

# 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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The unity of Church and State is the bond of constructive integrity, and the only promise of perpetuity. When Church and State reach that point in the career of any given cycle or age, in which the principles of the church are prostituted to the arbitrary dictation of ecclesiastical usurpers, and their arrogant domination over the impressed subjects of such authority; in other words, when the church prostitutes and adulterates the truths and goods of the church; and when the State subverts its offices of providing for all the rightful demands of its members; and its public servants become arrogant, dictatorial and tyrannical; then comes the divorce of Church and State, which is the first essential step towards the segregation of the old order of things.

Then the old heavens and earth (Church and State) pass away to give place to a re-ligion, (re-binding,) that there may be a new heaven and new earth (Church and State) wherein dwelleth righteousness.

Re-formation of Church and State mark the end and beginning of every cycle or age of the world, and so sure as there is a God in heaven, so sure will there be a God in earth to effect such a reunity, or establish a more perfect order than any which has preceded it.

STRUGGLING FOR LIFE, is the caption of an article in the *Chicago Daily News*. It refers to a "fight to the knife," between the sugar nabobs as one faction to the controversy, and the iron and wood speculators as the opposing faction.

If the sugar interests succeed, and the sugar manufacturers by protection on sugar are enabled to rob the poor, heroically, it prevents the wool and iron men from successfully prosecuting their equally nefarious schemes of depredation. It is really too bad when the "ordinary" voter enters his protest against free trade, that his vote does not specify the interests he most desires to protect; thereby precluding the waste of the valuable time which these bold robbers devote to the discussion of the question. It looks as if the liver, and heart, and lungs, were made to talk to one another and to suggest that they all make a raid on the brain, according to the great Protection Parable of the *New York Press*.

We say again, that when a remedy supposed to be good for one disease in the body, is dangerous to administer because it aggravates another that exists, there is something radically defective in the understanding and practice of the art. And so, when men in different departments of speculative activity find their interests in conflict, there is something radically defective in the administration of that government which was instituted to correct these evils, and to protect the people from the financial cormorant.

The Tontonic family of nations had its origin in the union of the mixed race, Egypt and Israel, with the three nations by which they were absorbed; namely, Media, Persia and Assyria. The Anglo-Saxon is the main channel through which the new race is to be evolved, and the United States is the country in which the new paradise is located.—*Guiding Star*.

## "The Fatherhood of God, and the Brotherhood of Man."

Unregenerated Man does not Originate in God, but, According to the Declaration of the Lord Christ, In the Devil.

Darwin does not get Far From this Idea When He Declares Man To Have "Descended" From The Gorilla.

We have repeatedly and unequivocally shown the marked distinction between the two systems of impulse; the first originating in love to God and the neighbor, to be wrought into a humanitarian Commonwealth on the basis of United Life; the second, the competitive impulse to activity, found to be in opposition to every principle of justice; in violation of every bond of benign influence and fellowship; and opposed to the actuations of that Christian integrity which moved into unity, the early followers of the Immaculate Manhood.

Jesus the Christ, the founder of the "Christian" system, was a reformer and communist of the most radical type. In view of this fact we would advise all socialists and radicals of today, to give to the doctrines and principles of the divine manhood, as promulgated by himself, the most critical examination, leaving out of the question entirely, the modern interpretations of Christian doctrine and life.

The study of the character of the Christ, the God-man, should be divided into specifically designated subjects: the first study to be exclusively from the stand-point of his perfect but radical manhood. He made the bread question one of the first importance; meeting present demand and obligation as a duty necessarily involved in his love of humanity as the central law of tangible life. The second division of subjects should be into his own claims to divinity by virtue of his perfect obedience to the law of love, as including supreme love to God and the perfect love of man.

The gospel (glad tidings) comprised the declaration to man of the fact, that the time was for the planting of the germ of the kingdom to come; a kingdom not then inaugurated, but one to grow from that archetype or germinal beginning, or seed of the kingdom of God.

"The fatherhood of God and brotherhood of man," means the Godhood of the humanity who come into that brotherhood, excluding the confession of a brotherhood not thus embraced. This is the specific point of difference between the Bellamy or Nationalistic idea as advocated by the *Dawn*, and Koreshism, as advocated through the *Guiding Star* and *Flaming Sword*.

If God is the Father of the race, and man in his present state is the offspring of Divinity, it is a calamitous showing for the progenitor. We stand squarely on the rock which the Lord Christ founded, and believe his judgment of the origin of man to be the righteous one. "Ye are from beneath; I am from above." "I proceeded forth and came from God; \* \* \* Ye are of your father the devil." Men begotten and born of the Devil are not sons of God, and we say as did John: if man makes the claim of being the offspring of Deity, let him "Bring forth therefore fruits meet for repentance."

Regenerated (reproduced) man, propagated from the Lord Jesus as regenerator or reproducer of the higher genus, must show something conclusively distinct from, and above the common quality of the human race. It was said of the Lord, "What manner of man is this, that even the winds and the sea obey him!" The winds and the sea should obey the Son of God, and every man born of God has the promise, that these things shall he do, and greater than these because I go to the Father.

The new order will be inaugurated through the appearance of a new and superior genus or race of beings, of whom the Lord Jesus is the Father and origin.

## THE SABBATH.

What Constitutes The Sabbath?

For what Purpose was it Instituted?

How Shall it be Kept?

We purpose to consider this subject mainly under these three heads; to disclose, and if possible make clear to the Christian mind of the nineteenth century, that it has gone far astray in its thought from the original day and ordinance of the Sabbath, and the object for which it was instituted. There is no record of the Sabbath in the Bible till "the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 'And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.'

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no."

"And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

"And it came to pass, that at even the quails came up and covered the camp; and in the morning the dew lay round about the host."

"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground."

"And when the children of Israel saw it, they said one to another, It is Manna, for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. 'Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.'"

"And the children of Israel did so, and gathered, some more, some less."

"And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered, every man, according to his eating."

"And Moses said, let no man leave of it till the morning."

"Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank."

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses."

"And he said unto them, This is that which the Lord hath said: Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to day; and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

"And they laid it up till the morning as Moses bade: and it did not stink, neither was there any worm therein."

"And Moses said, eat that to-day; for to-day is a sabbath unto the Lord. To-day ye shall not find it in the field."

"Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none."

"And it came to pass that there went out some of the people on the seventh day, for to gather, and they found none."

"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?

"See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day."

"So the people rested on the seventh day."

"Thus the heavens and the earth were finished, and all the host of them," on the sixth day. "And on the seventh day God ended his work which he had made." "And God blessed the seventh day, and sanctified it." The seventh day was holy because in it was the fulness and perfection of God's work in creation. God had carried his work of generation or production through six successive periods to bring forth the man made in his image and likeness. In the seventh he rests in that creation he has wrought, and from it projects the seed of a new creation, and begins the first day of the new heavens and the new earth. God rests and God labors continuously and eternally. In his voluntary power, he rests perpetually in unremitting activity in dominion of the law. In his involuntary power, he works perpetually in subjection to the law which he himself has created. Said Jesus, "My Father worketh hitherto," (that is, until now), "and I work;" showing conclusively that notwithstanding God rested on the seventh day, and that we have no account of his ever going to work again, he did nevertheless continue to work till Jesus' time.

God says by Isaiah, lxx. 17, "For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind;" thus plainly declaring that God continues to work in the creation of "new heavens and a new earth," when the old have been finished, and are ready to vanish away. The sabbath and the seventh are one and the same, whether we refer to time or substance. If we refer to time, it means the completion or fullness of a cycle, whether it refers to a sabbath of days, or weeks, or months, or years; for the Jews had sabbaths of various degrees of duration. The sabbath of days, observed by the Jews, was but the type of seven long successive cycles embraced in the great zodiacal circle of twenty-four thousand years, the cycle of animal life, by which man enters into the seventh day, the day of rest, the eternal and unbroken sabbath of God. If we refer to quality, and not to time, the meaning of the words sabbath and seventh still remains unchanged. They both refer to the same condition of substance, the perfected state of man's life as manifested in the Adamic structure; that by which he lives, and through the vitiation or violation of which he dies. Hence the words of Jesus, "The sabbath was made for man, and not man for the sabbath." It is the perfected quality of the substance of life, by which man lives; and the terrible penalties inflicted upon the Jew for the violation of this figure, merely, or "shadow of good things to come," depicts with terrible vividness the necessity for the keeping of God's real sabbath, when man shall be fed from the stored up treasures of the bread of God, the Divine Manna, so freely and abundantly poured out in the sixth day, in the beginning of the Christian dispensation.

"And the House of Israel called the name thereof Manna." It was for food; for the sustentation and perpetuation of life. It was not the true bread from heaven, but it pointed to the bread which was to come, the Divine Man.

Dr. Young, in his great Analytical Concordance, gives man as the first definition and meaning of the word, manna. The "hidden manna," therefore, according to this definition, is the hidden man, the Christ of God, the anointed one who should be formed in us, "the hope of glory." The true manna, because he is the Bread of Life; in him was the seventh and perfected principle of humanity, which if a man eat he shall live forever, is the

Sabbath; and he who keepeth the sabbath of God can never die. The type could nourish the mortal structure, but it could never give the life. It was the bread which perished, but it shadowed forth the true bread, its antitype, which should come at the end of the age as the Messiah of the New Dispensation. Jesus Christ was the genuine and life-giving manna, the true bread from heaven. Says he, "Your fathers did eat manna in the wilderness and are dead. \* \* \* I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. \* \* \* He that eateth me, even he shall live by me."

"Not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever."

"Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. \* \* \* He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him."

This is sufficient to show the likeness of the figure to the reality which is to come. The Manna is the type of the hidden man who descended into the church when the Holy Spirit was poured out at Pentecost, and became the germinal beginnings of the life of God in the Christian church; the hope of glory which should come forth in the resurrection as the "new creatures," the sons of God.

The Manna was the manifestation of the typical Sabbath. It was the expression of the life of God in the sensual nature of the Jewish Church, and to be subsequently manifest as Jesus Christ, when he should be born from the dead as the infant son of the Virgin Mary. It was also the type of the life now hid in the Christian church as the broken body and shed blood, which was poured out subsequent to his translation, as Holy Spirit. In that life is involved the true Sabbath, the seventh principle of man's existence, which was made for man, and which man must keep inviolate if he would live. It was made for him. It is his life, and whosoever doth not keep this Sabbath shall surely die. When Jesus said to the Jews, "The bread that I will give is my flesh, which I will give for the life of the world," they "strove among themselves saying, How can this man give us his flesh to eat?" and many of his disciples likewise said, "This is an hard saying; who can hear it." This is the mystery of godliness which the modern church has striven in vain to understand, and whose false lights of interpretation and explanation have almost made their darkness visible. It remained for the Messenger of the Covenant, the Shepherd of the New Dispensation, to reveal this great "mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, to whom God would make known what are the riches of the glory of this mystery among the Gentiles; which is Christ" (the hidden manna) "in you, the hope of glory."—A.

(CONTINUED.)

Quixotism or Utopianism,—that is another of the Devil's pet words. I believe the quiet admission which we are all of us ready to make, that because things have long been wrong it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well on the ground that perfection is "Utopian," beware of that man.

Cast the word out of your dictionary altogether; there is no need for it. Things are either possible or impossible—you can easily determine which—in any given state of human science. If the thing is impossible, you need not trouble yourselves about it; if possible, try for it.—*John Ruskin*.

## The Mystic Circle.

AND

## The Prophet of Koresh.

"I have found you, my old friend, and embrace thee familiarly, as of other day, when you aided my escape." This was Oglethorpe's address to a large tree standing majestically in his presence and but a little distance from the wall. One large branch of this tree extended over the wall, but at some distance above it. Time was not squandered in contemplating what to do. The tree was hastily climbed, and with steady poise, our hero crept along the limb till the point just above the wall was reached. He looked sharply in the gloom to exactly locate the flat solid surface beneath him, when he, almost as agile as a squirrel, suspended himself from the limb and dropped four or five feet to the wall, and bounded to the ground on the opposite side. As he reached the ground he heard the whine of the dogs and a low bark; then all was hushed.

The first gray streaks of dawn began to appear, but this was no discomfort so far as it concerned him personally, for now, that he was safe, he experienced great solicitude regarding his friends, of whose safety he was yet in doubt.

He pushed his way through the copse and underbrush to the forest, in the direction of the path which led to and from the rear gate. He hastened his steps, while his thoughts actively contemplated the career of his friends whom he vividly pictured to his imagination, from the time they parted at the window of the drawing room and boudoir, which but a short time before he had uncereemoniously left behind him.

He started in sudden alarm from his reverie, at the sound of a hurried rushing as of some one in pursuit of him. His alarm was only momentary, however, for in another instant his familiar companions, the bloodhounds, manifested their joy at meeting again, their newly acknowledged master. He hastened by the most direct route to the spot where Ferdinand Clinton had been left the evening before, and where he had spent the night in expectant anxiety.

Stanhope, Col. Fisk, and their fair charge, had already reached their companion in safety, and were beginning to express some anxiety about the delay of the brave and mysterious youth, whom they were willing to acknowledge their leader.

After salutation with all, Oglethorpe told the story of his career after their parting; then Stanhope summarized theirs, which was briefly as follows: After alighting from the window they passed around the building to the gate of the enclosure, in the rear of the mansion, as they had arranged to do, approaching it cautiously. They discovered, to their dismay, upon nearing it, that there were indications of special activity, and they thought they could hear footsteps moving rapidly towards the outer gate.

Feeling that any delay was unsafe, Stanhope suggested going directly to the place where they scaled the wall, using the ladder instead of the gate for their escape from the grounds. They acted upon the suggestion, hastening to find the ladder, which was brought into requisition. They performed the act of placing themselves on the opposite side in a few minutes, when they expeditiously made their way without any interruption to their place of rendezvous.

It was now broad daylight, and from their observation while at the mansion, they inferentially concluded that all was bustle there in consequence of the discovery of the fair captive's escape.

After a little deliberation, in view of the fact that they desired to maintain absolute secrecy of their future movements, it was arranged to re-



main where they were during the day, or at least not to emerge from the obscurity and natural protection of the forest, till night-fall. It was not because they feared any special and immediate opposition to their present movements, but they had determined to keep the whereabouts of Lady Eatonburg's sojournment a profound secret, till her friends should be advised of her discovery and liberation.

"Well, friends," said Oglethorpe, "no matter what may have been our relative stations in life, I shall regard myself the peer of any of you at present, and shall devise a process by which we may break our fast at a common and humble board, which, so far as present appearances indicate, must be the bosom of our dear old mother earth. If we can find material for a fire, I think we may safely prepare a smoking breakfast in short order."

With this, he took from his saddle a small haversack, and opening, removed from it a neatly wrapped package, which he enrolled, exposing to view six or eight good sized trout, all dressed, ready for the fire. At the same time he took from the haversack some pieces of meat which he tossed to the hounds, and which they ravenously devoured. Clinton divined Oglethorpe's intent, and with alacrity gathered together bark and broken limbs for fuel.

"Will not the smoke and fumes of cooking fish attract the attention of those who are now actively about for our apprehension?" asked Lady Eatonburg. (For such they had ascertained to be the name of the beautiful and accomplished maiden.)

"We can afford to take our chances on that. What little breeze there is, seems to be in a direction opposite the mansion, and I apprehend that so soon as the wretches over there have assured themselves of your actual departure by aid of efficient accomplices, they will be more desirous of making their own escape, than any present effort towards your recapture," answered Col. Fisk.

"We are observing an essential degree of caution, because, for the present we purpose to keep you *inocuo*, to provide against contingencies arising from their future efforts to make you trouble, till we have gathered from you so much of your history as you are pleased to divulge, and are advised of your own future purpose and the course and intentions of your friends concerning you, when we have disclosed to them the fact of your liberation and safety."

"Oh, my friends! How anxiously have my dear ones at home sought for some tidings of their lost Josie! The consciousness of my mother's sorrow at my disappearance; the uncertainty her mind continually endures in her apprehensions for me, is the source of my most bitter grief. My own danger (while in certain directions it has been very great) has given me but meager grounds for affliction as contrasted with the almost overwhelming sense of her agony. Can I compensate her by my future devotion, sacrifice, and fidelity, for the bitter infliction of my compulsory separation from her and my home? How my soul yearns for her presence that I may re-assure her of my love. I can scarcely control my patience as the hours drag their weary length, for the time to come when at least we shall be able to communicate to my parent and friends, the fact of my deliverance. But pardon me, my dear friends, if, in the agitation of my thoughts, I have poured out to you the expression of my commingled joy and sorrow."

They all sat down to the indulgence of Oglethorpe's provident lunch, which, while not super-abundant in the diversity of its assortment, supplied in quantity and quality what it lacked in variety. During breakfast Lady Eatonburg expressed her purpose to relate her own story, when, after reaching a place of safety and rest, she had recuperated somewhat from the anxiety and fatigue of the last forty-eight hours. In the meantime, she indicated a desire to indulge in whatsoever conversation or pastime they might inaugurate for the day, while awaiting night-fall, when they should resume their journey; which, so far as she was concerned, remained a complete mystery. Clinton had removed the saddles from the horses to facilitate the process of nibbling and grazing, upon which they must depend for the sustenance of the day.

"Lady Eatonburg," said Stanhope,

"I do not wish to be obtrusive, but Mr. Oglethorpe and myself appear to be interested alike in ethnic and biblical research and investigation, and if not impertinent and objectionable, I would be pleased to inquire concerning your own mental and spiritual determinations. Will you favor us with a communication of your views pertaining specifically to religious, social and scientific subjects?"

"Upon general principles I not only entertain no objections, but contrariwise, purpose, because inevitable, to include in my future recital to you, the status of my mental tendency and progress, for the sole reason that my presence with you on this occasion, depends upon my convictions regarding the subjects in question; at least, measurably so. In so much, however, as my story will involve the consideration of these questions necessarily, I would prefer, with your acquiescence to defer any special communication of my views to the future, when I hope to interest you all with that I not only desire, but purpose to relate. What, may I inquire, is the purport of the train of thought which so reciprocally interests yourself and Mr. Oglethorpe?"

"The subjects to which I specifically allude, point to the one central determination, namely, the coming of the Messiah through the line of Joseph's posterity, and awaking the dead at the culmination of the process of re-incarnation," said Oglethorpe. "While my convictions are grounded in this, Mr. Stanhope, though greatly interested I believe, has not yet committed himself to the subject as I apprehend it."

"You interest me intensely," replied Lady Eatonburg. "By religious training and association I am a Roman Catholic. On the side of my maternal ancestry I have descended from Catholic Italian stock. On my paternal side, so far back as my great grandfather, my ancestry is American and Protestant. My father was a Catholic, but very liberal, inheriting his freedom from religious restraint through his American and Protestant ancestral line. My mother also, is a liberal, though strenuous Catholic. I apprehend, however, that she is subject at present to specifically modified religious notions, originating in events which must have shaken her faith somewhat in those who profess moral rectitude and religious devotion to a cause, which to sustain they have violated every moral and religious sense, and every social obligation."

"My own intense desire to know the truth, and through such inclination to carefully criticise human opinions, as expressed in both religious and scientific dogmatisms, has augmented my inherited skepticism, and for some time past I have been gradually eliminating from my convictions, much of the erroneous material encumbered through early spiritual and scientific education. I will not now attempt to tell you my story, but I would ask, concerning the country in which I find myself. I have never been able to ascertain positively; am I not correct in supposing that I am on American soil?"

"You are quite right in your supposition," replied Oglethorpe, "and you are far inland; the ground upon which we recline being that known as Utah."

"I have one question to ask you, after which I will return to the subject of our special interest. Have you had, during your confinement at the mansion, any opportunity of knowing if there be a male prisoner held there, or if you do not know, have you had any suspicions of the kind?"

"I have never been confined to my room. I have always had the entire range of the house, and had there been any other person confined I would have known it. I am certain none other has been in confinement during my own imprisonment. Why such a question, may I enquire?"

"When we made the discovery of your presence at the mansion we were in search of a young man, a stranger to us, whom we had some reason to believe might be found where we had the good fortune to accidentally discover you. Satisfied upon that point, your statement being a confirmation, merely, of my already established conviction, I will return to the question of the coming of the Messiah."

"In my observation of the laws regulating the progressions of time, and the manifestation of events, I have assured myself of the indisput-

able law of cycles and correspondential recurrence.

"By way of illustration, let me say, that in the movement of the *sign* on the ecliptic or along the line of the zodiacal belt of constellations, there is such a change of the relation of the *sign* to the Zodiac that it progresses consecutively through the twelve groups of stars, returning every twenty-four thousand years to nearly the same point on the ecliptic. In agreement with this movement in the physical heavens, there is also a progress and change in human affairs, correspondentially regulated and dependently related. This cycle of time comprises a grand year, marked by specific divisions of time denominated respectively, ages and dispensations."

"We have not only entered upon the commencement of one of these dispensations, and about reaching the consummation of an expiring one, but we are at the end and beginning of the grand cycle, thus terminating a succession of ages and dispensations, all of which culminate in the final one of the grand year."

"Mr. Oglethorpe, what distinction do you make between an age and a dispensation?" inquired Lady Eatonburg.

"I divide the 24,000 year cycle into four grand ages. Each age includes three meridians and involves, more or less, three constellations. That is the time in which the sign, in the precession of the equinoxes, moves across three constellations or one-fourth of the Zodiac. A dispensation involves one twelfth of the zodiacal cycle, or the period of time required for the sign to move over one constellation."

"For instance, the Mosaic dispensation embraced the time in the retrogressive movement required for the sign to move across the constellation Aries or Ram. When the *sign* moved out of Aries (Ram or Lamb) the Lamb of God was crucified, indicating in anthroposic existence and progress, the death of the Arian or Ram or Lamb dispensation."

"From Aries, the sign moved into Fishes or the Piscatorial constellation, and for more than eighteen hundred years we have been in the Fish dispensation, because, during that time the sign has been passing through *Pisces*."

"Corresponding to this movement in the physical, Jesus chose fishermen to represent the church during the Fish or Piscatorial dispensation, which we are about terminating. This nomenclature of the division of time is purely technical with me, as a dispensation of two thousand years, more or less, may be called an age, and is so denominated in the Scriptures; as a knowledge of the original will clearly indicate. There are, consequently, four ages of six thousand years each, comprising one grand year of 24,000 ordinary years, or twelve dispensations. One of these, the last of the twelve, began with the birth of Jesus the Lord, and ends with the entrance of the sign into the constellation Aquarius or water-carrier. The sign is now transposing from the Fish or Piscatorial dispensation, to the Aquarial, and this transposition of the sign marks the end of the old dispensation, and the beginning of the new one."

"The end of the age has been interpreted to signify the end of the physical world or the destruction of the earth. Dispensations terminate regularly, and at these terminations come revolutions in religious, social and political structures and relations, in which old forms pass away and new ones are instituted. This is denominated the passing away of the old heavens and the old earth, and the creation of a new heavens and a new earth wherein dwelleth righteousness."

"Oglethorpe, do I understand you to say, that the time for the coming of the Christ is definitely fixed by law, and that the period for such appearing is designated by established physical recurrences, and marked by astronomical signs of regular order, and that these signs now predict the presence or near approach of the Son of man?"

"This is precisely the information I wish to convey."

"I beg pardon, Miss Eatonburg, but if not a forestallment, and as this brings up again a question previously propounded, I very much desire—not to be obtrusive—to present it here. It is this: we are told that when the Son of man comes, he will come

in the clouds of heaven, and that every eye shall see him. The general impression, as entertained by the Christian Church is that he will come as he was seen to go. As it appears in plain contradiction to what Mr. Oglethorpe has recently declared to me, I desire to ask how he reconciles these scriptural statements, with those he has shown to point as unmistakably, to another process; namely, through the posterity of Joseph? This paradox puzzles me. If the Scriptures be true, (and my belief in them is steadfast,) one statement should not conflict with another."

"What then are we to infer from the quotation you have given, concerning the coming of the *shepherd*, the *stone* of Israel, from Joseph? The more I have tried to reconcile these passages, the greater seems the confusion, and yet the more firm becomes my conviction that the blessing of Jacob upon his favorite son, as recorded in the 49th chapter of Genesis, not only means much more than a cursory examination would at first indicate, but that it means all it says; 'from thence is the shepherd the stone of Israel.'"

(CONTINUED.)

#### CORRESPONDENCE.

KALAMAZOO MICH. DEC., 10, 1890. CYRUS.—The distinction between re-incarnation and re-embodiment is clear. The other point may be just as clear, but I do not as clearly perceive it. I sow wheat in the fall, the forces from the physical sun cause it to ripen the next summer, or at the end of that wheat dispensation; but I do not sow more wheat till after harvest.

If the seed sown by Jesus' theocrasies were perfect—individual—not vidual—in germ—why will not the sending out of forces from the anthroposic sun ripen it just as the forces from the physical sun do, without any more wheat sown? Please make this clear to me.—G. T.

Jesus was the center and focal point of a spiritual sphere. He constituted the ultimate of that sphere brought to its polar and focal altitude in matter. He comprised the point of terminal transformation of that sphere to the succeeding one, and because there can be no terminal metamorphosis, or what the scientists denominate correlation of force, without polarity in matter, the sphere had to materialize itself in its visible and least form."

Now we have another spiritual, or spiro-natural sphere, which has come to the period or point of its transformation. It cannot be metamorphosed without repolarization. Here again we apply the fixed law, namely, the conversion of one force to another cannot take place without polarization, and all polarization must be terminal in matter in order to effect its transformation. This is the law of the cross; the central law of Koresh.

The astral physical center whence proceeds the solar sphere of the physical universe, is constantly supplied with matter which aggregates as cosmic substance in the form of solidified, but easily soluble matter."

This constant burning of matter in the sun, creates the force with which the universe is supplied. Likewise the spiritual sun, in order to possess energy to transmit from itself, must polarize in matter. The form of this matter is the human structure. For this reason, at the end of every age when the spiritual sphere of the age matures, that it may transmute itself, or pass over, it must re-aggregate in a visible head. It is not only for the respiration of the ripening fruit, but it is the implantation for the succeeding harvest."

As the coming harvest depends upon the planting of the Messiah in the beginning of the Christian age, so the next harvest must depend upon a corresponding planting or impregnation now, at the beginning of the coming age."

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

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## The Turn of the Tide.

How dear the omen of the turning tide!  
The ships we send may come not back again;  
No law protects the fragile hopes of men—  
But no returnless ventures outward ride  
From him who holds the reins the stars to guide.  
The very walls of his creation, when  
They wander ages long from human ken,  
In slow, recurrent cycles backward glide,  
Our angels whom we saw in sorrow turn  
Their shining faces from a world of shame,  
How will our cleansed hearts within us burn,  
When they, returning, call once more our name!  
And that same Christ whom once His own did spurn  
Shall also come and none refuse His claim.  
—MARY RUSSELL BARTLETT.

## MARY, THE MOTHER OF GOD.

Have you ever looked upon the life and experience of Mary, the Mother of our Lord, from the stand-point of that age and dispensation?

She, in whose honor praises have resounded through cathedral aisle to groined arch these eighteen hundred years; she, whose features artists have been proud to picture, and by giving their highest ideal of her to the world, rendered their names immortal, was simply a Jewish maiden, espoused to a carpenter; one in the lowly walks of life.

Think you that when the wonderful knowledge of the divine choice dawned upon her soul, she was not overwhelmed with a sense of her responsibility at the honor conferred? And yet, methinks, there must have been a reaction, a shrinking from the publicity that would naturally ensue; a consciousness of the cold stare of incredulity; the wagging of the head, and raising of the eyebrow;—so little of themselves, and yet enough to blast a woman's reputation;—for who of all that knew her, would believe the wondrous story?

How would it be in our own age and generation, if any woman, prominent or obscure, should make such claim? What more fitting for her than the lunatic asylum? The very suggestion would be all the proof needed of her loss of intellect; and he to whom she was espoused would doubtless be the last to believe her strange story. Thus would it be in our degenerate age. Fortunately for Mary, Joseph was "a just man," and accorded to her the same faith in her word and purity, he claimed for himself. This quality of mind, so unusual, this delicacy unparalleled, and in this age not half appreciated, must have belonged to an almost perfect specimen of manhood, mental and moral.

Little wonder is it that the Lord could talk to this man; could send his angel visitants to such a mortal, and entrust to him the rearing of that embodiment of Divinity soon to be manifest.

When the Holy child was born there was no further doubt. The heavens themselves endorsed the claim of Mary. The multitude of the heavenly host announced the coming of the King, while his special star—the star of Bethlehem—pointed to his humble birthplace; and the angels united in that song of rejoicing that has been the "Gloria in Excelsis" of the ages.

Little wonder is it that Mary "kept all these things and pondered them in her heart." Here was the fulfillment of her most exalted dreams. Here was the exonerated of her maiden purity.

She had given her Lord to humanity, to "save his people from their sins." What more self-sacrificing act of devotion could be hers? None save the crowning act, when as time rolled on she stood beneath that cross whereon hung the hope of the universe, and realized with all a mother's agony the full meaning of Simeon's prophetic words, "Yea, a sword shall pierce through thy own soul also."

If she was thus deemed worthy to cherish in her bosom the infant God, is it strange that when the full significance of the cross dawned on humanity, they should place the mother and child side by side in their affection and their worship, thinking it no idolatry to also pray to her whom they reverence as the mother of their Lord?—W.

## 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 Constructed Head of the Grand Man, or the Coming Kingdom of Righteousness.

The ineptive masculine sperm of the human being born into this world, at the period of its copulation is simply a brain and spinal cord.

This sperm, for a short interval before its separation from the organism producing it, becomes charged with the potency of that organism, entering into it with accelerating intensity, until at the parting moment, all the energies stored in the propagating medium dissolve into the complementary receptacle as life forces.

The embryo involves within itself all the possibilities of the life from which it sprang, waiting only the processes of evolution in the development following the exercise of these functions of its being.

This little brain and spinal cord have each six motory and four sensory centers, the six motory uniting in a seventh, and the four sensory uniting in a fifth general center. This unity, from the desire of giving forth impelled into it in its departure from the parent organism, on meeting the opposite force of conservation which called it forth, begins to reach out to the life of segregation, an action met by the controlling forces of the constructive life into which it has been received. The dissolving tendency of segregation is transformed into the continuous unity of distribution.

Constructive energy builds around the brain a hard, bony substance, made almost continuous by means of sutures. Around the spinal cord it builds thirty-two vertebrae with a pair of little channels between each two segments, through which the out pressing life-substance may issue without losing its form. It is thus prevented from distributing itself in a diffusive mass having no law or order.

It would be interesting to follow the ramifications of the nervous system after leaving the spinal column, through the channels mentioned, and trace it in its delicate net-work of distribution over the system, to the turning point of being again collected and massed into ever increasing unity of cords, on its return to the brain, thus giving perfect freedom of action with equally perfect conservation of force, but the limits of this paper will not permit such a ramble, neither does the nature of the question demand it. This calls only for the first grouping which lies within the brain.

Motive power arises from affection, which is the feminine principle, in the middle domain.

Sensation is apprehended by the intelligence, which is the masculine principle, in the middle domain.

Every thing in the domain of matter corresponds to something in the domain of spirit.

The material structure of man is a correspondent of the interior or spiritual structure.

An individual man is a kosmos in its least form.

Any perfect grouping of individuals is a kosmos in a greater form.

The only perfect man (individual) of the cycle, the end of which we have reached, was Jesus the Christ. The dissolving of His body was the descent of the Holy Spirit into His chosen ones, and that Holy Spirit is now coming up in the life of the chosen, as manifested in their re-embodiment in the 144,000 who are to constitute the body of Christ, the Grand Man of the age into which we are just entering.

That least form of the kosmos as manifested in the body of Jesus after His emergence from the sepulchre into which he had been placed after his crucifixion, will appear in successively enlarged groupings of the 144,000 after the impending theocrasis.

The least group that can be formed is the group of ten, for the formulation of the brain of the new kingdom, the life of which, uniting in the spinal cord of the same, will eventually extend into the whole body, and the end for which Christ came into the world will thus be consummated.

The six feminine centers of affection for the Messenger of the Covenant and the world of humanity he has come to redeem, form the receptacles of motive power, and become the motory centers of that brain.

The four masculine centers of thought—whose conception of the doctrines of life as taught by the Wisdom of Koresh, so determine their affections upon their head that they are enabled to embody the doctrines in their lives—form the receptacles of sensory power, and become the sensories of that brain.

To determine their functions, we must first investigate the nature and operation of the corresponding centers of the human brain as known by us.

From each center is distributed the involved substances and forces of its own domain. The involution of these forces comprehends not only their aggregation, but their orderly arrangement of grouping, so that in their extension outward, each is naturally received into its own place without confusion or disorder of any kind. This requires skill of the highest order. Organization of forces involves all power.

According to Koreshan philosophy, the sensations of sight, hearing, smell and taste, are not mere receptacles, but are forces from within, reaching out as if with tentacles, selecting and bringing in from without that which is grasped by power of observation.

Because the condition of society is such that all things human are in a heterogeneous mass, the greatest precision of relation and arrangement is necessary in the nerve centers of the new anthropotic brain.

The function of the optic (sight) center, will be to compare everything perceived in the body and out of the body of Koreshans, with the Divine Science, measuring impartially; grouping according to fitness for usefulness in intelligence and skill, those whose province it is to scan the anthropotic horizon.

The auricular (hearing) center will be in the affection of obedience, not from any expected personal reward, but from the delight of harmony in action, and the perception that the scientific knowledge of the Logos will produce that harmony when brought into the life. It will be the function of that center to detect any inharmonious movement which arises from determination of affection; for sound belongs to that domain.

To this center belongs also the office of grouping such as have an affection for the uses which the Divine Science shall unfold.

These groupings will voluntarily formulate their activities according to the determination given by those who are in the domain of sight, (wisdom) and thus these two centers, optic and auricular, will unify in the simultaneous action of their groupings, as the senses of sight and hearing in a musician evolve dulcet harmony from the written page of music and the keys of an instrument, being in simultaneous cognizance of the import of both.

The olfactory (smelling) center will group and arrange for lines of action, those who perceive truth intuitively, because of their deep affection for performing the good of which it is the embodiment. This grouping will readily detect the hidden cause of any inharmonious state or action, from perception of the special quality of any affection.

The province of the gustatory (taste) center will be to group and direct those who possess the knowledge of the Divine Science, in such a manner that each branch of that knowledge shall connect most directly with the group which is in the affection of the uses specifically belonging to such branches, and in this office will be so closely connected with the olfactory center that their work will be practically one.

Since the kingdom which we are entering is to be a natural as well as a spiritual and celestial one, it follows that the uses of the various centers will reach into the very ultimates of nature.

The surroundings of every one in this kingdom will be in harmony with his real life, which will be determined by the use which he performs. This use will not be established arbitrarily, but will grow and attach to him according to his fitness for it, which is determined by his affection for the good that will result to the neighbor from that use, and his ability to comprehend and apply the laws governing the same.

In the new age, muscular effort will

be arranged in so methodical and concerted a manner that it will all be set to music and accompanied thereby.

Acrobatic performance on tight-rope, trapeze, etc., would be almost impossible without the accompaniment of music. Dancing without the inspiring strains of melody is the veriest drudgery; and yet the church through all these years has been such a dullard that it could see nothing but the Devil in all these performances, and it has permitted that very Devil to en throne the angel of motion in his own dominions, while he sits in grinning complacency behind the mask of solemn duty in the chair of state, and on the very topmost seat of religious sanctity.

In the new age, food and clothing will be distributed impartially, according to their right of each person, and this will be determined by the nature and manner of performance of his use; for the use will, in every case, be the inevitable exponent of personal life.

In the complete unity of action which will obtain in these four male centers, the auricular, by the assistance of the optic and olfactory centers, will be enabled to so group the different divisions of labor, that those who are engaged in the performance of use shall be accompanied in their labor by the kind of musical instrument best adapted to each particular form of employment. By this same unity of action the gustatory center will be enabled to make proper general selection and distribution of food supplies.

The optic center will be the chief director of the distribution of clothing and the various supplies of external necessity, while the olfactory center will bring into use that which has so far been practically ignored in point of utility, and that is the justification and arrangement of each department of use, so its sphere will be apparent at the first approach.

When the action of these four sensory centers, united in a vibrating fifth, becomes conjoined with the pulsating seventh from the unity of the six motory centers, which thus constitute the complete unition of the twelve, we have the beginning of the consummation of the desire of Koresh. Labor, or the performance of use, shall be no longer a drudgery, but a delightful recreation.

This brain will be a perfect one, for the life force entering it will not be simply the surplus energy stored up in its parent, but the complete dissolving and entrance of potency of the whole impregnating structure, which is already glowing with an intensity of desire that only awaits the necessary conditions, to burst into a flame that shall eat its way through the brain of the world, transforming it into new life from center to circumference.—S. S.

## Second Entertainment of the Peoples' Course in Central Music Hall.

## SUBJECT: THE RACE PROBLEM.

On Sunday, Feb. 9, at 3 P. M., the attendance of more than three times the number present at the first entertainment, evinced the growing popularity of the course, which the excellence of the exercises more than justified.

In his opening remarks, the moderator, Mr. David Ward Wood, said: These entertainments were in the interest of the masses. There is no doubt that things may be better than they are now.

Against the great evils that exist there is no union of action.

The common people come; uncommon people may come if they wish.

The speaker believed in the brotherhood of man and the fatherhood of God. There would be no class oppression if he had the power to prevent it. There must be no repetition or re-instatement of the sentiment current a few years ago; that this is a white man's country; if not, the war was a farce.

The race problem was then ably presented by Edward H. Morris, the eminent colored Attorney, as follows: What shall we do with our brother in black?

His answer was, let him alone just as you do other citizens. He is no longer a ward of the nation but a full grown citizen. To the shame of his white brother, he is an unwelcome citizen in the nation which he helped to save. Justice and fair play are refused him.

It is said, that an irreconcilable race prejudice requires that he return to his native Africa. The ground of prejudice is the color of his skin, not in itself, but because it is the badge of his former servitude. Joseph's wife was an Egyptian. There was no prejudice against the queen of Sheba, or Hannibal, the mighty conqueror, or Alexander Dumas, the great novelist.

Educate and elevate the colored man, and so enable him to overcome prejudice.

The African colonization scheme is impracticable, beside being unjust and unfair, if it were not chimerical.

Our country is open to all foreigners. Then why invite its native born citizens to emigrate from a land they love and for which they have fought, and on whose battlefields the bones of their fallen heroes lie buried? It is as much their home as that of any other class of their fellow citizens.

These advocates of colonization claim that they understand the wants of the colored people. They may understand his wants in his unnatural state of slavery, but not in his natural state of free manhood.

What shall be done with the law-breaking white man is the real question.

Colored men are not the aggressors in any race troubles. Let all law-breakers, white or black, be restrained and punished till they cease to break the law.

Why send a law-breaker in the North to jail, and in the South to congress, for the same offense?

Put the election of congressmen under federal control, and make offenders against the law pertaining to their election amenable to the United States courts.

The enforcement of equal laws will help to create a healthy public sentiment.

We must educate prejudice out of men, both white and black. This education to be effective must be in mixed schools as in Chicago. Education in separate schools fosters and increases prejudice. When children associate in the same sport and drink from the same fountains of knowledge, they come to appreciate fully that "honor and shame from no condition rise."

The North must come to preach, by example, its condemnation of race prejudice and discrimination against color in the treatment of citizens. The colored man also has duties. He must eschew party spirit, and struggle to reach a higher intellectual plane.

We were next regaled with an unreportable address on the "Race Problem" by Hon. Thomas Cratty, of the Chicago bar. Problem was not a good name in this case. A problem was supposed to be something difficult. It is a question, and that question is, shall the laws of this country be enforced? We have passed through the era of force—the slave era—we now have the era of prejudice.

While the white man could kiss or kick man or woman at his pleasure, he had no prejudice against color. There was no prejudice against the colored man while he was a piece of property. The white man did not want to work, but wanted money. So far from being prejudiced against the colored man was the fastidious white man, that he sent to Africa and brought him by force to this country.

While they could flog him, or sell him on the auction block, as the speaker had seen them do, white men had no prejudice against him. War came; then came emancipation and the knocking off of chains. There is now no longer any danger from bloodhounds or slave-drivers.

Freed from personal peril, the colored man now becomes the victim of cruel prejudice. He has a right to go wherever any other citizen may. A Chicago theatre undertook to deny a colored man the right to enjoy a ticket he had purchased and was fined one hundred dollars, which judgment was confirmed in the higher court.

The white man is afraid his brother in black will become his equal; hence the prejudice. Slavery has been destroyed; now prejudice must be destroyed. Prejudice is as hard to endure as slavery.

Poverty puts children at variance. If the teacher takes sides with the poor child her condition becomes tolerable, and in the end prejudice will yield and the children of the rich will become her friends. The teacher simply enforces the law, and in the end justice triumphs.

The speaker read from "The

American" newspapers comments on the recent colored man's convention. It says, Shall there be a black Ireland? and talks of a barrier of blood between the two races. There is no barrier of blood. The blood of the two is identical. There is only a barrier of skin.

The paper had no doubt that every man in that convention was sorry for the curse upon Ham. Just as reasonably expect that the poor girl was sorry for her parents. The speaker said: "I believe in government education of the masses. Government ought to make people happy and strong."

There is no impassable gulf of blood between England and Ireland; there is only one of prejudice. The idea of the negro getting out from under the lash and abuse of his master, and becoming a man, and even running for congress in the same district with white men, not blood, is the ground of the prejudice.

As to colonization, I would not object if they wanted to go, but would be afraid of the effect of a law, lest it tempt to the use of force.

They were forced to come here, and their efforts to get away were defeated; now let them stay if they want to. Educate them and make them strong and self-reliant. Keep hands off their rights. Down with prejudice.

There is no prejudice against Fred Douglas. "There is not a family in Chicago that would not feel honored to entertain him." The question is simply one of just laws and of their severe and certain enforcement. Bad laws engender prejudice. Until we are ready to enforce just laws we shall never be rid of the race problem.

Owing to the lateness of the hour Col. Augustus Jacobson, on "How May We Bring About Better Times," was put over to next week.

A tenor solo by Charles Moore, and the touching story of the fidelity unto death of "Little Tobe" the contraband waif, beautifully told by Miss Mary B. Cope, ended the day's delightful and instructive entertainment.—O. F. L.

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*Fair Play*, of Valley Falls, Kansas, comes to us this week in a bright new dress, and full of direct and vigorous thought as usual. It is a radical and energetic reform paper, and attacks the shams and pretenses of the day with an unsparring hand. It is an eight page weekly, printed in broad double columns, at the low price of \$1.00 per year.

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The working class should not fail to read it.—Ed.

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