall of which must have been fifteen or twenty feet high. This Oglethorpe had observed in his previous reconnaissance. It suddenly occurred to him that they had walked distance enough to have reached their first objective point, and almost impulsively he stopped, at the same time jerking the captive to halt, whereupon he stumbled apparently by accident, but at the same time, as it looked, striving to make as much noise as possible.

Oglethorpe took in the situation at once. He was satisfied his man was purposely trying to lead him into some kind of an ambush. He had completely lost his bearings and the sudden consciousness of an attempt upon the part of his captive to foil him, added so much to his confusion that for a moment he was almost bewildered. He quickly regained his equilibrium, however, and whispered in the ear of his prisoner, "One more false motion and I'll fix you, not with the pistol, but with the knife. Lay yourself out upon the ground instantaneously." With this the man sprawled himself out, cautiously however, and Oglethorpe turned to Stanhope, saying, "Put your knee upon him while I look about us to regain our bearings. The wretch has tried to get us into trouble. I apprehend that not far from us may be found something, which, if neglected, might lead us into difficulty."

"Col. Fisk," said Oglethorpe, "I have extensively familiarized myself of late with the various appearances of these premises, and a few times I have made a complete circuit of the grounds, when I have seen no less than a half dozen burly and as brutal looking wretches as I ever set my eyes upon." This was merely whispered in the ears of Col. Fisk, as Oglethorpe jocosely remarked, to stimulate the courage of the Colonel and give him a little more hope if it were needed. "One of these fellows may be asleep not far from us, possibly awake, for that matter."

The hour of midnight was fast approaching, and there was yet much before them to accomplish. The night was intensely dark. The sky was canopied with clouds of consolidated thickness, and the trees with their dense profusion of foliage added to the obscurity and gloom of the occasion. Said Oglethorpe, "If ever I enjoyed darkness this is my opportunity. It seems to thicken, and the more intense it is, the greater my ecstasy."

Col. Fisk made no reply, for he feared that even a whispered sentence might betray them, and he did not care to come into open collision so long as the more quiet plan better suited their purpose. The Colonel put out his hand to assure himself of Stanhope's proximity, as Oglethorpe whispered his intention of making a reconnaissance. He was absent for some little time, which at this critical juncture seemed much longer than it was in reality. He said upon returning, "I have found my point of compass. We are near the middle of the eastern wall of the enclosure, and the mansion is due west, and quite a distance from us. I have made another discovery. About ten rods from us is the mate to this animal we have spread out before us, and I have chloroformed him."

"I believe I would pinion him and administer the buck-and-gag," said Col. Fisk. "He may open upon us from some unexpected quarter when we are the least prepared for him."

"That course will compel us to return and liberate him when perhaps we will need all our time for escape. We would not leave him to suffer, perhaps both cold and hunger."

"Oh don't mind that, it will be good for him to fast awhile, under distressing circumstances. He isn't very merciful; give him but half a chance and he would put us all out of the way and enjoy it. Oh no, we will not endanger our cause by cultivating compassion. It's good in its place, but a prodigal waste, on such fellows as these."

With this, Oglethorpe led the way to where he found a man under a similar circumstance to the one already in durance under the knee of Stanhope. The Colonel made quick work of gagging and handcuffing the brute with his hands behind him. He placed a pair of anklets upon him, and fastened him with a cord just above the knees, tightening it and tying it securely. He thereupon left him to recuperate at leisure, from the effects of the drug which Oglethorpe had administered to him only a few minutes before. They then quickly returned to Stanhope and their captive brute.

Oglethorpe then led them rapidly in the direction of the rear entrance which they soon reached, feeling their way to a large iron gate of open work, which they found to be securely locked. The key which fitted the lock was soon found, the gate was opened, and they all passed quickly through into this inner enclosure. The walk from the gate led directly to the stone steps which formed the entrance to the mansion from the rear.

It was now thought best in some way to dispose of their incumbrance; and after a little consultation they concluded (after compelling him to take a drug which Col. Fisk had in preparation, and which he carried in a small vial) to subject him to the remedy administered to his fellow-brute, namely, the buck-and-gag, and the securing of his legs with another pair of anklets, and the cord around the leg above the knees. In this condition he was stowed away in an obscure place till of further use, or till they chose to set him at liberty.

Beyond the door which they were now about to enter, all was uncertainty. None of them had ever entered the door to this edifice, and it was with a considerable degree of

travertine here, and that you are stranger here, and withal, friends. At least I am hopeful enough to take the risk." She thereupon turned the key, and we hastened to enter the apartments occupied by the young lady, who proved to be a prisoner, and who quickly and quietly closed the door behind us and locked it.

"Oglethorpe," said Col. Fisk, "let me take the lead, for I am apprehensive that there may be some active work to do here; and on such occasions I would be restive in the rear rank."

The door opened into a spacious hall-way constructed upon the principle of unrestricted expenditure. This opened by a large double door into an expansive apartment that seemed like a dining room. Both the hall and room were dimly lighted, though not a ray of light was visible from without. This room was quickly but cautiously traversed to the opposite side, where another more massive double door was reached. This was opened; when the trio found themselves at the entrance of a grand hall, out of which there ascended a winding staircase. Out of this hall-way, to the left, were two sets of sliding doors opening into a front and back drawing room. The doors were open, rendering obscurely visible by the dim light from the hall, a magnificently furnished drawing room.

They moved along to the foot of the stair-way, to the left of which, as they faced the stairs, was a large single sliding door. As they neared this they could distinctly hear human voices. Colonel Fisk placed his ear to the key-hole and while he could not, as he afterward remarked, define their sentences, he satisfied himself that there was considerable hilarity, with, as he could discover, no female voices. The situation began to seem intensely critical. They did not hesitate at this point because they had previously assured themselves that the apartment they would first seek, was the one occupied by the lady whom both Oglethorpe and Stanhope had observed, and which they knew to be in the second story, and in the front part of the building.

They hastily ascended the stairs, at the top of which they entered a spacious hall corresponding to the one below. This hall was also dimly lighted. At the front extremity were observed a pair of double doors opening towards the front of the house. There were others which opened from the hall to the right and left, but these being the more conspicuous and main ones, they proceeded directly to them, at which upon reaching, they stopped to listen. Oglethorpe placed his ear to the key-hole but all was as quiet as death.

Stanhope held the cords which required no stress, for the hounds to which they were attached seemed to be conscious of the fact that they were engaged upon the side of justice, for war if necessary, and should there be an occasion for active service they would be at the instance of Oglethorpe, who seemed to have the utmost confidence in his ability to command their services.

Oglethorpe tried the door but found it locked. He examined the bunch of keys but could find nothing to which the lock would respond. Putting them in his pocket he placed the diminutive pipe to his lips, and introducing it to the key-hole breathed gently through it, throwing its sound into the room before him. He waited a few seconds, when, hearing no movement within the room, he again breathed gently through the pipe; this time with a little more force than before. He thought he heard a rustle inside, and awaited another movement. Again he breathed through the pipe. This time he distinctly heard the velvety tread of footsteps approaching the door. He repeated the signal, then withdrew the pipe and placing his lips closely to the key-hole, whispered, "Have no fear; your friends are near you."

This was a venture, but the operations of Oglethorpe were founded upon the supposition that while there was a male prisoner in that house, the one the most accessible and of whose location they were the best assured, was a female, and that she occupied the room at the door of which they were waiting.

After a few seconds delay and hesitation, there came a gentle whisper: "From my experience since my confinement in this house I have learned that those who have regular access here, intend me no immediate and direct personal injury. Something within assures me that there is no danger from your presence, as I am convinced that this is your first en-

trance here, and that you are stranger here, and withal, friends. At least I am hopeful enough to take the risk." She thereupon turned the key, and we hastened to enter the apartments occupied by the young lady, who proved to be a prisoner, and who quickly and quietly closed the door behind us and locked it.

We cannot stop here to enter into a description of the elaborate elegance of the room and its furnishings, and of their fair occupant, a beautiful girl of about sixteen years of age. "By some peculiar prescience I was made conscious, that to-night there would be an effort to effect my release from these walls; and in view of such an event I prepared myself for the occasion," said she, in a very quiet and modest manner. "I am ready to start at once and have made some essential preparation as you will see." With this she produced a small cord which she fastened to the leg of a piano which stood in the corner of the room near an east window.

"I perceive but one obstacle in the way of such an enterprise," said Oglethorpe, "and that is the disposal of the hounds. I am attached to them and am not inclined to leave them behind. We must decide quickly upon the course to pursue. I am in favor of the window as the means of escape from this room, for to retrace our steps through the house, would no doubt be attended with great danger. You three descend by means of the rope, and I will take the dogs and return to the gate at the rear of the house where you may meet me."

Stanhope and Col. Fisk attempted to object, but Oglethorpe was persistent. The lights in the apartments were extinguished, the blinds opened and the cord dropped from the window. Col. Fisk produced a strong cord which he had kept concealed, and fastened it firmly about the waist of the fair refugee to aid her flight down the cord by which she was to drop herself to the ground. She quickly alighted with ease and safety. Stanhope and Col. Fisk immediately followed. Oglethorpe was left alone. He returned to the door, carefully turned the key and slightly opened it.

He hesitated a moment, listened intently and was startled by the sound of voices in the lower hall, some of which seemed to be approaching.

He satisfied himself that the voices were of persons ascending the stairs, and he closed the door and locked it. He removed the key and peering through the key-hole, could distinctly descry by the dim light in the hall, the outlines of two masculine forms approaching him; they of course unaware of his presence. He was totally ignorant of their purpose, and hastily concluded that the window was his only safety.

He gently and kindly patted the hounds upon their heads, wound the cords around their necks, and fastening the ends so they would not unwind, hastened to the front window in the center of the room and opened it. He looked out and could just faintly discern the top of a piazza. He then immediately crossed to the other open window, and took his position on the window sill, shut the blinds behind him, and dropped himself to the ground by means of the rope. Almost upon touching the ground he found the dogs by his side. He hastened towards the place appointed for their meeting, but as he neared the gate he heard strange voices. He crept cautiously under the protection of shrubbery and foliage, near enough to perceive that the ones he sought were not of the number. His next thought was of the outer and rear gate of the grounds, believing that in case of danger his friends would seek that means of escape, leaving him to make his own escape in his own way.

For the first time since undertaking the liberation of his fair captive, Stanley Oglethorpe's courage wavered; not however for himself. So far as it concerned his personal safety he was fearless, but there arose in his mind, misgivings as to the security of his friends, and he felt the necessity for decision of mind and rapidity of action. He hesitated but a moment, knowing that in both Stanhope and Col. Fisk he had coadjutors of cool and deliberate courage, and that neither of them would be found napping and that they would not recklessly encounter danger. He knew Col. Fisk had great versatility of genius; and that he reached conclusions without hesitation, upon questions requiring immediate decision.

Re-assuring himself upon the matter of Col. Fisk's reliability in every emergency, his next thought was his own escape from the enclosure. He hastened to the gate, feeling his way cautiously as he approached it, and found his retreat cut off by the presence of two or three men whose mumbled voices he could distinctly discern. He listened to catch, if possible, the drift of their discourse, when his ear caught the words, "They came this way, for I was close on to them. They were making for the gate, but they couldn't have gone out here, and bolted it after them. They found the bolt wouldn't move easily and they are hiding somewhere in the shrubbery."

"But," said another voice, "they got into these grounds by some other means than the gate. They did not unbolt that gate from the outside, and if they came in by some other mode of entrance they could get out the same way. It will soon be daylight and they are not the birds to go to roost so near morning. No, they are skulking lively just now."

Oglethorpe did not listen further, but started directly for the ladder. He reached the place where he supposed he had left it, so near as he could calculate in the darkness, but failed to find it. He examined more closely the tree beside him to assure himself that it was the one near which he had placed it. He had made no mistake about that, but it had certainly been removed. He felt chagrin at this discomfiture, but upon reflection was satisfied that no one aside from his friends, could have discovered it in the darkness, and that they had employed it for their escape.

Settling his mind upon this point, he mentally ejaculated, "Well, this is an emergency; I once found it necessary to make my escape from these grounds at a critical juncture, and if I have not mistaken my own ability in the function of locality, methinks I can find a point of egress, and yet make my escape before the dawn." He immediately moved to the execution of his thought. The place he desired to reach was nearly on the opposite side of the grounds, and that was quite a distance. He felt that it was his alternative, and took the most direct course compatible with safety, which was as near the mansion as possible, so as not to encounter the danger of meeting his foes.

As he proceeded to put his plan into execution, and turned to cross to the other side, he suddenly discovered lights gliding rapidly from place to place in the vicinity of the house; and as he looked towards the gate, he noticed lights in that direction also. His plan he knew must be prosecuted with both caution and dispatch. He walked rapidly towards the house, shunning open spaces and walks as much as possible, and keeping within the protection of trees and shrubbery; not particularly caring for the lanterns, so that he came not within range of their radiations. He passed the house in safety, and quickly reached the point which he had set out to find.

(CONTINUED.)

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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, Enfranchisement of woman, and Woman's true relation to the essential reform of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

SOCIAL PURITY.

With the question of social purity, like all others, we believe in laying the axe at the root of the tree. It is a question which must find its solution in the radical reformation of our social fabric.

We are perfectly conscious of the need of ethical culture, and in sympathy with every effort to improve the social status; but at the same time, there is a legitimate starting point at which to begin the process of regeneration. That starting point is not where educational efforts have thus far been applied.

The lower animal kingdom furnishes, to the critical observer, a basis for good sound consideration, and might well be made the foundation of a more civilized development of the human race. This question does not hang so much upon what is right, because the intellectuality of the advanced mind responds readily to the higher concept of what constitutes chastity or purity in every domain, as upon the power of mind to perform that which we know to be right, in opposition to the inclination of a weak and fleshly will. Mapkind knows, better than it does; and the doing is regulated by no positive law of righteousness. There is no recognized standard of moral integrity because of the fact, that those who have placed themselves in position as teachers, have said to us, that the true and only standard that the world has, is beyond its reach, and therefore it is vain for men and women to attempt to reach in this life, the perfection of the moral law. When men set aside the true standard, it must be expected that the diversity of human thought, with no fixed moral code, but subject to the conventionalisms of the age, ever subject to change, regardless of righteousness, will modify, distort, and diversify the sentiment, which, destitute of the highest standard, is unstable and unreliable.

There can be but one law of integrity. Involved in that is the application of every principle of our being, to the real use for which it is designed, by the Creator of that use. It is the distortion of organs and functions of the body from their legitimate and normal performance, that engenders the moral leprosy that constantly undermines the integrity of the social structure. Men know well enough what constitutes right, as concerning this question, vital to the moral and social stability of this century, but, as before hinted, the plan or method of reaching the correct standard is after all the problem to be solved.

We have the remedy; the Lord will come to baptize the race. The first to receive that baptism will be the women chosen of the Lord to receive the vivifying influence of the higher consciousness. After this baptism, woman will be prepared to guard her functions with the same or equal energy as that of the lower kingdom, from which she may now learn the lesson of purity. When woman becomes her own master, then, and not till then, will the law of propagation subserve its highest end; then, and not till then, will the germinal beginnings of the race manifest that protoplasmic purity from which may be expected the gestation of better lives. It is the height of absurdity to imagine that the vitalizing sperm, the origin of the present spiritual nature of man, a seminal principle saturated with tobacco, whiskey and specific virus, can quicken into being, anything above the condition of the vitalizer. It is a greater absurdity for man to imagine that beings so engendered, can be transformed with anything less potent, than the divine fire of purification. The standard must be lifted up. Set before the world the life of the Christ himself, and teach humanity that this standard is capable of being reached, but only through the baptism for which we constantly pray, and which, in answer to our prayer, will surely come.—A. G. O.

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 Koreshans from all parts of the world.

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

The Chiefest Among Ten Thousand.

While we search the revealing page,
The busy, subtle artists of our brain
Depict upon its form, and face and hue,
Of what our risen Master seems to us
To be. And yet no human hand nor mind
Can limn the Son of God. Once Paul, his face
Damasus-ward, beheld and heard, from out
The midday heavens, th' ascended Christ.
And John, in later years, on Patmos' isle,
Shared gracious interview with him who said,
"For I am he that liveth, and was dead."
But not till comes the promised time, when they
Who wait for him shall share his likeness, will
His people see him as he is. Though now,
By sweet appropriating faith, they hold
A reckoned membership in him, except
They keep to all the end their confidence,
They are not made partakers.

Come then, come,
Most welcome Lord, and lift thy raptured
Church,
Fast membered in thyself forever more,
To see thy face and wear thy royal name!
—LUCY M. CHAFFEE.

What is Christian Socialism?

We present herewith some objections to part of an article, by Rev. W. D. P. Bliss, which, under the above title, appeared in the January number of *The Dawn*, an able and high-toned advocate of what is designated Christian Socialism.

We call attention to that part of his article in which he defines

"WHAT SOCIALISM IS NOT."

"First. It is not an attempt to reduce society to any one ideal system. This cannot and should not be done. Life demands freedom, variety, change." "It is no man's system." "Christian Socialism is society conforming to a beneficent, free, and divine order, not reduced to any narrow system."

We have the logical right to declare from this, that, if "Christian Socialism" be "no man's system," it is either God's system, or it is no system at all. If it be no system at all, it has no method, order, scheme, or well defined purpose. It is a condition of anarchy and derangement; a state without rule, and a government without authority.

This is in entire agreement with the words quoted, apparently with approval, from Frederick Dennison Maurice; "God's order seems to me more than ever the antagonist of man's systems."

If "Christian Socialism" is desirable, and is "no man's system," why spend further time, effort, and money, in seeking unto man for it? Why not seek unto God, or unto some man in whom God is manifest to impart his system of order, and his laws of government, to the world? Our author says, "Christian Socialism is not an attempt to reduce society to any one ideal system." Certainly it must result in such an "attempt," and culminate in the full establishment of the "ideal system," if God's system be the perfect system, and "the antagonist of man's systems." Should man be encouraged to aspire to, and strive for anything less than his ideal? He may from the force of circumstances be compelled to adopt that which is far below his conception of good government, but that is no good reason for his stultifying his loftier faculties, or stifling the holier and purer emotions of his soul.

We cannot understand how one who prefixes that most worthy title, Reverend, to his name; who accepts the example and mission of Jesus Christ; who believes in and looks for the fulfillment of his promises, and that his disciples will sometime realize what he taught them to pray for, viz. that his Kingdom will come, and his divine rule and authority be established in earth as it is in heaven, can have anything else dominant in his aspirations than the "one ideal system."

"Does he think the kingdom of God can have no 'freedom, variety, change'?" Does he look for a cramped, rigid, tyrannical, ignorant, slavish life, when God comes? Does he regard the God-kingdom as one devoid of wisdom and intelligence, and the God-life as devoid of beauty in variety, and of the most perfect freedom in harmony with the most perfect love? Is it necessarily "reduced to any narrow system" because it emanates from the Divine Mind?

"Secondly. Christian socialism is not a mere vague Utopia." Certainly, a scheme of Christian socialism, with its designer and founder left out, is the merest "vague Utopia" that can be imagined; a conglomeration of ideas and impracticable schemes, in the execution of which there is not, and from the very nature of things cannot be, oneness and undivided purpose. There is no permanent stability without an absolute head and center of wisdom and power. The nearest approach to it among men in the past, is an autocracy. Democracy, or a power delegated by the people, is strong and vigorous for a time as a mountain torrent, but the heats and attritions of selfish competing interests, waste and impoverish it until it loses its autonomy and is broken up and absorbed by other peoples.

"Thirdly. Christian Socialism is not communism."

"What is a Communist? One who has yearnings for equal divisions of unequal earnings. Idler or Bunker or both, he is willing to fork out his penny, and pocket your shilling."

We wonder if the reverend gentleman has ever read his Bible carefully. We are curious to know whose revision it was, and what kind of spectacles he wore; that have so belittled the words and example of Jesus, and contracted the wisdom and power of the Spirit that worked through the apostles and primitive Church. Let him read his Bible again, and in sincere earnestness, and learn there that "The multitude of them that believed were of one heart and of one soul," (not like the Nationalists and the so-called "Christian Socialists" of to-day) "neither said any of them that ought of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This is the communism of Jesus Christ, and he was the great communist teacher. We claim him as our example and our leader, and purpose to make the effort as best we can, to follow in his footsteps and apply his principles to the practical uses of life. We have no interest in, nor affiliation with, the devil's doctrine of to-day masquerading in the garb of Socialism and Communism, with the prefix "Christian" as a sugar-coated disguise to catch the unwary. We believe it to be a movement in the right direction, but it denies the Christ and his mission, and the successful ripening of the seeds of the divine government which he planted in the beginning of the Christian age, and is but another head of the same old hydra-headed serpent which has deceived the nations so long. It in a manner prepares the way of the coming kingdom of the Lord. Competism will have no part in that kingdom when it is established.

The competism prefigured at Pentecost was merely the figure or type of the communism which shall come at the consummation of the age, when the Christian dispensation shall end and our Lord Christ appear in power and great glory to establish his kingdom through purely natural processes. That condition did not come to remain, as the processes of growth were not complete, and the harvest of its fruitage had not been gathered. Have patience for a little time and those who will see, may see.

"Fourthly. Christian Socialism is not an assault upon the rich."

In true Christian Socialism, in the kingdom of our Christ, there will be no rich. There will be no poor. In that condition in which man loves his neighbor as himself, and his God supremely, thus fulfilling the two great divine commands, there will be no incentive to heap up wealth in individual coffers, and per consequence multiply the inequalities of poverty and distress, and their accompanying dens of infamy. Into the kingdom of our God, near at hand, the rich man can no more enter as a rich man, than a camel can pass through a needle's eye. The membership of Christ's body can no more accumulate individual wealth, than the members of the human body, as the lungs, heart, or brain, can accumulate and hoard up the blood and nerve forces of the body to the impoverishment of other vital organs. The result would be death and destruction. This is what Nationalism and "Christian Socialism" would do, could their

various parts ever come together long enough to try the experiment. They both will fail for the reason that they have no "one ideal system." They have no plan of construction. They have no master mechanic, and they expect none. They propose to build, but with no more design or plan than a man who should attempt to build a mansion without any selection or preparation of materials, any design or plan, or any knowledge of construction.

"Lastly. Christian Socialism is not the opposite of individualism." Concerning this statement we would merely say that, if the Bible teaches anything to us, it teaches the oneness and unity of man in Jesus Christ; and we do not understand how any one who styles himself a Christian Socialist can ignore it. The first example of Christian Socialism was stamped with the signet of Christian unity; and the constant teaching and example of its great founder, first, last, and all the time, was the destruction of what is falsely called individualism. "He who would save his life must lose it." He who would save his life in the God-man, must lose it in the sensual man. There is no such condition as individualism at this time manifest. The meaning of the word itself confirms the statement. It signifies the undivided or undivided being. Man to-day is a vidual, not an individual. The male and female are not one. They can produce but the half of the God-man, the male and female man whom God created just like himself. Only by the reunity of the two in the integral divine form, the Adamic man, can the Kingdom of God come in earth and man be restored to his Godhood.—A.

Ancient Heathen Rapacity Outdone by Modern Professed Christian Greed.

Other animals, in fine, live at peace with those of their kind; we only see them unite to make a stand against those of a different species. The fierceness of the lion is not expended in fighting with those of his own kind; the sting of the serpent is not aimed at the serpent; and the monsters of the sea, even, and the fishes, vent their rage only on those of a different species. But with man—by Hercules! most of his misfortunes are occasioned by man.—Pliny's *Natural History*.

Old heathen Roman as he was, had Pliny lived in our day, in this wonderful so-called splendid Christian civilization, he would have found that the greedy men monsters of his time were slow coaches compared with those of this age of steam and electricity; and that our usurers and extortioners have greatly improved upon the methods practiced in ancient times, thanks to the aid of lawyers, who, under Roman law, were strictly forbidden, under heavy penalties, (which in time of Augustus were fixed at four times the amount of the fee taken,) to take any fee as an advocate or attorney.

Extortioners and robbers in the forms of men composed of flesh and blood, are not selfish and callous and unfeeling enough to answer the demand of the present, and furnish money enough out of the hard earnings of labor to pay enormous salaries and exorbitant usury on fictitious capital and colossal attorney's fees, so great lawyers have secured and monopolized the functions of law-makers, and have invented soulless, fictitious individuals in the form of monster corporations who have no conscience and know and respect no law.

Under such conditions it was inevitable that a quarter of a century in this fast age and country, should produce more millionaires and tramps than slow-going, heathen Rome saw in a thousand years. The great shame, but happily one soon to be wiped out, is that Christianity in the minds of the uninformed, has to bear the blame of it. While real Christianity existed on the earth there were, under its benign sway, no rich and no poor, but equal brethren.—O. F. L.

Industry founded upon the competitive system has its basis in the fall of man, and is perpetuated under the ban of the curse of God. It will continue till the germ of united life implanted by the Lord Jesus in the beginning of the Christian age, shall eventuate in its fruitage now at the termination of the dispensation, in the commencement of the Koreshan age.

CORRESPONDENCE.

FEB. 2, 1890.—DEAR CYRUS:—I write you again, to know if you have discontinued the publication of the *Guiding Star*. In your issue of the *FLAMING SWORD*, Jan. 25., I am led to think such is the case. Can you supply me with the back numbers of '89? Have not received a number since May last.

I commenced taking the *Guiding Star*, Jan. 1887. Have all the numbers except January and December.

Have all the numbers of '88, but only five numbers of '89. Would like to have you supply me with the back numbers. I like the books ever so much, and hope to be so fortunate as to get all the back numbers so that I can have them bound, and thus be able to transmit them to posterity as the greatest store-house of knowledge it has ever been my good fortune to possess. Will you please send them to me at your earliest convenience. Also, send RE-INCARNATION. Will remit what is right. Am with you in your high resolve to do good.

Yours Truly, J. S.

KALAMAZOO, MICH. Jan., 29, 1890. CYRUS:—Please explain in the *FLAMING SWORD*, the distinction between re-embodiment and re-incarnation and why.

Also, will you explain in the *FLAMING SWORD* why the ripening of the fruit of this dispensation depends upon another baptism. I can see the necessity of it for the next dispensation.

I take the law of analogy—seed sown produces fruit—I don't have to sow again just before the fruit ripens, for it to ripen.

Yours Truly, G. T.

For reply, see first page.

In its issue of Nov. 28, *The Observer* published an article headed "Farmers Should Favor Protection." We never could comprehend how or why any intelligent farmer could favor that system of protection which compels him to pay an average of 47 per cent. tax on nearly everything he buys, while the price of everything he sells, is made in the great free trade markets of the world; and after reading the postmaster's editorial we are as much in the dark as ever.

Let us see just how the present system of protection affects the farmer.

He rises in the morning and puts on his flannel shirt taxed 65 per cent., his pants taxed 57 per cent., his vest taxed 40 per cent., his coat taxed 57 per cent., and his shoes taxed 85 per cent. He washes his face in a bucket taxed 35 per cent., with soap taxed 20 per cent., and dries on a towel taxed 45 per cent., puts coal taxed 15 per cent., into a stove taxed 48 per cent., eats his breakfast from a plate taxed 50 per cent., off from a table-cloth taxed 42 per cent., with a knife and fork taxed 35 per cent., and sweetens his coffee with sugar taxed 82 per cent., and seasons his rice taxed 113 per cent., with salt taxed 40 per cent.

Breakfast over, he puts on his overcoat taxed 60 per cent., his hat taxed 65 per cent., goes out on his farm mortgaged to the extent of 50 per cent. of its value, and sows wheat that he must sell next fall at prices made in Liverpool, England, in competition with wheat raised on cheap land by the cheapest labor in the world.

The farmer's wife rises in the morning, puts on a skirt taxed 42 per cent., a woolen skirt taxed 65 per cent., a woolen dress taxed 65 per cent., stockings taxed 40 per cent., and shoes taxed 85 per cent. After breakfast she cuts out a dress out of cloth taxed 60 per cent., with scissors taxed 45 per cent., and makes it on a sewing machine taxed 45 per cent., with thread taxed 60 per cent., and a needle taxed 25 per cent., lines it with goods taxed 31 per cent., and trims it with buttons taxed 25 per cent., and braids taxed 70 per cent.

When night comes the farmer takes his horse from the plow taxed 47 per cent., takes off the harness taxed 30 per cent., puts him in a barn built of lumber taxed \$2. per 1,000 feet, covered with shingles taxed 17 per cent., put on with nails taxed 43 per cent.; feeds his hogs and cattle, each worth 2 cts. per lb. with corn worth only 20 cents a bushel under a Republican administration; then goes to the house, eats his supper, then picks up *The Observer*, printed on paper taxed 20 per cent., from type taxed 25 per cent., and reads "Why Farmers Should Favor Protection." If he is a Christian he then reads a chapter from a Bible taxed 20 per cent., kneels on a carpet taxed 50 per cent., and thanks God that he is in favor of a home market; lies down on a bed taxed 50 per cent., draws over him a sheet taxed 42 per cent., and blanket taxed 104 per cent., and dreams of the beauties of a high protective tariff.

Finally, when his race on earth is run, his life having been shortened by the hard work necessary to support his family and pay the interest on the mortgage, he is gently laid with loving hands beneath the daisies, while

his fate is recorded on a marble tombstone taxed 50 per cent.

We don't think the farmers of the north-west are in favor of any such a system of protection. They are getting their eyes open, as witness the recent elections in Ohio and Iowa; and we believe that in 1892 a large majority of the farmers of Illinois will be found marching in democratic processions carrying democratic banners with "Tariff Reform" inscribed upon them, and will cast their votes for the candidates of the democratic party, which has ever been their best friend, and has always opposed this system of so-called protection, which makes the rich, richer, and the poor, poorer.—Daily Telegram.

WASHINGTON, Jan. 22.—The bill to require the superintendent of the census to ascertain what percentage of the people own their farms, the number of farms under mortgage, the amount of such indebtedness and other details connected with the subject, is not likely to pass the republican senate, for the members of that body know that such an exhibit would afford a startling demonstration of the fact that the condition of American farmers could not well be worse than at present. Taxed on everything they buy and compelled to sell their products in the markets of the world for what they will bring, the farmers have been forced to mortgage their fruitful acres. The amount of eastern capital loaned on western farms is simply fabulous, and is largely owned by beneficiaries of the tariff. Manufacturers who have taxed the farmers on their implements, their clothing, their barbed wire and their window glass have also invested their unfair profits in mortgages on the farms themselves, and are taking from the West an immense amount of money in the shape of interest. It is not surprising, therefore, that the bill was re-committed by the senate to-day by the remarkable vote of 260 to 20.

When the measure came up Mr. Teller, of Colorado, said that while he desired to have the information proposed he believed it would not be of sufficient value to justify the expense and delay. Responding to Mr. Vest's remarks of yesterday, Mr. Teller said that agricultural depression was not peculiar to the United States. It prevailed in all the countries of the world except France. A recent parliamentary inquiry had shown that the British farmers had within twelve years sunk more than half their capital. After some debate the bill was, on Mr. Teller's motion, re-committed to the census committee, and it is not believed it will ever pass the senate.

CRIME OF THE CENTURY

By a formal vote the republicans of the United States Senate have decided that the census bureau shall give the people no information relative to the farm mortgages in this country. These farm mortgages, amounting in some states, it is said, to the full value of the farms, are the evidence which will some day be produced to convict the tariff worshipping Republican party of the most monstrous crime of the century. These mortgages will reveal the extent of the misery which a system of taxation devised solely in the interest of monopoly has inflicted upon the men who till the soil.

It is remarkable that the tariff lords in the Senate shrink from such a disclosure.

In view of the above facts, is it surprising, that the farmers are seeking relief, by a confederation of Farmer's Alliances with the Knights of Labor and Labor Unions throughout the land? that rail-road employees are striving to consolidate all the various branches of their great department of labor under one head, which shall be actuated by the principle, that to him who works shall belong the products of toil; and that all officials are of right but the servants, and not the rulers of those who should appoint them to become the conservators and protectors of the million streams of revenue derived from transportation and exchange? These functions have been usurped and misdirected, and the wealth of the people despoiled.

It is becoming more and more difficult for any but very wealthy men to obtain a seat in either of the law-making departments of the government, thus clearly showing that wealth is mainly the power which places them there; and the multiplying facts of legislation in the interest of the manipulators rather than the producers of wealth, clearly show the self-seeking and self-aggrandizing spirit of our legislators. "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of" the people.

The act of the U. S. Senate in deciding that the Census Bureau shall give the people no information relative to the farm mortgages in this country, shows conclusively that it does not purpose to have its acts closely scrutinized by the people whose servants they are, and who will shortly call them to account for their base treachery and the prostitution of their official duty.

The power of redress is in the rightly directed ballot. The people of this country have the remedy for these dire evils in their own hands. Their chief need is a wise leader to whom they can confidently rally, and who shall have the capacity and wisdom to heal their differences, and unite them *en masse*, for radical and sweeping changes in the present class legislation, and unequal and oppressive laws, when the work would speedily be accomplished, and peace and plenty abound, where now are wretchedness, riot and discontent. 4.

The Future Dominant Races.

A London dispatch announcing the appearance of Sir Charles Dill's new book, "The Problems of Great Britain," says:

In this work the author expresses the belief that the world in the future will be divided among the Anglo-Saxon, Russian, and Chinese races. France, he says, may grow to be a great military and naval power, and Germany may also acquire a great navy as well as a great army, besides amassing tremendous wealth, but so rapid is the increase of Great Britain and America in strength and riches that before the next century is ended the French and German nations are likely to appear little more than pigmies besides the British and Americans or the Russians. Sir Charles thinks that the Chinese in expanding the limits of their population across the seas will tend to fall under the influence of India and the British colonies, and so become a powerful factor in the great civilization of the world and one of the greatest dominant powers.

One of the principle causes of the remarkable increase in all directions of the Anglo-Saxon race is its commercial supremacy and its development in countries that were open to it, where it has the great advantage of absorbing other races. In the United States it does not grow altogether from the accretions of its own race, but also from the absorption of others. There are some of the older Germans, Scandinavians, Italians, and Slavs who speak their own tongues, but the great majority learn English, and the younger ones quickly amalgamate. A boy who comes here under 18 hardly comes of age before he is talking English, and children coming into this country under 12 pick it up still sooner. Thus the process of fusion is very rapid. Hence the Anglo-Saxon or Celtic-Saxon race in this country has been re-inforced by the Teutonic, including the German, Austrian, most of the Swiss, the Hollanders, and the Scandinavians of Denmark, Sweden, and Norway. Even the Afro-Americans themselves are becoming Anglicized. North of us in the Canadian provinces the French for 120 years have refused to learn to speak English, but curiously enough as soon as they come into New England they begin speaking it within a year. The Bohemians are composed of Czechs or Slavs and Germans, and in their own country refuse to learn each other's language and have violent national antipathies, but as soon as they come over here both begin to study the English language and the younger ones are soon talking it. Even the Chinese pick up English, though they share one lingual defect with Majah Jones of St. Louis. They cannot master the "r," though they are better off than the Majah, since they turn it into "l," while the Majah has to drop it entirely.

In the West Indies a million of people, mostly blacks, are speaking English. The Germans who are pouring into Australia in large numbers are learning it. In South Africa the English tongue prevails, and in North Africa the fellahs of Egypt are picking up a little of it. It has taken deep root in India, where millions of the natives are learning to speak it, and is becoming common in Japan in the cities among the business classes. It is quite commonly spoken among the educated people in Germany, and is taught in the academies. The French resist it more than any other European nation, its use being confined to a few Paris shop-keepers, hotel-keepers, and couriers.

This marvelous growth and spread of English is due, therefore, not so much to the natural increase of the Celtic-Saxon race as to its capacity for absorbing and influencing other races. In the United States there are about 63,000,000 persons speaking English; in England, 36,000,000; in Canada, 3,500,000; in the West Indies, 1,000,000; in Australia, 3,000,000; and probably between two and three millions more in India and scattered about in various countries who speak it. In round numbers, about 110,000,000 people are talking English. The number of all the Russians, including the Poles, who speak their Slavic language, is about 80,000,000. The number of those speaking German is about 60,000,000, of whom 47,000,000 are in the German Empire, 10,000,000 in Austria, 1,000,000 in Switzerland, and two millions in this country. The French-speaking population of the world is about 40,000,000, but it is increasing very slowly, as there is no natural French growth except in Lower Canada.

In the future the leading language of the civilized world will be English. The second will be the Slavic or Russian, and the third, the Germanic tongue. The Chinese are powerful in numbers, but it is questionable whether they will retain their autonomy in the future after Russia has carried her great railroad system north of them to the Pacific. They may remain as a nation, only subject to Russia's toleration, or they may be conquered, as India has been by the English.

The English-speaking race has already the commercial supremacy and control of the seas, and this continent lies between the Atlantic and the Pacific. Canada will be ultimately absorbed into the American Union, possibly before the end of this century. Mexico will be dominated by us commercially and the English tongue will be heard in all the South American ports. In commerce, manufactures, shipping, industries of all kinds, and general progress the Celtic-Saxon race on the one hand and the Russian on the other will dominate the earth, and of these two the race that has provided the world with the railroad, the steamship, the telegraph, the steam engine, the cotton gin, the sewing machine, the printing power press, and most of the other great industrial inventions, will be the first, making its way not by conquest of arms but by conquest of influence and brain power. It will constantly be re-inforced in art and science, numbers, and vigorous thought, from the great German tribes in Europe, as the Teuton fuses naturally and easily with the Anglo-Saxon.—CHICAGO TRIBUNE.

The principal reason for the rapid spread of the English tongue, and the increasing supremacy of the English race, is because, first, the people from whom they had their origin, namely, the Medians, Persians, and Assyrians, absorbed God's chosen people, the ten lost tribes of Israel. The ten tribes, sometimes called Israel, and sometimes, Ephraim, were taken to Media by the Assyrians. They intermarried with the Medians, Persians, and Assyrians, and from this ethnic infiltration sprang the Teutonic family of nations.

Ephraim's tribe was the leading one of the admixture, and gave character to the Anglo-Saxon, the female branch of the Teutonic people. This could not be otherwise, because the Lord, through the inspiration of Jacob or Israel in the blessing of Joseph's sons, made the declaration, that Ephraim's offspring or seed should become the fulness of the gentiles. *Melo-hayyogim*.

In King James' version, *melo-hayyogim* is rendered, a multitude of nations; but the rendering is not correct. It

was in the purpose of the Lord to make of the posterity of Ephraim, the race or people upon whom God's special blessing should fall at the end of the great cycle of Mazzaroth. They thus not only had to become Gentile by admixture with the prevailing and progressive races, but they were the people also to receive the potency of the Lord's body, in the theocrasy of Jesus and the outpouring of the "Holy Ghost."

The involved energy of the House of Judah, aggregated in the manifestation of the Christ of God and imparted as the Holy Spirit, is the second reason for the greatness of the Anglo-Saxon race.

We absorbed the ten tribes, first, and because of this we were the natural absorbers of the Holy Spirit, the substance of the Lord's body. Hence, through two channels, namely, the natural and spiritual, we have had our origin in God. This ought to make of us a great people.—Ed.

Entertainment Furnished by the Chicago Entertainment Bureau.

The first of a series of entertainments in which are to be discussed social, religious and economic questions of general interest, was held at Central Music Hall, Sunday, at 3 P. M. Subject: Nationalism.

It was, to a considerable extent, the play of Hamlet with the part of Hamlet left out. Two persons represented the views of the Nationalists from different standpoints, and were followed by three, two of them nominally critics, who were opposed to them. The critics did not confine themselves to criticism of the views advanced, but launched out into a general discussion of the subject.

The first presentation was by Dr. J. H. Randall. His views were briefly as follows: There should be but one standard of respectability for all, namely intelligence and freedom from poverty.

There is no security, neither can there be, for anybody under present outthroat business methods, which are the results of the competitive system.

Within a few years the wealth of the country has multiplied over sixfold, but the wealth producers, the farmers, are rapidly becoming paupers.

John Stuart Mill says, "No state of society is desirable in which any class of men are exempt from the necessity to labor." We have come to a pass where honesty is incompatible with success in business, and has to go to the wall.

Sharp, successful business men look upon the masses as soulless idiots, intended only to be game for them. Adultery in everything is the rule, nay, the necessity in order to success.

Men are made tramps and paupers with no possible chance to earn their bread and then in most states, law makes it a crime to ask for that which shall prevent starvation.

Nationalism seeks to unite men and make them work for the common interest. Public needs, if they continue, will compel a united movement to meet them. Nature produces her munificence for the good of all and all have a right to share in them.

Mr. Gestefeld presented the case, not from the standpoint of human rights, but of human duties.

The speaker read from Mr. Lincoln's Gettysburg oration a plea for, and prophecy of, a new and higher freedom to come to the world through this nation.

In the church there is a movement to break up creeds, to give place to a new and nobler one.

What is capital, of which we hear so much, but a creed to be recast and greatly improved for the good of all? Nationalism must be felt in two particulars especially. Many schools now teach distrust of the country and caste. Nationalism opposes the teaching of both religious and social caste. Everything that is necessary to the good of the citizen should be furnished by the state.

The capital for these is not capital, so-called, but the wants of the people. The power of money must be broken down. There must be no protection to the rich which is not also to the poor.

Where the crime is the same, the rich man now quits the score, with money that somebody else earned, while the poor man is degraded and imprisoned.

Mr. B. F. Underwood then gave his views, which were not those of a

Nationalist. He had no faith in government as a regenerator.

Government is a necessity because of the imperfection of human nature. Individualism, the perfection of which will make government unnecessary, is on the increase.

Rome's giving to her citizens made them weak and worthless.

Capitalists have set the example of begging aid from government. Of the two it is better to aid the poor.

Real progress must be sought in the way of removing legal helps to the citizens. Competition has secured all the progress of the past and it will be equally useful in the future. The objects of competition should be higher than at present.

Intellectual and moral, more than merely physical ends should be aimed at. Natural, and not supernatural means must be relied upon.

Man's individuality must be developed and he must not be made part of a machine.

There will be no motive to rise, if the fear of poverty is removed.

There is no motive, except love of learning, equal to the love of money as a stimulant to exertion.

If the state regulates poverty, it must also regulate births. Make life easy and population will increase at such a rate that there will soon be no room for it. Increase of population will soon neutralize any benefit from the change.

Dr. E. G. Hirsch, the first critic said: This is a comfortable world for those who have been fortunate in their fathers or fathers-in-law, but for millions it is undoubtedly not comfortable.

No state is better than its citizens.

To improve the condition of the people we must reform the individual. This must be our starting point. Individualism has its limits.

As matters are at present, honesty loses; dishonesty gains. To better the state of affairs, we must make the men honest. Stores where they sell bargains, degrade women so that they must resort to an immoral life in order to live at all. We must elevate competition by changing the individuals.

Dr. H. W. Thomas, critic, said, The world is certainly growing better every day. Society is an organism, not a mechanism. Its changes must be gradual not instantaneous.

The dream of Nationalism will not be realized; yet such things as gas, street transportation and the like, will and ought to be furnished by government. This was intended to be a pretty rough world. Hardship is necessary to the development of character.

We must abide the slow process of growth which will make things better and better.

The writer left with the impression voiced by the words of another:

O, star-eyed science hast, thou wandered there, To bring us back a message of despair!

This process of improving the individual, has been in full blast during the last quarter of a century in which the property of the country has greatly increased, and millionaires have increased from a paltry dozen or less to thousands, and the army of tramps and paupers has increased from none to several millions, and is still increasing at a rapid rate.

As to how this process is to be reversed, these optimistic, reverend critics, who live at ease upon the plenteous contributions of the wealthy pauper and tramp-making class of community, left us in as profound darkness as before.—O. F. L.

"The golden age" is no chimera of human imagination. It is a state of human existence successively engendered through the orderly processes of evolution, and as often obscured again through retrogressive processes provided for by the successive denigrations of the superior to the inferior stages of human life.

When by law and custom we recognize the fact that all real value is in the articles of necessary comfort and luxury created by labor, and not in the money by which they are exchanged, then the wheels of progress will move forward and upward as they never have done since "the morning stars sang together."—*The Industrial Age*.

There be four things which are little upon the earth, but they are exceeding wise:

The ants are a people not strong, yet they prepare their meat in the summer;

The conies are but a feeble folk, yet make they their houses in the rocks;

The locusts have no king, yet go they forth all of them by bands;

The spider taketh hold with her hands, and is in kings' palaces.

The Crumbling and Passing away of the Old, to Prepare the Way For the New.

Before our very eyes, in this new quarter of the newest great city on the globe, is passing a scene wonderful in itself and far more wonderful in its symbolic import.

In the centre of a quadrangular enclosure of ten acres, there stands a fast disappearing wreck of what a few days ago was a massive castellated stone edifice, yet new and entire, the Chicago University building, built to stand a thousand years, and dedicated to the cause of the promotion of the so-called science and religion of the time.

A single tower attached to the rear of it was erected by the city of Chicago, according to current report, at a cost of \$95,000, to accommodate one of the largest telescopes them in existence. The whole mass has now suddenly become simply a stone quarry and lumber yard. Its stately and beautiful towers, massive entablature, arch and sill and base, cut with great labor and expense, are all crumbling into one indistinguishable mass of common rubble-stone, to be carted away and used for ordinary building purposes.

The whole scene presents a striking symbol of what is silently, and in the main, unobserved, happening to all present human institutions. The old heavens and the old earth, which means the old church and the old state, with all their social, religious and so-called scientific institutions, are certainly crumbling, and will ere long surely disappear.

A glance at the pages of history, defective as they are, will clearly show that this is just what has happened in the end of every dispensation, and that the great mass of men, including all the reputed wise men of the times, were just as conceited and incredulous as to what the future had in store for them and their boasted institutions, as are their successors of to-day.

In this particular case the ultimate causes are identical with what Rollin, in his ancient history, informs us have been the causes of the downfall of every nation and institution that has tolerated them—debt and usury.

Sad as they now seem, when we get safely beyond the necessary tearings down and disruptions,—chaos and night of the present—and the inconceivably glorious morning of the new age has fully dawned upon us they will appear to be, what they really are, but the clearing away, of the rubbish of ignorance and injustice and vice, and violence, and crime, preparatory to the ushering in of the "Peaceable kingdom of righteousness," for the coming of which Jesus taught us to pray, and in which there will be no need of so-called Christian Universities,—supported by usury in defiance of God's law that forbids it—to teach men that greatest of all knowledges, which includes all others; the knowledge of God, and man's relationship to him; for God, by the mouth of his prophet, Jeremiah, hath said of this glorious time that is coming, and that is even now at our doors, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more," saith the Lord.—O. F. L.

OH, THAT THE PEOPLE OF GOD WERE ONE

The Chinese Recorder thinks that the prospect in China almost hopeless, with forty Protestant missionary bodies all working independent of each other. It says:—

"To begin with, we have the Church of England, with her thirty-nine articles, her prayer-book, and her formularies all translated, and she is striving and hoping to impose them in all their entirety upon China. Again, we have the Presbyterians, with the 'Westminster Confession,' their longer and shorter catechisms, their system of church government, also translated, equally zealous and sanguine in their endeavor to lead the Chinese to adopt their system. Further, we have the Methodists, with their elaborate organizations; the Congregationalists, with their form of government; the Baptists, with theirs; the Lutheran Church, seeking to produce in China a fac-simile of itself, nothing less or more; the American Episcopal Church, with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! And there are many such. No wonder they say to us, 'agree among yourselves, and then we will listen to you.' We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other."—*Ex.*

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