

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.

FIVE CENTS A COPY.

CHICAGO APRIL 5, 1890.

VOL. I. NO. 18.

The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
A. W. K. ANDREWS, M. D., Associate Editor.
PROF. O. F. L'AMOREAUX, Contributing Editor.

Address all communications:
CYRUS, FLAMING SWORD,
3619 Cottage Grove Ave., CHICAGO

One Year, in advance \$1.50
6 Months, " " .75
3 Months, " " .40

Entered in the Post Office at Chicago, Ill. as
second-class matter.

The question is often asked us,
"Are you in any way connected with
Mr. Schweinfurth's operations in
Rockford, Ill.?"

We of course, say, "Most emphatic-
ally, no!"

"You have the same name?"

Our Church is the *Ecclesia* of the
Koreschan System. We have been
known by the name of the Church
Triumphant, for twenty years. The
Beekmanites did not take the name,
till after hearing the name used by us.

It is as brazen-faced a piece of
plagiarism as was ever perpetrated,
and no better than to steal or filch
any other property.

We do not particularly object to the
employment of the term triumphant,
or church triumphant, by the Beek-
manites, but we do protest against
being classified with them, and shall
take pains to publicly pronounce
against it at every opportunity.

We wish it everywhere distinctly
understood that the Church Trium-
phant, founded in 1870 by Cyrus, has
not in any way, any connection what-
soever with the Beekmanites, a follow-
ing left in the dead wake of the
woman, Mrs. Beekman.

The Koreschan System is a govern-
ment. Its principal divisions are the
Church Triumphant, The College of
Life, and the Society Arch-Trium-
phant.

As a body, we are operating on the
basis of the commonwealth, practi-
cally inaugurating our social and in-
dustrial system.

We are in the practical achievement
of incipient success, in the efforts
already put forth to fulfil the com-
mand, "Thou shalt love thy neigh-
bor as thyself."

We find the *Commonwealth* idea, a
more practical and cheerful incentive
to industry, than the satanic system
of competition, which, in opposition
to the gospel of the Lord Christ, now
holds universal sway, and is at the
foundation of all the woe, misery and
death in the world. The Common-
wealth system obviates "the love of
money" which is "the root of all
evil."

"And God said, Let us make man
in our image, after our likeness."
Did God say this? and did God make
man like himself? Was Jesus the
Christ, the *express* image of the per-
son (substance) of God? Is God a
man, that when man is perfected he
is in God's image and likeness, so
that when the Lord appears, "we
shall be like him?"

If these things be true, it stands
the modern clergy in hand, to so
study God's revelation of himself, as
to be able to discover the difficulty
in the present want of likeness;
such a want or defect as to make it
impossible for the highest developed
manhood at the present day, to dis-
cern any similarity between God and
man, as man exists.

If man to-day, retained God's *image*
and *likeness*, as patterned by the cre-
ative power, the perfect workman, it
would seem that there might be
found one clergyman, able to discern
the correspondence and confess the
humanity of God.

God is to the modern church, what
he is to modern infidelity; the un-
known and unknowable, and He will
remain such, till, through the process
of regeneration, (reproduction from
Jesus the Lord,) man renews the im-
age and likeness lost through the fall
of man.

THE KORESHAN SYSTEM VERSUS

The Bellamy Scheme of Nationalization.

"Without the Shedding of Blood there
is no Remission of Sin."

The universal law of grouping, or
the tendency of all departments of
the universe (both in the domain of
what has hitherto been denominated
inorganic and in that of *organic* activi-
ty) to assume definite classification,
lies at the basis, and constitutes the
foundation of unity.

The course of creative energy,
shapes itself through modifications of
form and function, into orders, gene-
ra, species, and families, without
which there can be no coherent integ-
rity and perpetuation.

Such a law of grouping necessarily
depends upon a center of functional
activity, which must be so related to
the organic whole as not only to im-
part its activities to the system which
it energizes, but to be the pole or cen-
ter of obvious retouch or contact, of
the lines of impression returning
from every form, substance, molecule,
and atom of objective existence.

Consciousness or *con science* which
is *con* knowledge, implies that aggre-
gation of contact or touch, which
cumulates through ages of agreeable
or attractive, and disagreeable or re-
pulsive feel, which, when aggregated
and classified, comprises mind.
That which is attractive to this pole
of consciousness, is good; and that
which is repellent, is evil.

There are two things which must
forever constitute the law of motion;
these are, namely, pleasurable touch,
and repulsive touch. That which is
attractive to-day, may become repul-
sive to-morrow; hence, by the law of
active change, that which is good to-
day, may be bad to-morrow.

The law of organic grouping is the
fundamental law of true relation; and
social order and its concomitant in-
dustrial and economical system, must
be inevitably grounded in such group-
ing, as dependent upon a central pow-
er or source of energy.

"Nationalism," as it is called, can-
not take form only as it is cognizant
of its center or pole of organic force;
namely, Mr. Bellamy. Leave Bell-
amy out of the question and "Nation-
alism" must sink into obscurity.

That which finally succeeds must
involve the religious element. Reli-
gion is the bond of organic unity
and obligation. The first bond of
unity and obligation is to God, the
second is to man. A Nationalism or
State without a God, is a body with-
out a head.

Right here we will give the supreme
reason, why that which is called
Nationalism cannot succeed. In or-
der to succeed upon the basis it
aims to guarantee, its aggressiveness
must be the aggressiveness of peace-
ful development.

Koreschism is diametrical in its
fundamental concept, to Nationalism.
It has its nucleus, involved in which
is the deep religious energy and
fervor of devotion, big with purpose
and possibility of amplification, and
it proposes to grow in the midst of
whatsoever soil may be fertilized to
its propagation.

Koreschism is the germ of a coming
empire, and even Nationalism must
make way, to give it room to unfold
to its perfect amplitude.

Koreschism depends upon principles
possessing personality and personal
power; a volume of energy which will
be felt through future generations.

We are here to grow, and we will
augment because we have centripetal
as well as centrifugal force. Because
we possess both of these we hold the
potency of revolution.

Preaching morality to rulers has al-
ways been of extremely little use, nor
will it be of any use till the end of
time. We must so alter our institu-
tions that no one has the power of
acting unjustly towards his neighbor,
if we wish to assure the welfare of
man.—A. Bebel.

ABSORPTION INTO NIRVANA.

One of the principal concepts of the
Buddhistic religion, is that of the
final absorption of the person into
Nirvana, as the means of entrance
into *devachan*, or the Hindu heaven.

Modern Christian interpretation
has falsely defined this absorption, to
signify the obliteration of personal
and individual identity, and the mer-
gence of the life into a great ocean
of impersonal energy. It has no true
conception of its own religious system
of realism, as entertained and pro-
mulgated by the Lord and his apos-
tles, how much less, can it enter into
the idealism of the philosopher, who
had not attained, but only looked for-
ward to a future realization of that
which had its fulfilment in the absorp-
tion of the personality of Jesus, when,
through his theocrosis (translation)
his body, person, was transubstanti-
ated through the operation of the
Spirit, by its absorption to the flesh
of the receptive humanity.

That modern "theologians" and
"Doctors of Divinity" can pretend to
know of the absorption of Elijah, and
profess to believe it; that they can
read of Enoch's having walked with
God, and of his having been taken of
the Lord, and that he was not, be-
cause God took him; of the transla-
tion or theocrosis of Jesus, and the
transition of his body to spirit, which
proceeded from his incorruptible
dissolution, is a modern miracle with
which the wonders of nineteen hun-
dred years ago hold no comparison.

The ignorance, clothed in the garb
of priestliness and posing as the ar-
biter of human inclination, and aspir-
ing to the office of shaping the moral
and religious destiny of the world, is
appalling, and its dense stupidity is
the miracle of modern times, and the
riddle vying with the Egyptian Sphinx
for revelation.

How much longer, in the light of
a new revelation, can the modern
priesthood administer what they call
the sacrament of the Lord's supper;
partake of the flesh and blood, as
they call it, of the Christ, which, if
symbols mean anything signify the
appropriation and assimilation of the
substance of the Lord's body and
blood, which mean his life, and not
acknowledge, the law of absorption
as a fundamental factor of immor-
tality.

The hope entertained by the genu-
ine Christian, of immortal life through
the resurrection, is consummated in
the final ascension of the church,
through the new and living way fore-
shadowed by the Lord in his theoc-
rosis.

Cannot the eyes of the blind be
opened, and made to see by the light
of this new revelation of The Church
Triumphant?

The Kingdom of God is Church and State Unity.

Unite Church and State, with the
religion of love to God and man as its
bond of unity and obligation; destroy
money, and create the commonwealth;
employ the means for the transporta-
tion of people and their productions, as
the only "mediums of exchange;" let
the performance of use be the guaran-
tee of supply for every want; remove
solicitude in the assurance given in
these changes for future stability and
happiness, and we have the answer to
the Lord's prayer, "Thy kingdom
come; thy will be done in earth as
it is in heaven," and the destruction
of the last enemy, death.

"If the love of money is the root of
all evil," it follows that to destroy
this love will save man from all evil,
the greatest of all, being death, which
is the sure wages of sin.

Man is as great a mystery as God,
in whose image he was created. Not
until we know God, and Jesus Christ,
who being the Son of God is God, as
truly as the sons of men are men, and
is at once the revelation of God and
man,—not until "we see Jesus," and
are made like him, will the question
be fully answered, "What is man?"
—L. A. A.

Immortality and Mortality.

There are just two states, and only
two, in which man may dwell. These
are diametrical and determined by
man's knowledge and possibility of
choosing between obedience and dis-
obedience of the Divine law, or the
law of life. The law cannot be kept
except through its *science*.

It is not enough that the law says,
"Thou shalt not commit adultery;"
it is for man to know what is its
essential signification, and this must
contain more than the assertion of
Worcester or Webster.

Mankind has inherited mortality,
and so long as the organic structure
passes through a dissolution, all the
stages of which are attended with the
extreme phases of corruption, we are
in possession of indubitable evidence
that the law of immortal life has not
been applied.

The church may attempt to sing,
pray, and preach, into the human race
the fallacy that man has an immor-
tal spirit, but there comes a time in
the progress of human events and
human destiny, when the question
will be raised as to the proof of such
a claim, and the only testimony with
which the earnest inquirer can be
confronted is in the death bed, the
coffin and the graveyard; all of them
most hapless evidences of a glorious
prospect.

There is not one word of evidence
in the Bible, that man has either an
immortal spirit, soul, or body. The
fall of man through the violation of
the law of immortal life, brought
death to the man; not death to his
spirit, soul or body, but death to his
spirit, soul and body; the only wages
that sin can command.

By what possible performance can
man be restored to the life he once
had in God? Let the Lord Christ
answer this question. "Good Mas-
ter, what good thing shall I do, that
I may have eternal life?" "Keep the
commandments."

By keeping the commandments only,
can men attain to life? If the words of
the Lord are of any value, this is the
sure and only means by which
immortality can be attained.

If by keeping the law restoration
can come, it follows that by disobe-
dience to the same law, death was
brought into the world. The central
principle of this disobedience was the
commission of adultery.

The question of adultery should
not be studied from the light of the
ignis fatuus of modern Christianity,
nor from the basis of Webster's lex-
icon, but from the light of science
corroborated by the testimony of
God's inspired witnesses. "Whoso-
ever looketh on a woman to lust after
her hath committed adultery with
her already in his heart."

The present human and mortal life
was sown in sin. If man is born in
sin and shapen in iniquity, all the
processes of that shaping are iniqui-
tous, and the sooner the world begins
to be educated to the standard of the
truth uttered by the Lord Jesus, "I"
(the God-man) "am from above; ye
are from beneath," the better it will
be for the human race.

When the Lord declared that men
were of their father the devil, he
meant that they were born of *sensual*
generation, within the pale of what
the world denominates wedlock,
which in reality is nothing more nor
less than licensed adultery.

Why could the Lord Christ become
the Savior of the world? From the
fact, first, that he came into the
world through a process of generation
that had no taint of sensualism; and,
second, having so come, he could
fulfil the work of purification essen-
tial for the transformation of the
flesh to spirit, without descending
through corruptible dissolution.

By such procedure he could impart
to the world the spirit of purity, which
can and will finally enable it to
overcome the tendencies of the flesh.

Adultery, in its deep and divine
sense, is that by which man contin-
ually begets and generates the body
and spirit of corruption. A mortal
body is a corrupt body, and there can-
not be a corrupt and corrupting body,
without some corruption of the spirit
actuating it.

The Mystic Circle

AND

The Prophet of Koresch.

"Your exposition of doctrine, dear
lady, calls up my thought to more
profoundly consider, and my mind
urges me to further question. It
does not comprehend me, how his
crucifixion in Sodom and Egypt could
be consummated; and what the sig-
nification of this can be, doth greatly
agitate my thought."

"Set your mind at rest; this mean-
ing I can so clearly explain to you,
that you can no longer be in doubt
as to its purport. When the Israel-
ites were in bondage in Egypt, the
tribes of Manasseh and Ephraim, by
the intermarriage of Egyptian women,
involved the Egyptian principle and
potency. This was brought about as
a first step by the marriage of Joseph,
a Hebrew, to an Egyptian woman.
This made the offspring of Joseph a
mixed descent. One of the natural
attractions of this mixed progeny
was towards the Egyptian blood.

"The law of circumcision preclud-
ed the daughters of Joseph's poster-
ity from marrying out of the tribes,
but it did not prevent the sons from
marrying Egyptian daughters. The
result was, that the best of the Egypt-
ian blood was constantly marrying
into the tribes of Joseph, and creating
a mixed race or people.

"Egypt was thus becoming Israel.
You will remember when the revolt
of the ten tribes occurred, that the
instigator of the rebellion was
Jeroboam, of the tribe of Ephraim;
Jeroboam being a direct descendant
of Joseph and Asenath, the daughter
of Potipherah, and of course an Egypt-
ian woman. This rebellion separated
the tribes, and resulted in the estab-
lishment of two kingdoms; one called
Israel, reigned over by Jeroboam; the
other, the kingdom of Judah, reigned
over by Rehoboam the son of Solomon.

The ten-tribed house, the house of
Israel, was never restored to the
kingdom of Judah, but was subse-
quently lost, after having been carried
away by the Assyrian kings. They
were taken to Media, and were no
more heard from."

"Your recital most profoundly
chains my mood. I know of the
division of the kingdom as recorded,
and remember that the record further
shows, that in Media they had their
location, and that since their captiv-
ity by the Assyrian power all traces
are lost. Many efforts have been
made to fix upon the identity of these
lost tribes, but so far have failed, and
the subject has contained for me,
interest of little moment.

"I have thought that nothing but
an idle curiosity could prompt a
search for a people, who, made subject
to an overruling power which had in
contemplation naught else but their
degradation and servitude, were oblit-
erate from the pages of ethnic evolu-
tion. But I think I now vaguely
catch a passing conception, and partly
perceive the outline of some possibi-
lity of their restoration. Let me not,
by my eager trend, bestay you. My
interruption only prolongs the termi-
nation of your recital by which I am
with interest intensely whelmed.
Proceed with your portrayal, if it
please you."

"The ten tribes were absorbed by
intermarriage with the Medians,
Persians and Assyrians, and the Teu-
tonic family of nations was the product
of the miscegenation. The divine
purpose, in the loss of Israel and
their absorption by the three nation-
alities, was to prepare a people, who,
in subsequent ages, should become a
fit receptacle for the Holy Spirit,
which should descend through the
line of Judah. Jesus came through
Judah. The Holy Spirit was the re-
sult of the dissolving of his body;
thus the reception of the Holy Spirit
in its descent through the subsequent
age, was the literal appropriation of
the Lord's body, and constituted the

greater or spiritual crucifixion in
Egypt, spiritually so called, this
Egypt being the potential and ethnic
energy of Egypt, absorbed through
the infiltration of the races."

"Lady Andoneli, I find within me
now, a struggle as almost of a resur-
rection of some new consciousness,
vaguely and dimly, but with mental
grasp clinging to a ray of what seems
may lead me to some luminous center,
like a lone star transcendental in the
glory of its spectrum, streaming
through the dense obscurity of a thick
cloud, into which I am drawn by
opposition. I perceive written on
this ray, transubstantiation. What
means this mental vision? Am I
right in this, my new conjecture, that
the wafer of our holy sacrament of
the Lord's supper, is but the symbol
after all, of the body and the blood of
the Holy Redeemer, and that in this
dissolution of his body, of which you
speak, wrought through its transla-
tion, his substance was imparted,
and the acceptance of the Holy Spirit
was its appropriation?"

"Such mental opening reveals to
you the truth, so long hidden, that
the wafer, uniting in symbol the body
and the blood of our Lord, is the per-
petual token of the Christ's transmis-
sion from generation to generation,
which, having been received at the
outpouring of the Holy Spirit in the
beginning of the Christian age, is
with men till the resurrection at the
close of the dispensation, and that as
the shepherds of the flock give out
the wafer, so the doctrine and the
life of the anointed one, is transposed
from priest to people, generation after
generation. By this token is mani-
fest the Lord's death in the race, till
he shall gloriously reappear in the
resurrection of the body."

"Josephine, when you find leisure
I would say something of importance
to you."

"My mother's summons is always
imperative to me, and by your leave,
Count Montmorenci, I will resume
our conversation upon this theme of
mutual interest, in the near future."

"I hope, my dear lady, the day will
not be long postponed for its renewal.
I have deeply enjoyed your converse
and regretfully say farewell, to shortly
meet again; Farewell, lady."

"Farewell, Count."
"Josephine, Father Guidona,
Count Ferando, and a stranger prelate
are in the drawing room, and demand
your presence. I have but obeyed
my obligation to the church by re-
sponding to the wish of the holy
father."

"In obedience to your wish, my
mother, I will see the gentlemen, but
I am free to confess a growing disgust
for the constant obtrusiveness of
ecclesiastical assumption. There is
no privacy too sacred for their sacri-
legious desecration. I hold the sanc-
tity of my private and personal rights
to the quietude of home, as exclusive;
and when it comes to a question of
the demand of my person in my own
home, I feel myself outraged."

"Hush, hush, my dear daughter!
You understand my reverence for the
sacred offices."

"My mother, I respect your right
to your spiritual devotion and to freely
exercise it; but sometimes feel a long-
ing for a reciprocation of the senti-
ment. I have long since learned not
to expect this. I will accompany
you; lead the way."

"Good morning, father Guidona."

"Good morning, daughter."

"Good morning Count Ferando."

"I hope I meet you well; good
morning, good lady."

"Lady, His Reverence, our father
Gonsuillmo."

"I am at your service, Reverend
Sir: What is your command?"

"Be seated, ladies; we are here in
the interest of our most sacred mother,
the Holy See. Her sanctity we find
in jeopardy, through a subtle, and
ably devised scheme for the insin-
uation of fallacy, in the guise of an
angel of light, a form of antichrist
of which the church has been wisely
forewarned in sacred writ. The web

of its sophistication is so adroitly woven, that not till father Guidona disclosed to me its true character, did I perceive its danger. Thousands may be led astray by its force of persuasion. Father Guidona, you will please state to our good sister and daughter, the object of our visit."

"Good ladies, we had arranged a meeting at the consistory to be held at the most early and opportune hour; we would say this evening at 9 o'clock, that we may confer with you upon the matter of 'The mystery of the Trinity,' the publication already discussed, and persuade you by most sacred effort, appealing both to your love and reason, to recant, voluntarily, the views expressed therein."

"We will there provide a method, by which you may undo the serious work that this most mischievous publication hath wrought for us, and we think by our good office to you, to bless you, which by your own conscientious conviction you will confess to us."

"Have I not a right to my integrity; to the liberty to declare in public way, honest conviction in matters concerning my obedience to the laws of life; the demand of life on me, and to perform my obligation to my fellows? Will the church still bind the conscience and compel assent to every dogma, that when we come into judgment and stand before the bar in presence of the judge, who shall judge the quick and the dead, we shall say, sit us down, august umpire of human destiny, at thy right hand because we have obeyed the mandates of the church?" It matters not though it be by direct force of misguided authority, and assumption of ecclesiastical prerogative.

"I have taken to myself the authority of my conviction and my conscience. I am no longer bound by the chains which enthrall the mind and soul. I am broken loose of my last ecclesiastical bond, and see no occasion for such a conference as you suggest, and must therefore respectfully decline your invitation. No persuasion can deter me from the control of my own conscience in matters of religious moment."

"My daughter, have you no more regard than this, for the prerogatives of the sacred appointments of our Church? I myself, may say to your Reverence, holy father, that at nine o'clock this eve, my daughter and myself will respond to your direction. We will most humbly serve the Church."

"We bid you good-day, and expect you, then, good sister, for we think by your persuasion, Lady Andoneli will reconsider her hasty and sacrilegious decision, and that the strong delusion under which she has fallen through bad association, will be dissipated."

"We will meet you promptly; good-day."

"By what satanic power are you held, and made to heap insult to blasphemy, upon those whose office it is to bear you to mansions of heavenly bliss? Your attitude, Josephine, is sacrilegious, and by it, your soul is endangered. Repent of this thy sin, and with contrition accompany me to-night, and meet the absolution of thy guilt. I command this."

"You know, my mother, how strenuously I have always sought to be obedient to thy will, and never, in anything wherein my conscience acquiesced, have I been unyielding. If you command my presence at the consistory, I shall certainly obey you, but my religious rights I will never voluntarily surrender."

The prelate, father Gonsuimo, father Guidona, and Count Ferando, hastily wended their way towards the home of the prelate. Count Ferando was the first to break the silence.

"The young Countess is rapidly losing herself from even her mother's restraints, as she has already severed the final moorings which bound her to the Church. One step further and we have lost the hold upon her, which we must retain through Lady Andoneli. We must not fail to enlarge upon the opportunity which to-night will afford in the capture of our prey. We can rely much upon Lady Andoneli's devotion to the Church and her willing submission to the dictates of her superiors."

"Count Ferando, one incautious move on our part might arouse her opposition to our plans. Her love for the young Countess is very deep, and she will consent to nothing that she thinks will jeopardize her happiness."

(CONTINUED.)

ST. JOHN'S OMAHA SPEECH.

A Great Audience Hears Him at Exposition Hall.

The Great Orator Convicts the License Traffic, the Men Who License it, and the Voters Who Vote for it, of High Crimes Against Their Country and Sin Against God.—Truth of Interest to Everybody, Truth Which Answers Objections, Covers All Points in Question and Settles the Minds of All Candid People.

Ex-Governor St. John's speech in Exposition Hall, Omaha, at 8 p. m., Sabbath, March 16th. "All Hail the Power of Jesus' Name," was sung by the immense audience and prayer was offered by Rev. Q. H. Shinn, after which some delightful and touching songs were rendered by Mr. and Mrs. Bailey, the sweet singers "from the land of the Dakotas." Somebody's Boy," was exceptionally sweet and pathetic, and moved many in the audience to tears. It is a song of great power to influence, and should be sung everywhere.

Hon. Jno. Dale as chairman introduced Mr. St. John, who spoke as follows:

THE GOVERNOR'S ADDRESS.

Does it not—when we come to think about it—seem a little bit strange that we have a condition of things here in our country that renders it necessary to have such songs sung as we have just listened to, such pathetic appeals for "Somebody's Boy?" What a wonderful amount of pathos there is in the expression! How many hearts it touches in this land of ours, that one phrase "Somebody's Boy!" Somebody's Boy! Somebody's Boy! Every drunkard that reels from the high license saloon of Nebraska is Somebody's boy, though the hair may be white. Many years may have passed over him, yet there was a time when he had a mother—when he was somebody's cherished boy.

He had often wished that he was qualified mentally and morally to preach the Gospel of Christ to the people. If there ever was a time in the history of this nation when we need much of the Gospel of Christ that time is now. We need it in the churches, in our homes. If he was a preacher he would make it his special business to see to it that any member of his congregation, who should by his vote or influence help to legalize that which destroys somebody's boy—that member should not have a chance to sleep under his preaching. [Applause.]

He would make it so hot for him that he would get on the side of the home or the saloon, on the side of God or of the devil. There should be no compromise ground. There is no compromise ground between right and wrong. Every man stands upon one side or the other. He was there to appeal to them to get clear over on the Lord's side and stay there until victory was won. He had been impressed with one thing more than ever before—he had faith in Nebraska. When he listened to these touching songs, he said, God stands behind that kind of singing, that kind of appeal in this cause. Citizens of Omaha, in November next God is going to crown us with a grand victory over this great evil. [Great applause.]

We find in our midst the liquor traffic, admitted by all reasonable people to be a curse.

OMAHA THE GIBRALTAR.

We stand here (in Omaha) at the Gibraltar of the run power. Notwithstanding, it will be taken before the fight is over. [Loud applause.] What have we to fight here, to contend here against? The greatest stumbling block erected in the interest of the run power is high license. [Applause.] Instead of being a step to overthrow the run power it is a tremendous step in the direction of entrenching it permanently with our government. This is what we are called upon to fight in Nebraska to-day. It is a fair, square issue. No man wants to be misled by a blind. Next November it is either prohibition, or planting license in the State constitution, backing it up where you can't get rid of it. You may fool old foggy States like Connecticut, which is one hundred years behind the civilization of Nebraska. [Applause.] He was asked by Connecticut people, "If the Amendment was defeated in their State, how could we expect to carry it in Nebraska?" The civilization of Nebraska is one hundred and seventeen feet higher than that of Connecticut. [Loud applause.] Nebraska contains the "cream of the eastern States."

A POSITIVE SIN.

Licensing the liquor traffic for beverage purposes is a positive sin against God. [A voice, That is it.] It ought to be made a crime against humanity. [Loud applause.] And it will be made a crime against humanity. [Repeated applause.] He believed when a man made an assertion of that kind he ought to prove it. He had not much faith in these fellows that did not back up what they said with evidence. He had wonderful respect for the self-denying ministers who preach righteousness and make plain their acts which bring condemnation.

Two hundred and twelve such preachers met in conference in Brazil, Indiana, not long since, and said, "The liquor traffic cannot be licensed without sin." If the liquor traffic cannot be licensed without sin, it is a logical inference that he who licenses it is a sinner. [Applause.] And he who votes for it must of necessity be a sinner.

The liquor people tell us that "License high or low, is a temperance measure." There are some 238 saloons in Omaha. There is received into the finances of the city \$238,000. Those preachers said, speaking of high license, "It is a trap adroitly set to catch the votes of timid and half-informed temperance men." [Great applause.]

Who sets the trap? The liquor traffic. What is it baited with? The boys of Nebraska! Therefore any business that thus sets a trap to mislead and destroy soul and body is a bad business, and ought not to have the sanction of law.

"No drunkard can inherit the kingdom of heaven." Omaha saloons make drunkards. They stand as stumbling blocks between God and humanity. "Woe to him that putteth the bottle to his neighbor's lips." Every vote against the Prohibitory Amendment favors putting the bottle to our neighbor's lips. Woe to the man that does this.

HARD-HITTING LOGIC.

The liquor traffic as legalized is a rebel against civil government and ought to be taken and hanged the same as any other rebel. But the saloonkeeper is as moral, good and pure as the

saloon he keeps. [Applause.] The saloons are morally and socially as pure as the law which authorizes them to keep such places. [Continued applause.] The law which authorizes them to keep saloons is morally and socially as good and as pure as—the man who supports that kind of a law. [Applause.] He traced it back to the man because the man votes. This is a government of, for and by the people. All know though, that there never can be a government of, for and by the people, the majority, when the ballot is withheld from mothers, and a license given to the saloonkeeper to destroy her boys. [Applause.]

The decision will be remembered in the case that went from the State of Kansas to the Supreme Court. The effort by the liquor men was to show that the Kansas law was unconstitutional. The Supreme Court touching the liquor traffic said: "We cannot ignore the fact as established by statistics, that the disorder, insanity, pauperism and crime so prevalent in the land are largely due to the liquor traffic." The Constitution of the United States declares: "Government was organized to promote the welfare of the people." Anything which produces crime, disorder and pauperism destroys the general welfare, and therefore is as much a rebel against our government as the men who fired upon our flag at Fort Sumter.

MUST RAISE BOYS FOR THEM.

There are 75,000 every year go down to drunkards' graves. Where do they come from? He would divide the audience into three parts. The women representing the total abstainers; the men in the body of the hall the moderate drinkers; and those on the platform the confirmed drunkards, just for this occasion. [Laughter.]

We commence with the year 1890. The legalized liquor power of this nation demands 75,000 annually upon which to feed. The liquor business could not live except it subsisted upon the life, brain, body and souls of the people. If we should take away those food substances upon which it feeds it would die in a few years. It must have human flesh, bone, brain and the souls of men upon which it shall subsist. The requisition for 75,000 is to be filled for 1890. Now where are we to get them? We go among the confirmed drunkards and take 75,000. From them we feed the liquor hopper for 1890. The year 1890 has passed. We prepare to feed the liquor hopper for 1891. Where will we get them? The drunkards have become depleted. Go over among the moderate drinkers. Transfer them to the drunkards' ranks. Now the ranks of the moderate drinkers are depleted. We go right over to the ranks of the total abstainers to recruit the 75,000 and fill their depleted ranks. The government under which we live has 200,000 recruiting stations and we must raise boys for the drumshop. No heathen government is guilty of that kind of thing. [Applause.] Not one! In Omaha, this great metropolis, you have 238 recruiting stations. They are kept open day and night. They transfer from the ranks of total abstainers over to the ranks of moderate drinkers, then over to the ranks of confirmed drunkards and to a drunkard's hell.

Men of Nebraska, and wives, mothers that bear children to feed to run power, do you see this? By the help of God, this system shall go down. [Long and continued applause.] Anything that robs this country of 75,000 people yearly is worse than a rebel.

IT IS A MURDERER!

Says one, "You can't stop it." But I say we will stop it. That is what we are here for, what God placed us here for. [Applause.] In the fight in Nebraska, remember the Church is on trial. After nearly 2,000 years under the religion of Jesus, if it does not direct its forces against the run traffic, what will those outside of the church think of the influence and power of the religion of the Master. The Church is on trial. Every church ought to be a prohibition club. [Applause.]

They say, "You can't get rid of the run power. It will exist. Laws against it are a failure." While he was over in Lincoln on the 21st last month he picked up an Omaha paper—the *World-Herald*—a new paper with a good corps of reporters, but there is one thing which it lacks, consistency. [Applause.] Speaking about a month ago of a prospective meeting to

be held in Omaha, the *World-Herald* referred to "the situation in Maine, where prohibition was said to exist. They had investigated its operation in Portland and Bangor. There was as much liquor sold as before prohibition became a law." Why don't the *World-Herald* publish the truth? While the prohibitory liquor law has been trampled under foot, in Bangor today every saloon is closed. [Applause.]

The *World-Herald* says, "The law is a failure in Kansas. We should endeavor to place some wholesome laws upon the statute books. They are needed badly. High license is needed. It is beneficent and practical. If communities want prohibition the Slocumb law gives it to them." We had that same idea in regard to slavery. If communities wanted prohibition they could vote slavery out. But a state has no right to sanction evil and refuse to succor the oppressed. Slavery had to go, and by the help of God, the saloons shall go too. The West wants prohibition. As long as the young men of Nebraska come to Omaha they will be led astray. Mothers' boys are in danger. We must therefore shunt the saloons up in Omaha. [Loud applause.]

Law abiding citizens will not favor a license law when they see into it.

A PECK OF CORN.

The amount of corn used in all the distilleries in the United States is 11,887,027 bushels. All the grain used in the distilleries is 16,122,509 bushels—about a peck to each individual. They want to paint the whole country red, to fight for the perpetuation of a market for a peck of grain. What an appeal to the agriculturists! They have been making this appeal for years. At the same time the distilleries fed about 200,000 head of live stock. Take all the grain that creates bone, blood, brain and muscles, and give that to the cattle. What creates devil only is reserved for men. [Loud applause.] The same amount of grain would be needed if there was not a distillery in the country. Did the presence of the distillery increase the appetite of an ox or a hog? Take the ugliest, most hungry, razor-backed hogs and fill their trough with forty rod whiskey, and they would die from thirst before they would drink it. Their self-respect would not allow them to touch a drop. [Laughter and applause.] Men will drink it; a hog will not touch it. And a hog considers high licensed liquor just as undesirable and bad as untaxed whiskey.

They tell us the law is a failure in Kansas. He had lived there twenty-five years. He knew they were dying to tell the truth about it. We hit upon a plan the other day. He would tell them what the *Bee* thought about it. [Applause.] Whenever you work a paper to contribute to carry the amendment there is some hope for it. (A *Bee* reporter contributed \$5 at the Lincoln State convention for campaign purposes in the interest of the amendment.—B.) We will have more contributions before we get through. They are all coming around. [Laughter.]

DICKIE'S PROPOSAL TO ROSEWATER.

Some weeks ago there was a letter written by Prof. Dickie, proposing that the *Bee* management and he (Prof. Dickie) agree upon a good, honest, intelligent and fair man. His duty was to go into prohibition states—Maine, Iowa and Kansas, get the truth and publish it in the *Bee*, for the information of the people. Prof. Dickie proposed to foot the bill. The *Bee* is going to do it. It is buzzing around that way now. [Laughter.]

We want the truth. He had lived in Kansas twenty-five years. He would call attention to the fact that there is not a legalized saloon in all the States of Kansas, Iowa and the two Dakotas.

In Kansas they had not a legalized saloon. The law forbids it. What is the result? In the matter of the consumption of liquor by States, the State of Kansas, including Indian Territory, in 1887 consumed 16,000 barrels—both under prohibition. The State of Nebraska, including the Territory of Dakota before admission, with less population by 500,000 than Indian Territory and Kansas combined, instead of 16,000 barrels consumed 170,000 barrels, one under prohibition and the other under high license. Then they tell us that prohibition is a failure.

(Concluded on third page.)

* THE NATIONALIST MAGAZINE. *

BUSINESS OFFICE:

77 Boylston Street, Corner Park Square.

CHAS. E. BOWERS, Business Manager.

Boston, Mass., March 28th, 1890.—By the same mail we send you a copy of the *Nationalist*, the authorized organ of the new and growing Nationalist movement.

This Magazine was started in May, 1889, to promulgate the principles of Nationalism. Since then its growth has been gratifyingly steady, until now the publishers are able to guarantee an actual monthly circulation of 7,000 copies, with every prospect of one much greater. Our average circulation for the past ten months has been 9,000 copies per month.

With the May number, Mr. Edward Bellamy, the author of "Looking Backward," and a writer widely and favorably known throughout the country, will assume the editorship, and in consequence thereof a large increase in popularity is confidently expected for the Magazine.

The position of the *Nationalist* as the authorized organ of the movement, gives it a strong hold upon its subscribers, who solicit subscribers and otherwise aid the growth of the Magazine, for the purpose of securing a wider adoption of their views.

The subscribers are, as a rule, fairly well off, and are therefore ready purchasers, particularly of such goods as may be brought to their notice in the pages of the *Nationalist*; in which they feel an especial interest.

We feel positive that a careful consideration of the Magazine and its clientage will convince you that it will be to your advantage to advertise your line of trade in it. Trusting that you will give the *Nationalist* a trial,

We remain, Yours respectfully,

C. E. WHITMORE, JR.,

Manager Advertising Department.

THE NATIONALIST.

ADVERTISING RATES.

| Inside Pages. | Front Cover, Inside. | Back Cover, Outside. |
|--|--------------------------------|--------------------------------|
| 1 Page 1 insertion \$25.00 | Whole Page 1 insertion \$30.00 | Whole Page 1 insertion \$50.00 |
| 1/2 " " " 15.00 | 1/2 " " " 18.00 | 1/2 " " " 30.00 |
| 1/4 " " " 8.00 | 1/4 " " " 10.00 | 1/4 " " " 20.00 |
| 1 in. " " " 2.50 | 1 in. " " " 3.00 | |
| 25 per cent discount on 12 months' contract. | | |
| 15 " " " " 9 " " | | |
| 10 " " " " 6 " " | | |

March 17, 1890.

Rush. Rush. Rush.

That is why you never get your work finished.

To avoid all this hurry in the Spring is to start at it now, and not wait until other people have their orders in ahead of yours.

Come and get prices on

FRESCOING,

TINTING,

PAPER HANGING,

CALCIMINING,

House and Sign Painting,

Glazing,

Paper Cleaning,

Graining.

Respectfully,

A. C. NORTON,

3635 COTTAGE GROVE AVE.

THE GUIDING * STAR * PRINTING CO.,

3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP.

We offer next week in 10,000 lots:

6 X 9 CIRCULARS
LAUNDRY LISTS
STATEMENTS
BUSINESS CARDS

50 CTS. PER 1000.

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

THE
Koreshan System

OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

The College of Life.

Is the Center for the Koreshan Cult. For Particulars address,
CYRUS,
2 & 4 College Place, Chicago.

Koreshan Astronomy.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price.

Address,

PROF. ROYAL O. SPEAR,

Guiding Star Publishing House, 8619 Cottage Grove Avenue.

Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

WOMAN'S * DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3519 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 reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

ST. CHRISTOPHER.

"Carry me across!"
The Syrian heard, rose up and braced
His huge limbs to the accustomed toll:
"My child, see how the waters boil?
The night black heavens look angry faced;
But life is little loss.

"I'll carry thee with joy,
If needs be, safe as nestling dove;
For o'er this stream I pilgrims bring
In service to one Christ, a King
Whom I have never seen, yet love."
"I thank thee," said the boy.

Cheerful, Arprobus took
The burden on his shoulders great,
And stepped into the waves once more;
When lo! they leaping, rise and roar,
And 'neath the little child's light weight
The tottering giant shook.

"Who art thou?" cried he wild,
Struggling in middle of the ford:
"Boy as thou look'st, it seems to me
The whole world's load I bear in thee,
Yet—" "For the sake of Christ, thy Lord,
Carry me," said the child.

No more Arprobus swerved,
But gained the farther bank, and then
A voice cried, "Hence Christophoros be!
For carrying, thou hast carried me,
The King of angels and of men,
The Master hast thou served."

And in the moonlight blue,
The saint saw—not the wandering boy,
But Him who walked upon the sea
And o'er the plains of Galilee,
Till, filled with mystic, awful joy,
His dear Lord Christ he knew.
O! little is all loss,
And brief the space 'twixt shore and shore
If thou, Lord Jesus, on us lay,
Through the deep waters of our way,
The burden that Christophoros bore,—
To carry THEE across.

Miss D. Muloch.

Desolation Will Precede Reconstruction.

We read in Revelation, xi. 14.
"The second woe is past and behold
the third woe cometh quickly."

As we read of these woes, as prophecies of things that must shortly come to pass, as St. John says, we should look for the cause to produce these effects or results. And if these results or effects occur at the end of a definite period, or cycle, or grand year, and the cause occurred at the beginning, then the cause and effect become one and identical, and we may ascertain to what state we are returning, namely, that which existed before the curse.

By turning to Genesis we find there three curses pronounced by God. The first upon the serpent; the second upon the woman tempted by the serpent; the third upon the man for his share in the transgression connected with the serpent and the woman. In this last was included also a curse upon the ground, from which comes man's subsistence or life.

These curses were uttered in the garden of Eden just before the man was driven out, and they seemed to come through the part the serpent played in the matter. The serpent represents wisdom which may be either the divine or sensual; as indicated by the symbol, Mercury's Caduceus in the hands of Minerva the Goddess or the Divine Motherhood, she having both under her control.

The serpent as representative of the divine wisdom, walked in the garden with the man, but by the fall which came at the carrying over or translation to the celestial degree, of the fruit ripened for that state, the sons of God, this wisdom was then let down into the sensual nature of man so that the curse "Upon thy belly shalt thou go," was pronounced upon him and "dust shalt thou eat all the days of thy life." The dust symbolizes that from which life springs, but as it does not come till the dust is watered, so the divine life does not come till the dust of man is watered with the divine truth; hence the serpent or sensual wisdom that crawled, had to eat dust; that is, that must be his inclination all the days of his life.

The second curse, that upon the woman, was excessive labor or sorrow in conception, and her desire was to be unto her husband and he was to rule over her. In her separation from her husband (the Lord) by the fall, her desire would be constantly

to him, that she might be united or blended with him, but as her desire was governed only by sensual wisdom, or by hearkening to the serpent's beguiling, the union would only be one on the sensual plane bringing new forms as a result, and that only with sorrow and pain, and subjection to her husband.

The third curse was upon the man and the ground he was to till, which may be interpreted in its most literal, natural, and spiritual-natural senses. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." As this is the third curse and produces the third woe, because they are related as cause and effect we will notice this curse especially.

Man perfected is the aggregation of all consciousness and thought. He embraces within the perfect form all functions, and hence involves in his complex structure all that is below him being the product of the universe. He is the center of wisdom and love, the origin of all motion and force, the source of being, the subjective point. The outer world or expression, or objective, would be under his control, as these forces would extend into the circumference or objective world as radiations from him, affecting each domain according to its kind and degree; till it reaches the farthest limit of the earth itself and would, therefore, when let down, influence the climate, vegetation, etc.

The ground would bring forth spontaneously in abundance; the heat and cold be modified; the warmth of the divine truth would be reflexed to the circumference, and the desert would blossom as a rose and pools of water be in thirsty lands, since he holds all these forces in mental solution.

When under the curse or the sensual wisdom and love, or fallacy and lust, the same forces reflexed, or let down into different degrees of life in the circumference, would cause the brier and thistle to grow; the famished and parched ground which brings famine, pestilence and death, and man eats then, the herb of the field (the life of the beast, which is bitterness) where before, he was fed the hidden manna from within.

By labor, and by the sweat of his face he was to eat bread, till he return unto the ground, for out of it he was taken, and to it, that is the dust, must he return in the corruptible dissolution of his body.

In the other sense, the tilling of the ground is man's propagation led by the sensual nature.

It was cursed and in sorrow he eats of it all the days of his life, that is, he appropriates the life of the beast which takes him down to death. By the sweat of his face or by the intense desire to live, he pours out his soul again and again, or eats the bread of sensual humanity and returns again to the dust or animal life from which he came; and he will continue to groan under this curse, unless some one come to kill this serpent or sensual wisdom.

We have only to glance about us to see that the two woes as the result of the two curses, have been upon us in every phase.

The third woe cometh quickly and is upon us now; in fact, we are at the beginning of it. When it reaches its culmination, the revolution of 1792 or the terrors of the Inquisition will pale before the awful devastation that the long pent-up fury, let loose, will produce. Jesus referred to it as the great and dreadful day of the Lord, and said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." "Then shall men seek death and shall not find it, and shall desire to die and death shall flee from them. For the great day of his wrath is come and who shall be able to stand?"

The constant agitation of the masses with regard to labor and capital, so-called, which is ever surging underneath, no matter how quiet it may seem to be on the surface, and which every now and then bursts forth with such violence that the world trembles, is an indication that the time is very near at hand when the down-trodden will rise en masse and demand not only an equivalent for their labor, but they will assert their

rights; and demand a better distribution of property and of land; that they may share alike the God-given air and water, freely with the rich. The so-called rich man has no right to demand that the muscular and mental energy of his employe shall be appropriated without its full recompense. In the refusal of the rich to accede to the demand of justice there will follow a retribution in the adjustment of human affairs, involving scenes of desolation and ruin such as never have entered into the conception of men before.

All over the world are sown seeds of anarchy, rebellion, and socialism. Labor leagues and trades unions with secret plottings are organizing on the one hand, while on the other are the trusts, monopolies, railroad syndicates, land grabs and the spoils system in general. Nothing but absolute selfishness, competition, and greed of money exists, as opposed to the socialism, communism, and love to the neighbor taught by Jesus 1900 years ago and practised by his church the first three centuries. The Christianity of that time is now so degenerated, that Church and State are wholly divorced and this is the secret of the whole trouble. God and man are separated.

"The third woe cometh quickly." "Except those days should be shortened, there should no flesh be saved." While man is under the curse, and the serpent still crawling on its belly, and one half of the race under the curse of subjection, it matters not what reformers, such as Henry George, McGlynn and the leaders of working men; the advocates of temperance and social purity; and also those interested in woman suffrage, may do, except as they stir up the people. This will produce a general agitation, and thus implant desires for something better; and help to break down the old Church and State, or the old heavens and the old earth.

It will hasten the death of the old body, the closeness of which is indicated by the muscular agitation (the labor question) which always precedes death in the universal as well as in the individual.

No one as yet has been able to lift the curse and bring man back to his Edenic state and make the earth a Paradise.

What is the remedy and who will bring it? Nothing but the sounding of the seventh angel, which is the outpouring of the fire of Divine Love through the translation of the Messenger of the Covenant, the seventh manifestation of God, can change men so they will love God and their neighbor as themselves, and do away with selfishness, competition and love of money; and establish the Divine Communism; bringing about equitable adjustment of property; and usher in the divine kingdom wherein dwelleth righteousness. Then man will be made in the image and likeness of God and eat of the hidden manna.

Woman, who had an especial curse upon her, of sorrow and subjection, because she followed the serpent's advice, and who is said to have caused man's fall and curse, would seem then to be involved in all the woes.

With all the ignorance in which she has been kept and the bondage she has been under, woman has at times risen to such a comprehension of the wrongs of humanity and its need of deliverance, as to put herself in one way or another, at the leadership in times of trouble, even at the very head of an army, filled with the heroism that comes from a belief in, and love for her God, and to go into the very jaws of destruction, or suffer martyrdom from the very ones she had succored; even after she had brought them deliverance.

When she shall have received this divine baptism which reinstates her to her condition from which she fell, and to her power of construction inherent in her, she will rise in the grandeur and glory of her God-given power and bring to the birth this kingdom of righteousness.

"The hills will break forth into singing, the desert blossom as a rose," the third and last woe will be ended forever.—Mathilde.

Will God Establish a Kingdom?

If the Lord's prayer be answered, "Thy kingdom come; thy will be done in earth as it is in heaven," will it be a "kingdom," a republic, or nationalism?

Does "nationalism," as set forth by Bellamy, recognize the Lord Jesus as a factor in the system? Would it appear at present to manifest any widespread vitality as a movement, if it did not studiously avoid the name of the Lord Jesus and the acknowledgment of a personal God?

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.

Dawn and Dusk at Karnak.

Out of the dim, mysterious dawn he came—
The sun-god—the Osiris—clad in folds
Of woven flame, and all the hideous shapes
That lurked along the margin of the night—
Star-dimmers, and the gnomes who blot the moon
And steal the ore of sunset—limps whose veins
Scarce pulsate with their currents of thin dew—
Fled at his glance; while he, through tumbling
haze,
Winged slowly up into the billowy sky.

The golden scarabæus of the day
Down the bright West crawled softly, and the faint
Inscriptions faded; and a small, pale cloud,
Brushed by the great sun-beetle's wing, flushed red
And swam, a lotus petal, in the blue,
And Karnak, that a long December day
Had lived again within our reverent hearts,
Fled like a dream, and naught remained but us
Save deepening shades beneath slow-clustering
stars.

And one dark monolith against the night.
—Charles Henry Luders, in April Scribner.

SCARABÆI.

What is the significance of the Scarabæus, or sacred beetle of the Egyptians, sculptured on their monuments and placed at the base of their obelisks?

ANSWERED BY A KORESHAN DISCIPLE.

Scarabæus is the Latin for beetle, and *khepri* is the Egyptian; the meaning of both is the same, and signifies to be, and to become. The beetle was regarded by the Egyptians, as an emblem of human life, and of the immortality of the soul; therefore they made amulets in its likeness, as did also the Phenicians, Etruscans and Romans.

M. Lottie, the Egyptian traveler, in his essay on The Scarab, compares it "to a variable star, which sometimes pales, and sometimes, after ages of obscurity, blazes out in a triumph of beauty;" and he believes the statement in the 19th verse of the 11th chapter of Ezekiel "and I will take the stony heart out of their flesh, and will give them an heart of flesh," to be an illusion to the scarabs found inside the hearts of mummies.

They were embalmed, and are frequently found in the tombs, showing that they were greatly venerated by the Egyptians, who held peculiar notions regarding them; one of which was, that they were only of the male sex, being self-existent and self-begotten, representing the male or paternal principle in nature, and were therefore sculptured on the head of Ptah-Osiris, the Creator of the world, as one of his symbols.

Neith belongs to Ptah, and is found by his side, she being the same creative principle, but, being the *conceptive* element, is considered female. One writer says, that the image of Osiris or Ptah, was split in two that Upper and Lower Egypt might each have a part to worship; and one part was called Osiris, and the other, carved as a woman, was named *Isis*, the female Osiris, which the Greeks transcribed *Isis*. From their reunion came Horos.

The beetle, when represented with Ptah and Neith, meant, in the intellectual sense, the Being; signifying the *form*, the *type* of things, or of the world. Another meaning was, to open. From its care in the preservation of its eggs, and the manner of preparing the ball that encloses them, it was regarded by the Egyptians as a symbol of the earth; showing that they understood that the earth was a concave sphere, with the life (the sun) at the center.

The beetle deposits its egg in a pellet of clay, cutting a perfect arc in the process, and knowing to the minutest particle, the size to make it, so that they are enabled to roll it up hill, to a safe place of burial, above the level of the annual inundation of the river Nile. Their peculiar way of kneading the clay, rolling it to form a perfect sphere, is the origin of the words, "form, image and graving tool," found in the Coptic texts.

It remained for this century, especially the latter part, to develop an interest in Egypt. "To everything there is a season, and a time to every purpose under heaven."

Egypt is the oldest of nations, yet little has been known concerning it, because its history was written in what was called by the Greeks, *hieroglyphics*; meaning sacred engravings or reliefs, because they found this writing in the temples, whose scribes belonged to an order of the priesthood.

The Bible is the recorded history of the Jews, and stands as a witness of the history of the world; but even by the Jewish law, two witnesses were needful to establish a truth. The symbols used by the Egyptians have been lying dead till a few years past, when the German and English travelers, Lipsius, Bunsen, Osborn and others, have discovered a partial key to these writings; but enough has now been

discovered to prove the hieroglyphical system to be of the highest importance as establishing the primeval history of mankind, giving the true chronology of the oldest of nations; the monuments ranking as the oldest record of mental development.

If the time is computed by the records of the reigns of the ancient kings, it makes the world 23,200 years old; but those who have made this discovery cannot harmonize it with the reputed age of 6,000 years, unless they find a resemblance in the kings of Upper, Middle, and Lower Egypt, and so claim them to be contemporaneous. But at all events, they are satisfied that thousands of years ago, there lived a highly civilized people, using what we suppose to be inventions of a modern age, and also things of which, as yet, we know nothing; but their uses may possibly be discovered ages hence.

We know that the temples, palaces, and tombs of Egypt comprise another witness of God's immutable laws, and however changed by different tongues and customs, the vital principles yet endure.

Ages before the reign of the Shepherd kings, Horos reigned. The word in Hebrew is *Koresk*; meaning "source of being." The beetle has the same signification, so we conclude this truth to be established, from the mouth of the two witnesses, the Bible and the monuments of Egypt, that every age must have its Scarabæus, its "to be," its impregnator, its vivifier; and, till the accomplishment of his mission, he is carefully preserved from danger, as in the case of Noah in the ark; Moses in the bulrushes, and Jesus' preservation from Herod. These represent a few of the Scarabæi of the anthropotic domain.

It is the "same old story," whether told in Egyptian symbol, or by the Hebrew prophets, as in Ezekiel's living creatures, with their wheels that had the appearance of a flash of lightning.

M. Lottie's calling them stars that sometimes pale, and then again blaze forth in a triumph of beauty, and interpreting the "heart of stone" to mean the Scarab found with the mummies, point to the same conclusion, that the great significance of the Scarabæus has not been understood for ages. But the sacred symbols of the Egyptian priesthood, and the riddle of the Egyptian Sphinx, will be unravelled when we, by the vitalizing power of "the source of being, shall have throttled the passions that have kept us in ignorance and led to death. Then shall the 'heart of stone' be taken away, and we shall be given an heart of flesh and receive the fulfilment of the Divine blessing so long ago predicted by the Jewish prophets.—Elizabeth.

ST. JOHN'S SPEECH.—Continued from Second Page.

In 1889 the latest statistics show that the number of government permits in Kansas and Indian Territory combined was less than 1,800, while in Nebraska the number was 3,000. Kansas and Indian Territory have one-third greater population than Nebraska—one under prohibition, the other under a \$1,000 license.

In the State of Kansas, under prohibition, the railway mileage increased from 3,000 miles in 1880 to nearly 10,000 miles in 1890. It is the second railway state in the nation, and is not thirty years old yet. (Applause.)

In 1888 the state expended \$4,000,000 for the education of the children, without a dollar from the run traffic. (Applause.) It has increased in population since they adopted prohibition 600,000, and not a distiller, brewer or saloon-keeper in the entire list. (Applause.) When a mother's boy goes down the law gives her the right to prosecute and convict the man who attempts to destroy him.

CONDITION OF OLATH, KANSAS.

He lived in a town of 4,000 population twelve years. They had eleven churches, preachers and Sabbath schools. The streets were in excellent condition. They built three schools. They had a Normal school and a University. They did not have a common drunkard or pauper in the lot. (Great applause.)

WHAT GOVERNOR MARTIN SAID.

Gov. Martin was twice elected to the senate; he was a member of the committee who framed the constitution; he was Governor of the State during two terms; he was one of the commissioners of the Soldiers' Home; he was a delegate to many national and state conventions.

Says the Governor: "Notwithstanding the fact that the population of the State has steadily increased, the number of criminals confined in the penitentiary has steadily decreased. Many jails are empty—all showing a marked falling off in the number of prisoners confined. The dockets of the courts are no longer burdened with a long list of criminal cases. In the capital district, containing a population of nearly 60,000, after four months vacation, in a session of the court there was not one single criminal case found on the docket."

The change of sentiment on this question is well known to the intelligent and observing people of the State. The law has been attended with beneficial results. Fully nine-tenths of the drinking prevalent in Kansas eight years ago has been abolished. It is to-day the most temperate, orderly and sober community in the civilized world."

How differently he talks from Tomlinson, the paid attorney of the liquor people, the man who under oath denied the truth of his own statements!

The druggists who sell liquor in Kansas are required to be bonded to the extent of \$1,000. They must have a petition signed by twenty-five freeholders, and they are not allowed to sell unless a petition is signed by twenty-five respectable women. (Great applause.)

It is said that "under prohibition liquors are sold in violation of law." There is not one twentieth part as much sold as was the case under license.

BUILDING A TOWN WITH BLOOD.

License evil for money! License ruin to get a revenue! "238,000 gathered into the exchequer

of Omaha from the saloons!" The greater shame to Omaha! Hear what the Lord says about such a revenue: "they shall cast their silver into the streets, and their gold shall be removed. Silver and gold are not able to deliver them in the day of the wrath of the Lord." \$238,000 is not able to deliver Omaha in the day of God's wrath.

Churches! what are you doing? Are you organized and proceeding solidly against the devil? Soldiers of the Lord dare to stand. Put your face against this iniquity. Drive it out. When you come to judgment will you tell Christ that you heard the jingle of \$238,000 in the treasury coffers, and therefore voted to sustain the saloons?

They tell us that if we let drink alone it will let us alone. It lets nobody alone. (Applause.) Over in eastern Ohio was a young man who was the son of a widow. He lived in a town for years where there was no saloon. He had a sister who was nineteen years of age. All belonged to the church and Sabbath school. He afterwards went to live in a town in which were licensed saloons. On a New Year's day he was invited to take a glass of beer. Boys, don't touch wine, beer or intoxicants of any kind. Every drunkard that reels on the streets, once took his first glass. Let every drunkard you see say to you, Let it alone. Look at his condition to-day as a warning. This young man drank. In a few months he was a drunkard. He got into a drunken row with a comrade, took his revolver from his pocket, shot and killed him. He was tried and convicted. The day of execution came. It found the sister before the governor, begging executive clemency. The mother was in the prison cell with her boy comforting as only a mother can, standing by him as only a mother will, pointing him to Christ to the last. The hour of execution came on. They literally tore the poor mother from her boy. She fell fainting to the floor, while her boy was taken to the scaffold, he who was an innocent boy two years before. They took him and led him up the steps. He stood upon the trap. Had it not been for the saloons he would not have been there. Men who were gray stood among the crowd who had licensed the saloons. At the last fatal moment the trap sprung. The rope broke, and he fell limp upon the ground. As they approached him to carry him back to the scaffold, the blood was gushing from mouth and nose. Half strangling, thinking only of mother, who was by him to the last, crushed and heart-broken, he said in a husky tone, "Oh mother! for God's sake have them hurry! HURRY! HURRY!" He was carried back again. They adjusted another rope. The trap was sprung, and his soul went forth to God who gave it.

FOR GOD'S SAKE HURRY!

Is it possible that a legalized business brings before the country these scenes. He asked from that hall, that we let the words of that boy ring out, "HURRY MEN, FOR GOD'S SAKE HURRY! HURRY TO DO AWAY WITH THAT BUSINESS THAT CRUSHES MOTHER'S HEARTS AND BOBS THEM OF THEIR BOYS. God lays the responsibility upon us, because, the \$238,000 revenue will face us when our boys go down, lost forever. Who shall measure the value of a soul? Men rise above prejudices! Buckle on the whole armour. Go forth! and by God's help Omaha shall be rescued and Nebraska shall be redeemed. (Immense applause.) J. A. B.

THE NATIONALIST.

The following is from *The Nationalist*, of March 1890, Vol. 2, No. 4.

The future management will be in the hands of Edward Bellamy.

All who are interested in "Nationalism" as instituted and advocated by this distinguished man and his disciples, cannot do better than to gain a knowledge of the system through his own medium of communication.

Koreshim is not quite "Nationalism," but we insert this declaration of principles with pleasure.

DECLARATION OF PRINCIPLES.

The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

The principle of competition is simply the application of the brutal law of the survival of the strongest and most cunning.

Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized.

No truth can avail unless practically applied. Therefore those who seek the welfare of man must endeavor to suppress the system founded on the brute principle of competition and put in its place another based on the nobler principle of association.

But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill considered changes; we make no war upon individuals; we do not desire those who have accumulated immense fortunes simply by carrying to a logical end the false principle on which business is now based.

The combinations, trusts and syndicates of which the people at present complain demonstrate the practicality of our basic principle of association. We merely seek to push this principle a little further and have all industries operated in the interest of all by the nation—the people organized—the organic unity of the whole people.

The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts.—*The Nationalist*.

Love to God and the Neighbor.

To love God with our whole heart, soul, might, mind, and strength, and our neighbor as ourselves, is said to be the whole duty of man; and this law is presented to us to-day in a light that displays all of the vastness of its import.

In the beginning of this age, Jesus the Christ, taught that a Divine unity permeated the whole law; that all of the separate commands rested securely upon one immutable foundation, perfectly adjusted and cemented in spirit and obligation, like the stones of one vast temple; and to break one of the least of these was to demolish the whole structure.

As we view the law in this singleness of character, we see Jesus impressively pointing to the two requisitions, love to God and love to the neighbor; as the substance or foundation stone. Our love to God being the supreme love, must so inhere in our natures that it will become a mighty power, adequate to the destruction of all self-idolatry, all sensual and worldly love; thus becoming the all-inclusive affection, seeking spontaneously to please God by a voluntary obedience.

The grandeur and loftiness of a divine love are often grossly misunderstood; but it is the great positive force in the world. Sentimentalism may be weak, but love is strong, because with it, are combined justice, mercy, and truth, and it expresses all that the law of God fundamentally demands.

It was the perversion of this divine principle of our being, that brought the curse of servility upon the race, and compelled human wisdom to trail in the dust, till God in his great compassion, should send his own wisdom into the world to show man his weakness, and to lift the curse through the power of the same law that he had transgressed, by teaching him how to gain supremacy over it through obedience. God claims the essence of our affection; the sincere, fervent, devoted love of our hearts, as a result of the exercise of enlightened reason; and the love of our strength which is the intense energy of our whole being.

We do not wonder at the obtuseness of human intelligence respecting the requirements of these commands, for we have been taught to think of God as an abstruse principle, and were forbidden to give him a form even in our imagination lest we should inadvertently break the great command "Thou shalt not make any graven image or likeness" of God for God was a Spirit, and in our imagination a spirit was a phantom, a monster, before whose awful yet unseen presence our very souls quailed in abject terror; for he swayed the rod of justice that swept all offenders into that not too attractive lake of fire and brimstone; such a vivid reality in our infant minds.

We are so constituted that we cannot love what we do not understand, and the older we grow, when the light of reason has been kindled to a brighter flame by a desire for knowledge, the memory of our early teachings are brought out from the secret chamber of our minds, and spread before us as one vast panorama, and we gaze upon it in horror, our whole souls revolting at such a contemptible exposition of the character of the Deity we were taught to call our Father.

Human intelligence demands a rational concept of the object of its worship. We cannot love as we please, or because it is a duty enforced upon us; neither can we love because we are threatened with destruction if we do not. We may imagine and profess that we do, but this does not meet the requirement of the law.

There are conditions to the law of love; and the existence of the law, not only implies the existence of the conditions, but the possibility of coming into obedience through a perfect understanding of the demands, for God never requires an impossibility. But first we must know what God is like. Reason calls loudly for an embodied supreme central intelligence, and then for a proof that he is worthy our love; for he must be infinitely good and loving, and full of justice, to make this command pertinent or obedience possible. It will not do to ascribe to Him any conduct that would render a human being infamous.

We will turn to the Bible, the Christian's authority, the first record we have, and scan its pages closely.

We find in Gen. i. 26, 27. "And God said, Let us make man in our image, after our likeness: * * * So God created man in his own image, in the image of God created he him." Over the long track of the ages we will speed our way, to the time when John declares "In the beginning was the Word and the Word was with God, and the Word was God." "And the Word" (God) "was made flesh and dwelt among us." What further proof does a Bible reader need if he has a reasonable mind? God made man in his own image and likeness, and pronounced his work good, which he would not have done, if it had not been equal to the model from which it was fashioned. "God's likeness is his interior, his image is his exterior." Man lost the likeness through his transgression of the divine law, and the image he has marred and broken; but when through progressive law man is regenerated, he will again stand on earth restored to his heritage, a veritable son of God, recreated in both his image and his likeness.

In order to make all things more clear to us, God reduced himself to the level of our comprehension by means of his own incarnation, and we are no longer compelled to follow cunningly devised fables; no longer need love a mystery; no longer trust or worship an abstraction; for before us stands that great living Personality, Jesus Christ, the God-man, the man-God, in whom was the fullness of the Godhead; for Jesus was Deity taking human form, and through that transcendent intellect, pure heart, and marvelous sense of all that was great and good, God himself shone in all the effulgent brightness of a Father's glory, and wrought his work of salvation in most perfect humility.

It was an inherent longing in the heart of the ancient Pagan, that incited him to carve from a fragment of wood, an image of a man and to bow before it. Their concept was greater even than ours, for they gave their deity a form at least, and then with equal fervor with us, worshipped the unknown God whose likeness neither could comprehend.

The atheist who lays the foundation for his belief upon physical science, and has listened to a false translation of the cosmical form, if he is a student and a searcher for truth, has but to turn to the greatest exposition of all science, found in Koreshan Cosmogony, that alone can dispel the dark hallucinations cast around him like a pall by so-called scientists, whose teachings form the basis of a most fallacious theology.

Man's concept of Deity must coincide with his interpretation of God's manifest expression; and the unfolded plan of this material universe, holding as it were in its arms the great planetary system with its countless nebulae, around which twine the wonderful controlling laws pivoted upon one great central light, proves to us by the law of analogy, that humanity also must be governed by corresponding laws pivoted upon one supreme central intelligence, in whom all power inheres, and who projects into outermost form and function only that which obtains in the Divine mind; therefore upon this great unfolded scroll He has traced in symbol, the cosmical speech or nomenclature of the Creator.

From the throne of the Almighty the edict has gone forth, that henceforth there shall be no more mystery, for Wisdom has thrown wide the portals of her temple, and now sits in the court of inquiry to all who loveth the knowledge of truth, and bids us see the lines of God's laws thrown over all his creation, drawing it towards the glorious consummation of a stupendous plan. These things have been hidden from the wise and prudent, but will now be revealed unto babes.

God's works bespeak his worthiness of our love. The creation was a work of love, for all things were created for the highest happiness of man, who was divinely endowed with powers that gave him dominion over every created thing. In this work of creation, was also the establishing of a foundation for a future manifestation.

The law and the promises revealed through prophetic prescience were reflections of the strength of that power that would in time draw men to Christ; and the incarnation of the Creator himself, was the personal manifestation of a Father's love; one of a series of steps towards redeeming his fallen children; cementing an indissoluble union with our natures by descending into them, and then through the supreme strength of his love, lifting them up even to his throne.

(CONTINUED.)

\$32,700,000

Spent each year by the Saloonkeepers of Chicago.

FOR BEER,
FOR CLOTHES,
FOR SCHOOLS,

FOR MEAT,
FOR HOMES,
FOR CHURCHES.

Liquor dealers have as much right to pursue their trade and vocation as the banker and importer, as the manufacturer and financier. They contribute as much, if not more, to the support of the State as any other class, and they are entitled not only to the protection of their trade but to that of their good name as well.—*Mixed Drinks.*

The above is from *Mixed Drinks*; a paper published in the interests of the whiskey trade.

It would look as if the whiskey business helped to support the church.

Of course an editor who keeps a saloon and makes drunkards, having a "good moral character," (he must have vouchers for morality, or a moral government would not license him,) is too much like George Washington to tell a lie.

Now if he does help support the church, this may account for the otherwise unaccountable course of the church, in its opposition to prohibition.

If the so-called Christian Church were Christ-like, it would oppose the rum traffic. If it opposed the traffic it would not vote with any party, that in any way gave countenance to the nefarious trade, and if it were united, as it would be if it were the "body of Christ," it would certainly unite in its destruction but for the fact that the rum traffic, in its financial support of the church, is advancing the cause of Christ and helping to convert the world.

Now in view of the fact, that the church depends upon this traffic for its successful work, is it too bad that it will allow the "good name" (?) of the manufacturer of drunkards to be injured?

If it were not for the whiskey trade, there would not be so much money in the treasury of the United States, as an incentive to the politicians, and politics would go to the dogs, and what would the country do without politics and politicians?

We would not have anybody to select men for official positions, if it were not for the moral rum-sucker, upon whom we depend to make our nominations. God is Spirit; and Spirit is good, says the "Christian Scientist"; so let us all bow down to this object of the world's adoration and the government's charge, the spirit that controls the politics of the country.

A New Danger from Tobacco.

It is stated that a German physician, on examination of a number of cigar tips, found that many of them were infected with tubercle bacilli. The makers were tuberculous, and in the manufacture of the cigars moistened the tips with their saliva. This certainly represents a new danger from using tobacco, at least in the shape of cigarettes and cigars. We were aware that there is considerable difference between bad and good tobacco, and have been inclined to attribute injurious effects to the use of inferior produce. Any tobacco, however, may be impregnated as above. And if tobacco may be contaminated by one bacillus there does not appear any reason why it should not harbor other microbes. This is a point which will doubtless be taken up by the anti-tobaccoists, and if it reduce the consumption of tobacco it will not do any harm except to the revenue.—*Chicago News.*

George W. Bain said in Chickering Hall, New York: "Down in Kentucky, some time ago, young Henry Clay, the grand-son of our great southern statesman, lay bleeding to death from a wound inflicted upon him in a drunken brawl by a liquor seller. In the same city, at the same time, the grand-son of John J. Crittenden, one of the brightest men who ever graced the United States Senate, was also dying from injuries received while drunk. And at the same hour, the great grand-son of Patrick Henry was in a cell brought there by drink. Look at these great men off there on the summit of fame, and look at their offspring, disgraced by drunkenness. My friends, this is not evolution, but devilution."—*J. M. Foster, in Christian Statesman.*

Where Does Party "Soap" Come From?

When Mr. Roosevelt was a member of the New York legislature, as he said in his recent lecture in Chicago, he was on a committee to investigate New York office-holders. When they came to the office of County Clerk, they inquired of its incumbent, Mr. Keenan, what his office was worth a year. He told them \$82,000.

"How much have you contributed to the campaign fund this year?" was asked.

"About \$50,000."

It was asked incidentally, "You perform the duties of your office yourself?"

"No; I'm too busy for that."

He explained that he paid a deputy, whose regular salary was \$8,500 per year, \$1,500 per year to do the County Clerk's work. His own time, as he frankly stated, was mostly spent in bailing out his constituents.

The most of this \$82,000 a year, paid by the people for the performance of public duties, went to sustain one of New York's great political societies in the work of corruption at the polls, and this was found not to be an exceptional case, but a type of what is common in great cities where the spoils system prevails.—*O. F. L.*

THOSE KANSAS WOMEN.

An Associated Press despatch from Topeka, Kan., says that the women all over the State are registering to vote in large numbers at the coming municipal elections, and are making an especial effort to secure good school boards. It is amusing to see in papers strongly opposed to woman suffrage, like the *Chicago Tribune*, despatches declaring:

"The granting of municipal suffrage to women has proved a grand success in Kansas. It is going to play a more important part in the approaching spring election than ever before."

... Wherever the experiment has been tried, it has stifled opposition, and the movement has grown in popular favor to a marvellous degree. ... It is noticeable that the women care little for partisan politics, but select the best men put in nomination, and vote for them. In this city, men will scarcely accept a nomination unless petitioned to do so, and before election the candidates of the two parties, especially for the mayoralty, are summoned before the executive committee of the Equal Suffrage Association, and forced to make a plain statement of their position with regard to 'liquor joints' and disreputable houses, which finds its way to the press, and places the candidate before the public in his true light. This discourages the chronic office-seeker, and disgusts the ward politician. ... The consequence is that municipal politics in Kansas are being revolutionized.—*The Woman's Column.*

IS IT JUSTICE?

In view of the fact that the courts are supposed to be established for the dispensation of justice, it is curious to note the methods pursued by the State in some instances to secure conviction of parties charged with crime.

In cases where crime is charged, the prisoner is presumed to be innocent until proven guilty, but the general idea seems to be that the prisoner at the bar is guilty, otherwise he or she would not be there; and instead of proceeding to prove the party guilty by means of evidence alone, the prosecution as a rule will endeavor to exclude indirect evidence which might have a bearing in the prisoner's favor. If the courts are established for justice and not for revenge, the State should be willing that a prisoner should be allowed the benefit of every scrap of evidence, direct or indirect which can be brought to bear in his or her favor, and not endeavor to convict further than the evidence would warrant.

The prevailing custom however seems to be this. The prosecuting attorneys go in heart and soul for conviction, by using their utmost endeavors to bar out evidence favorable to the prisoner, and in browbeating their witnesses and using every device of trickery in the trade to prove the prisoners guilty whether they are or not, and if they secure a conviction they are pleased with themselves, and with an idea that they have done their full duty to the State, the prisoner, and themselves.—*Maine Advocate.*

We Have on Hand

A FEW BACK NUMBERS OF THE

Guiding Star,

1887, 1888 and a few of 1889, which we will bind into one volume and sell for

\$10. EACH.

It is worth ten times the price. No other work so valuable. Every advanced inquirer should possess one.

Address,

GUIDING STAR PUBLISHING HOUSE.

ORDWAY & WALLACE,

COMMISSION MERCHANTS,

JOBBERS AND SHIPPERS IN FOREIGN AND DOMESTIC

FRUITS, NUTS,

PRODUCE, ETC.,

125 South Water Street, * CHICAGO, ILL.

SOMETHING NEW!

—THE PROPRIETORS OF THE—

LINCOLN * BUSINESS * COLLEGE * AND * INSTITUTE

—OF—

Penmanship, Short-Hand, Type-Writing and Telegraphy

Have issued a work on BOOK-KEEPING, for Self-Instruction, Public and Private Schools and Academies and Business Colleges. It is highly recommended by prominent educators throughout the land.

Address for particulars,

F. F. ROOSE, publisher Western Workman,

Lincoln, Neb.

CLUB RATES

—OF—

THE * FLAMING * SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

| For | New Subscribers | a copy of the FLAMING SWORD for one year. |
|---------|-----------------|---|
| " 10 " | " | \$ 3.00 premium. |
| " 20 " | " | 7.50 " |
| " 30 " | " | 13.50 " |
| " 50 " | " | 20.00 " |
| " 100 " | " | 50.00 " |

To obtain these premiums the Club must be complete when the names are forwarded, and the money accompany the order.

KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.
By CYRUS, Price 15 cts.

Emanuel Swedenborg; His Mission.
By CYRUS, Price 15 cts.

The Identification of Israel.
By A. W. K. ANDREWS, M. D., Price 15 cts.

National Suicide and its Prevention.
By PROF. O. F. L'AMOREAUX, (Lumry), Price, Cloth \$1.00. Paper 50 cts.

Koresh, the Central Sun of Being.
By PROF. ROYAL O. SPEAR, Price 25 cts.

Koreshan Astronomy.
The "Hollow Globe" Theory a fact demonstrated.
By PROF. ROYAL O. SPEAR, Price 50 cts.

The Entire Series, in paper, sent for \$1.25.

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS,

Office of the FLAMING SWORD,

3619 Cottage Grove Avenue, CHICAGO.