

ny to keep the way of the tree of life." Gen. 111. 24. "And He placed at the east of the garden of Eden cherubim and a flaming

CHICAGO APRIL 12, 1890

FIVE CENTS A COPY

#### The Flaming Sword. 1890

ISSUED EVERY SATURDAY BY The Guiding Star Pub. House,

3619 COTTAGE GROVE AVENUE. CYRUS, Publisher and Managing Edito A. W. K. ANDREWS, M. D., Associate Edito Associate Editor PROF. O. F. L'AMOREAUX, Contributing Editor

Address all communications CYRUS, FLAMING SWORD, 3619 Cottage Grove Ave., CHICAG One Year, in advance 6 Months, """ 3 Months. "" \$1.5 Entered in the Post Office at Chicago, Ill. as second-class matter.

# IS THERE HELP FOR THE BLIND?

The Lord God of heaven and earth, the man, Jesus the Christ, brought to the world the true system of govern men

He not only demonstrated the hu manity of God the Lord, but he made practical the law of love to God and the neighbor, in the complete fulfilment of the law of God, wrought in himself as the assurance of a final fulfilment of the Divine purpose, to re store humanity to the image and like-ness of his Creator; his progenitor.

It is a wonderful thing to be able to regard the Lord Jesus as the incarnation of Deity, and to live in the assurance that through our appropria-tion of his life, (substance,) we finally come into the possession of his inheritance, to the extent that his throne is our throne, and his dominion, our

That is a most wonderful and glorious hope, founded upon the absolute knowledge of Koreshism, which enables us to await the coming baptism, in the fixed assurance that the end of the age is now upon us, and we shall soon be born into the inheritance of the sons of God.

the sons of God. Every Koreshan begins to awake into the consciousness of his inherit-ance to the throne and dominion of the resurrection vibrating him to the ultimates of his organic structure, merging into the kingdom's suprema-ey, the personality which he has de-rived from God, through his manifest person as Jehovah Christ.

person as Jehovah Christ. We are made kings and priests muto God, to become the head of the kingdom in the earth, standing on Mount Zion as the product of the Lamb's sacrifice. We are the mani-fest fruitage of the planting of the Lamb, he who, as the seed of God, was made the quickener, vivifier, and re-generator, (reproducer,) of the sons of God. How Long will a kind shorth

and re-generator, (reproduced,) of the sons of God. How long will a blind church, blind leaders of the blind, shut the mind's eye to the truth, that *reproduced* to be regenerated (reproduced) from Christ the Lord, through the operation of the Spirit, means to be quickened by the planting of the seed of God, and reproduced as a son of God? How long will these blind leaders of the blind, hinder the people from awaking into the knowledge of the truth, that the resurrection of the dead means the new birth, which cannot and does not take place till the end of the age, when man, as to his spirit, soul, and body is made alte likeness of God? Get the old church out of the way.

Get the old church out of the way, there is yet some hope for the

O! for one ray of light to touch our benighted clergy; blind leaders of the blind.

We aim first of all to establish a successfully operative group, to be come the nucleus for the amplification of the Koreshan System. The comof the Koreshan System. The cen-tral *Ecclesia* of the Church Triumphant is rapidly assuming that phase of solidarity which promises most hopefully for the future augmentation fully for the rature augmentation of the home, and even now gives assur-ance of a demonstration of the superi-ority of the United Life, in preference to the competitive system. Koresh-ans throughout the world should think ans throughout the work is both a through the central group, because in the infancy of the movement, those who are to become the most active in the work of pro-mulgation and organic effort, should nter active service through association with the parent group.

## POLITICAL ECONOMY. COMMERCE AND ITS END.

We made the statement in a previous paper, on the subject "Political Economy," that "Money is the guard or criterion of commercial interchange and uses of life." We briefly differentiated true and false money. As the natural outgrowth and sequitor of the true monetary conception, we now take up the commercial question, with the view of demonstrating not only its relation to money, but its relation also to agriculture, and the end for

which agriculture is plied. Agriculture is the concomitant, and mediate sequence of commerce in every domain of activity. This can-not be understood except upon the basis of the great law of analogy, the only guard of the rational process, a priori and a posteriori

The premise, from which we draw all our conclusions as bearing upor the great questions of the age, is the inherent one of the commonwealth. The destruction of false money and the possibility of adjusted commercial enterprise and activity, as predicated upon such destruction, can obtain only in the inauguration of that organic unity, involved in love God and love to the neighbor. Without these two phases of the operation of love, the concept of the com monwealth is a mere chimera. We have already reiterated the truth that such love *will not* obtain, but by the baptism which God is preparing for the race, through the theocrasis of his

Anointed WHAT IS THE TRUE RELATION OF THE COMMERCIAL, TO THE GESTATIVE FUNC-

TION? If a knowledge of the law of order can be acquired in one domain of life, this serves as a basis for the true order in every analogous sphere of activity. The sequitor of commerce is gestation, culminating in production; the end, being the use for which such production is instituted.

True commerce has but one end, and always sustains the same orderly relation. Commerce plants the seed, gestation propagates; and the soil must be the only basis and medium of obtaining the end. Commerce, then, in this view has such direct relation to the soil, that any irregularity on misuse of the commercial function, must so derange the functions of agriculture, as to threaten the stability of any government violating the rela-

tion. For the sake of perspicuity, we will divide commerce, as pertaining to the outer domain of being, into home or domestic, and foreign or international

DOMESTIC COMMERCE. Genuine, true, or legitimate com-

merce can have but one end, and that is, the supply of economic demand for the uses of life. The uses of life involve equitable distribution, in the use of the comfortable and ornamental.

The commercial idea must have in observation, the character and quantity of supply, and wisdom enough to provide for such demand, that there be no waste of economy in the rela-tion of commercial activity to the end it has in view.

THE COMMERCE OF A NATION GOVERNS ITS AGRICULTURE

If there be anything defective in the exercise of the commercial instinct or energy, its influence reflects directly ture. This is not only true of domes tic commerce, but aggravatingly so of derangement in its foreign or international phase.

THE OBJECT OF GOVERNMENT IS FOR THE ADJUSTMENT OF THINGS NOT MEN. PROPERLY ADJUST THINGS, AND MEN WILL ADJUST THEMSELVES.

The commonwealth belongs to the people. Its object is the equitable adjustment of supply and demand, that the happiness of all men may be insured

If, in the sphere and progress of national activity and prosperity, there comes a time when the interests of

one class seem to conflict with the interests of another, and political is-sues are founded upon the supposed wrongs to either party to the issue inevitable conclusion must be, that there is something radically defective

the administration of public affairs. When we see so-called capital and labor marshalling in deadly issue; when we behold a contention between that which is falsely called commerce in its most vital sphere of enterprise, involving the bread and butter question, in its apparent prosperity; and that which should be its concomitant and coadjutor in its adversity, struggling as competitor, we have grave fears for the stability and perpetuity of the system that has not wisdom enough to perceive the cause and correct the wrong.

(SUBJECT TO BE CONTINUED.)

#### HE ARRAIGNS THE OLD CHURCH.

Man-unregenerated-conceived in sin and brought forth in iniquitydead in trespasses and sins — is left in this world, to work out his own salvation as best he can. True, during the 1890 years since the Lord was on earth in the flesh, man has had his example and embodied precepts to guide him; but the curse has rested so heavily upon him, that he has not on-ly been unable to rise above it, but so oppressed by the evils of his nature, as to be characterized by the Lord, a generation of vipers.

Looking abroad to-day, we see widespread ruin; millions trampled into the dust by over toil, and often starv ing for bread. The church, institut ed by Christ and his apostles to teach love to God and one another, thereby mitigating the curse to some extent soon fell away into strife and discord, rendering aid to the oppressor instead of the oppressed; a fit instrument for the kingdom of Satan rather than the Lord, and is to-day a divided, disorganized institution, teaching the com mandments of men for doctrine, and worshiping the creature rather than the Creator. It holds forth that the salvation of man consists in joining church, which act, regenerates and fits him, after he is dead, for

eternal life in some far off heaven presided over by the God whom it ig-norantly worships. No doubt the above arraignment of the church and its practices, is consid-

ered a severe one by its friends, but criticised in the light of facts, it is true to the letter. I can have no faith in t, because the precept and example of the Lord are wanting; nor does it appeal to the higher reason, when in earch of the great truth which Jesus came to present. He was the Truth; the life and light of the world. When he went away, he said to his disciples, "It is expedient that I go away

He could do them no good only as he went away that he might baptize the world, becoming the seed of regeneration for the harvest now ripening to maturity. He promised to come again at the

end of the age or dispensation now closing. He will fulfil his promise, and we now wait for him in the faith that he may not only come to bruise the serpent's head and liberate the oppressed, but also bring to the birth the sons of God.

the sons of Goa. The religion introduced into the world by Jesus, was love; love in the supreme degree, to God and the neigh-bor. If will never wear out; never grow stale, nor corrode. It was too for the Church Militant butnot for the Church Triumphant, as we confidently believe Christ's prayer is being fulfilled.—W. Kimball.

The problem of labor and capital will never reach a peaceful solution on the basis of competism. Settleon the basis of competism. Settle-ment will not come nor agitation cease, so long as the laborer and cap-italist are actuated by the same spirit of rivalry, the spirit which now im-pels them towards the climax, the destruction of both. The final solu-tion is the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals. —*Guiding Star.* 

swer a grief imposed by some things, though heretical, albeit pronounced by you innocently, augurs for our mutual pleasure. "August and reverend Sir, we The Prophet of Koresh.

have come in obedience to your mandate, in the assurance of your wisdom, and your right to command us. Name to us our obligation to your office, which we revere, and to our most holy faith, and we will find our pleasure in obedience to thy dictate. Command us for we are impatient to execute thy will."

us to pursue any course that did not appear by the acquiescence of the young Countess. I have in mind two "Our daughter, and Countess, we have watched with deep solicitation the growing waywardness of your di-rection. One by one, the holy cords of attachment which hitherto have bound you to God, through the maternal function of the sacred motherhood, ordained of God and residing in the Church; committed to us through the special office of our Holy Virgin Mary, the mother of our Lord, are loosed.

"I am deeply pained, as I see you floating into the great maelstrom of infidelity, which, under the fictitious guise of liberalism, dissevers you from guise of interaction, used the protection of the sanctifying power of obedience through faith. only safety is in your voluntary sub-mission to the sacred restraints of religious fear and devotion. I would fain, by this hand, lead you again by the side of still waters and into green pastures, and thus supply your wants, as the shepherd feeds and waters his flock

"I have not come to controvert your claim to piety, nor question your authority over those who willingly submit to the dictations of the Church. I am here through obligation, pure and simple, to my mother's wish; for I am aware, thus far, that I make no compromise of principle. I will hear patiently what discourse you have to make, and if possible give no offence for sake of my filial obligation, which still holds good. But I am firm in this, that conscience, not ecclesiastical obligation, must in the future guide me.

"You well know our humor as it concerns the publication, and that it is your mother's pleasure that you forswear it. By your obligation alone to her, it is your acknowledged alle-giance to serve us for sake of her, who, by maternal right, might command, but who again by permission, leaves it at your discretion to pay your filial homage.

"I have weighed most profoundly the tenure of my obligation to all maternal bond, and the stronger tension of religious freedom, with my right to sever all earthly connection and restraint, for service to my God and fellow men. My liberty of con science I hold most sacred. No earthly compact can command my service, in opposition to the dictates of my reason, as grounded in, and founded upon, certain fundamental principles, inhering in sure and steadfast premise.

"My mental endowments are mine inheritance. I exercise them by the the divine right of primogeniture. When I come to judgment, justice demands two things; first, that I was in liberty to discriminate freely between truth and error; and second, that I obeyed or disobeyed my con science; choosing without restraint to follow the bent of my inclination, right or wrong, thus being held to strict accountability.'

'You forget, my daughter, that God hath appointed our holy office, et in guard to mould the conscience to will of God, who, know ing the proneness of the human heart to deviate from rectitude, restricts liberty of will, and confines it within the limits of revelation, the interpretations of which are left to the inspirations of our sacred function.

"Reverend Sir, By what law shall I decide between the Catholic religion and the worship of other peoples? comparatively small proportion of the population of the world is Christian. was born a Catholic, and by reason of inheritance and early bias, had my inclination bent to the Christian faith

No. 19. VOL. I.

pagan origin, and by hereditary endowment and religious bias, my trend of inclination had been in tious opposition to that which, to me, would seem obnoxious, How would you advise me? Good sir, for sake of argument, I am a Hindu; Pagan by birth; by cult; by force of every circumstance, I am what I am. "I this day meet a conscientious

priest of Christian faith and calling, who appeals to my intelligence, my conscience, my love of truth, my sympathy. Be you this priest, and talk to me from your point of faith.'

"Do you not see by exercise of rational faculty, how uncertain trends your way? Faith alone should be your guide. This will lead you into the path of righteousness where Christ is the sure and only light. You cannot by *reason* find him out, but by submission to our apostolic calling."

"So I am taught. The light of Asia is that sure word of prophecy safely vouched to us, through our own Gautama, who taught us by the authority of his superior wisdom, that salvation to every man is fraught by severest straint, wrought in each, who, self-constrained and pelled by lirest force of most ardent aspiration, must become his own saviour. Your Anointed, like mine, through his apostolic choice, set forth in other words, a declaration of like import. To you by word of prophecy comes also the injunction, 'work out your own salvation with fear and trembling,' and how can you this mandate fill, but by freedom of your choice? It is by aith that I accept our prophet's word, and by it save myself. I make no question that our most righteous seer vas by divine appointment vouched us, but, by his own inherent force of

overceming." "I would you reply, my lady, by question of this sort. Where is your freedom, if you seek for cult in what your Gautama plied to those who only acted, or tried to act, by his acknowledged right to teach, accepting upon his dictum, his mystic proclamation? "Did not your Buddha point you,

that by force, severe and ascetic straint, your final goal would be attained through destruction of utter self, and by absorption, through such abnegation you would enter into realms of upper bliss, that of supreme and beatific repose in the ocean of Nirvana, the happy goal of annihila-

"Reverend Sir, I am taught by Gautama's word, that the karma of the sensual man, that by which he is bound to earth and matter, must be destroyed. His material life derived from lower sources, must become obliterate, and that by such abnegation, another karma becomes his dower, and thus he enters into the superior spheres of perpetual rest and glory. And so your Messiah whom we also confess a prophet, said, 'who oever would save his life must lose it,' im plying by such truth, that if he would live in God, he must die to self.

"Did your Gautama by his force of overcoming, enter into the restful goal of absorption? Or did his body see corruption by natural death? Did he fulfil by application of the straint imposed, his transmutation and dissolve himself without corruption, and by the transforming power of mind in its dominance over matter, merge into Nirvana, as he taught?"

"Reverend Sir, I but confess his corruptible dissolution like other m nor, till the time allotted, can mar attain to such supreme and earnest goal

"Lady, if to enter by absorption into such superior state is our final grant, and that by most consummate force and abnegation of the under will, we kill out, one by one, attractions of human kind, the loves which bind us to earthly and natural forms and objects, How failed Gautama's entrance, by law of what he taught was human possibility, into that rapturous devachan his ardent wish aspired him to achieve? He must have failed in calling this our daughter to an- But suppose my nativity had been of in some point of mental amplitude.

## -\* The Mystic Circle AND

"Count Ferando, father Guidona's

last remark is one prompted by wis-

dom. I know of but one plan by which we may accomplish our work.

Lady Andoneli's great influence,

through her wealth and social re-

lations, would make it impossible for

plans, either of which I think can be

made to operate well in our behalf.

One is, to keep them till far into the

night and have them intercepted on

their return. I would accompany

them to their home and fall into the

ambush, to be injured slightly, to

oon recover, while she, being the

only one for which the ambuscade was

"I have already prearranged my scheme. You know a few days since,

Lady Andoneli advertised for a coach

man. I answered it myself and sent one of our novitiates, who is in my

confidence, to accept the position.

He is now in her employ under my

instruction, and in such disguise as to

render it impossible for recognition.

He will obey me in my every com-

"He knows that the demands of

the Church take precedence of every

other obligation, and whatsoever is

in the interest of our holy religion, enforces his submission. It will be

so arranged, that, at the detour before

entering the drive-way on the bay just before the Villa Reale is reached

the coach will be halted by the coachman, ostensibly to adjust some

disarrangement of gear, when he will

remove the bur from the axle, leaving

the wheel to run off. This will sud-

denly tip the coach and I will be in a

position to fall and will appear to be

omewhat injured. It will be dark

(that is a lonely spot at night,) and we will have in waiting some vil-

lainous looking fellows to take posses-sion of her. Lady Andoneli will not

suspect the ruse, because her confi

"Reverend sir, we are justified even

in means thus radical, to accomplish

an end that will silence the subtle in

fluence of this enemy to the suprema-cy of the Church. You, Count Fer-

ando, will agree that this plan will

work as well, and if the other is that

which our holy father suggested,

this suits our temper and we will, me-

thinks, give this adoption and not

"I enter heartily into this, the bet-

ter scheme of either, and we at once complete in detail, its execution. Do

you already, most Reverend Sir Gon-

suilmo, have in hand such trusted hu-

mor as will, at your behest, do faith

ful execution by such word, and by

liberal contribution keep our faith?

Villa, may be reached by a circuitous route through the old town, and she

may be driven there with dispatch.

In the meantime I will arrange to

give her a safe conduct to my own

castle, where I have means to the

end of her comfortable entertainment,

till disposition is completed for her

Lady Andoneli, with her daughter

ntess, was at the

at the hour appointed, where they

met the prelate and Count Ferando.

The conversation was long and argu-

mentative, but was really conducted

under the guise of persuasion, more

to prolong their stay to as late an

that the time might be the more fa-

vorable to the execution of the plot in

"My dear Lady Andoneli, and you

Countess, your presence here in re-

ponse to the execution of my most

sacred function, an office performed by me both as a pleasure and a duty,

ur as could be consistently done.

future custody."

hand.

"The deserted castle beyond the

consider the poorer plan.'

dence in us will preclude suspicion."

prepared, would be spirited away.

expansion and grasp of intellect, or, having reached the knowledge, thus having truth of it and finding the spirit willing, was weak in flesh, where, vital to his last combat, was open failure.

"The victory then was unto death, and death acquired the palm, and unto him was laurel wreath entwined. Life thus was succumb to his fell power, and Gautama died, and by corruption of his body gave proof, in final test and irrefutable, that in him could not count that final sum which makes him man, consummate and integral, replete with very life.

"Our Lord gave doctrine unto life, and by cheating the grave, whose hungry maw is ever an open recep-tacle and sepulchre of filth, to hold vile corruption in durance, while making satiate, through stench loathsome, the hungry devils who feed upon mouldering substance of the mortal parts; gave proof indubit of victory in his last combat, proving his Messiahship; his right to teach; his power of life; his manhood; his prerogative of command; yea, his thrice blessed Godhood, conquering the grave and making sheol reek with direful and subtle vengeance, at its final discomfiture, in loss of victory.

"But, holy father, you say this achievement was not for self, but human kindred wrought, and that he, conquering, destroyed the fear of death, and that this victory of his was victory for man, who, in him should find the power to make alive; or perchance hinder death, and who, word of him declared, believing, should not see death. Canst thou proof engender, and convey to me some adroitly webbed fabric of thy device, to show me that power of death was loosed, and now, by life of vour Messiah, he holds no more sway of regal prestige?

"If he death destroyed, for humankind, and made the grave void, and annihilated fear of its prowess, and took away the sackeloth of those who mourn; and dried their tears; if he gave them joy of life that they weep not for lack of social walk with such as were held most dear, but now are passed from sight; from hearing; from all conscious presence, Canst thou not, by some device or secret cult of thine, insinuate by conveyance to my perception, how the grave and death are stulted of their pabulous supplies, and how no more their rapa cious maws are fed upon the dead and decaying carcasses of those who pro-fess to walk with God, as your Messiah walked, and by translation showed another path?

"If he the victory gained for man, Why is not man recompensed, this some at least, that such as follow him. believing, as they profess, his word, are carried over, escaping the grave, or if put into the tomb, from death come out alive, bringing with such force of lifting up, the flesh, the bone, the sinew of formate structure which was placed therein, thus staying the power of corruption, as you profess he accomplished, and as you say for man it was achieved, Why is not this power in full force wrought consciously for man, if his was victory, as you pro-fess, complete?

"If in his frame the mouldering of the grave was stayed, and brought to light was immortality, and its life por-trayed and also wrought in him, and thus was brought into perfection the power of the resurrection, Why does not this same energy hold subject to its empire, these other bodies, through which was made confession of his Messiahship, and power to loose the grip of death, and stay corruption in them, either for long or short, as it may purpose him to suspend anima-tion and corruption, till in his will, his judgment he doth set and consummate for them?

"If, like him, the dead are raised and brought to form of active presence and motion out of the grave. Why do we behold such dire calamity of decay. such as possess his life, if his life they do possess? My observation points me, and my reason dictates this conclusion, that did he acquire power over the grave and death, and in suspension he held the corruptible that in hell his soul remained force, not, and the Holy one did not see a rotting dissolution, all who have life from him, are likewise endowed with such exemption, and as well, decay is not their heritage.

"Answer me, By what subtlety can you make it appear that his restoration from the tomb-where no foul

change mouldered him-could make similitude of bodies, gone by most loathsome and gradual decomposition, through slime and stench most noi some, to final air, and water, and ash, in which was the mere vestige of alchemical remains of phosphorus, so-

dium and other salts of earth? "Gautama, failing then to attain the goal of his desire, the point at which desire becomes annihilate, as it were at rest, the blissful limit of that bondage which matter makes, did no more fail in one, that is, to self, than did your Christ to all he came to bring to form of life. If your Messiah, by self-restraint and imposition of chaste desire, or aspira tion of exalted kind, as you pretend, did reach the surer goal, and, yielding to the law of sacrifice, did enter life and thereby save himself, What boots it for the world if one be clutched from death, while the grave sucks up every other, and all mankind except

this one, go down to filth?" "My daughter, you mistake the mission of the Christian's Messiah, our Lord, the Savior of the fallen race. All died in Adam. This death was of the spiritual kind. In the loss of man's first estate, (that likeness and image in which the Gods created him,) his inward principle did forfeit its right to heavenly bliss.

'The command was given, and with it affixed the penalty of its violation Man's disobedience made forfeiture of all inheritance, of the estate in which he was created, and hell was his as signment. This was the integrity of the law. God must be just and vindicate the sovereignty of his will. There is so much violation, and there must be so much death. This makes the balance so complete that God is God; and justice hath its end "The law of God is all in all. Its

infraction by such presumptious kind as that of the first Adam, did death to him and to his progeny entail, and through all posterity such inheritance as the fall of Adam did award to the first parents. The first pair becoming mortal by their sin, and losing hold on life, could but produce in kind: thus the entailment of death on all the race.

"But, underlying justice and hid within the sovereign will to which such grievious violence had been executed, the desecration by the first pair, was mercy. This factor entered in, and God did build the scheme of man's redemption. The law was violate in all entirety, in every part; so death must compass all, and thus you see, how equal poised the balance in hand of the just weigher. Can justice be more just than this? and would less than this be equibalance?

"Now that such sovereignty divine, and full demand of legal right, might appear hand in hand, and God be just and in some way the justifier of man, and also lend mercy to him who had this violation made of law, he must atonement make in full; meeting death with death. For, death embracing all, he must so much life and righteousness involve in this atonement, as to fill the balance and make it equal weigh, with death and

"So much mystery doth there obtain in our theology, as that in God, there be three personalities of equal force, each being full in potence, presence, and in science. Each being omni, any one of these could be the price of such demand as all agreed in council, (lending themselves to such serious weight of the grave subject, as death and sin did thus compel of them,) would impartially fulfil justice and strike the sheet of balance.

"By mutual council, it was agreed that one should die, and, that thus the Son, Only begotten, and full beloved of the Father, should meet the penalty of this calamitous infraction, and reparation make in full of all demand. The Son fulfilling such behest, became incarnate, assuming to himself man's nature, being very God, did satisfac-Adam's crime

life, all death could resurrected be in God's own time, in option of the will of man. If man will use his choice, and by the function of the church and our sacred right of office, that this same Son appointed as means of entrance to God's extended mercy, he may lay hold of this atone ment and be forgiven. Thus the ment and be forgiven. Thus the immortal part which entered into sin and died, may be retrieved."

(CONTINUED.)

#### THE FLAMING SWORD, APRIL 12, 1890 the Stepping Stone to

#### Astro-Anthropology.

Optics

It is only by the great law of analogy, or the science of corresponden tial and differential analysis and synthesis, that we are enabled to reach exactness in our interpretation of the forms and phenomena of the cosmic demonstration of God's existence and personality.

The truth is boldly declared that the physical universe is in the form of a cell or shell, and that the surface on which we live is a concave, instead of a convex one, as now so universal-ly taught and believed.

Our challenge thus enunciated, us to the contempt of the thoughtless, who now, as in every age or generation, are ready to condemn without a hearing, any and every attempt to define the forms and laws of being.

We have not placed ourselves in our present equivocal position, without a thorough estimate of all the consequences, and not without a knowledge of what it costs to make war upon any tolerated fallacy or evil.

The inside theory of the world, is as demonstrable as any problem in mathematics, and all that is essential for its demonstration, is to follow its lines of proof, relying solely upon the facts of nature.

One of the first steps towards the true interpretation of the relations of form, as embodied in the cosmic structure, is the proper understanding of the visual function. The settle-ment of the question of vision, is an imperative necessity as preparatory to a correct cosmic theory.

It is an axiom of Koreshism, that vision depends upon visual substance, precisely as light depends upon a process of combustion in, and emanation from the sun.

All energies are the product of the destruction of matter as such. De-stroy a molecule or atom of matter, and it at once becomes energy. Mental energy is the result of the destruction of molecules of matter, circulat ing in the vascular conduits of the cerebral mass.

We teach that the eye is the light of the body. This is as true in the universal as in the vidual. We regard the personal Christ of eighteen hundred years ago as the eye, and the light of the universal body. The destruction of the molecules and atoms of his organic form, produced the Spirit of light by which the world comes illuminated.

The very substance of that form was transmitted.

This was not a mere mode of motion, but the substance of his body converted to Holy Spirit, and trans-mitted through the various degrees of change, which will finally re-aggregate, and again transpose from the discrete realm and degree, to the concrete degree of organic and visible unity.

#### ---Selfishness by Law.

Editor of The Herald: Just now the christian pulpit is being occupied with the many social problems pressing upon this age. Complaint is made of the grasping greed of the rich and the oppression of the poor; that the conditions of existence are oppressive, and to many, existence is a hard and bitter struggle. All that is true. The remedy, we are told, is to be found in the application of christian principles. Selfishness must be cast out and one and all be governed by the healthful spirit of the "golden rule." All that is good; but is it not keeping in the branches of the tree while the roots are rotten? If the golden rale is so good between employer and employed, is it not equally good all round-good as a principle of legislation? Then how is it that preachers can indorse protection-selfishness by law-and tion make by dying on the cross. He | condemn selfishness as between master being just, and also all in all, and and servant? Are not the principles this all, passing into death, satiated of the New Testament for the whole that bitter wrath imposed on God by of life? Do they not belong to the realm of government? Christ came "Thus you see, by giving all of to establish a "kingdom" here and now. We are taught to pray: "Thy kingdom come, thy will be done in earth as in heaven." Is it God's will to 10b one man in the name of law to enrich another? In the name of law to teach men to be selfish, then cry out against rampant selfishness? You, in your able and excellent journal, see the hollowness of such a position, and righteously go to the root of the matter.-Reformer.

# CARDINAL POINTS OF KORESH

#### Some of the Religious, Ethical and Economic Principles of the Koreshan System.

First. The Lord God is one and ersonal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insan guinative. Jesus was the type of the first, Elijah the type of the second.

Second. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus the type of the Jehovah (Lord) in man.

"The seven Spirits of God," are seven outpourings, which in the successive order, occur at regular and definite intervals, ordained by law, and which reach over a period of 24,000 years. These outpourings come through outward personal manifestation, and are the result of a succession of theocrases, (translations,) one of which, the seventh, is about to occur

ushered in by a personal Messiah, who overcomes death through com-plete obedience to the divine law, and by virtue of such observance and overcoming, passes through a theocrasis, which is a combustion (burning) of the visible form, reducing it to spirit through which absorption takes place, and the new church is baptized.

Enoch was thus theocrasised and ab-sorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana Third. There are two forms of absorption; the first, central; the second, circumferential. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the image and likeness of God.

highest state of perfection, comprise the "firstfruits" of the tree of life, and comprise the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity, is one of the first steps towards the attainment of the higher life.

to.

In our next issue there will be a further exposition of principles.

Extract from a Lecture on Buddhism. Self-reliance and self-salvation is

the key-note to the gospel of buddhism. The lecturer then came to the sub The lecturer then came to the sub-ject which was discussed at some length later in the evening. 'A per-sonal deity,' he said, 'is not found in pure buddhist doctrines.' Immortal-ity is worked out by each, according to his own needs and intellectual aspira-tion,"—The Buddhist Ray.

Buddhism (Theosophy) will finally define itself, and the more it comes to the surface through its modern athesistic propagandist, the more the fact will become apparent, that it in-Notes a suble purpose to supplant Judaism, and its offspring, Christian-ity, by the expugnagation of the philosophy of a personal God; the divinity of Jesus the Christ, and man's dependence upon spiritual and bartismul indux from a replete and baptismal influx, from a polate personal divine humanity, for regeneration.

Man is to work out his own salva-Man is to work out his own salva-tion with fear and trembling, because God works in him to will and to do. As well might a seed try to grow, without the solar energies to quicken it into gestation, as for man to work out his salvation, without the spirit flowing into him from the personal Messiahship of God, manifest in and through his Anointed.



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.

Respectfully.

#### TINTING.

# PAPER HANGING.

# CALCIMINING.



# Paper Cleaning,

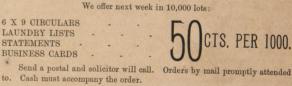
Graining.

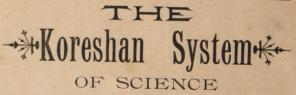
A. C. NORTON.

3635 COTTAGE GROVE AVE.

# THE GUIDING \* STAR \* PRINTING CO. 3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP.





#### 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 univer-sally 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.

few of the principal facts of Koreshan Astron omy, the basis ter, and the earth the circumference of the universe; of which makes the sun the ce 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

ost 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.

# Every seventh division of time is Glazing,

Fourth. Those who come into the

WOMAN'S \* DEPARTMENT.

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

Correspondence, contributions and exchanges or this department should be addressed, Womm's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

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

We will consider contributions for the woman's department upon the subjects of Prohlbition, 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 considertion.—ED.

#### THE PILGRIM'S REST.

Pilgrim on life's dreary journey, Seeking rest in some fair land; Building tow'rs from flitting fancy Such as earth's bright hopes domand Changeful Time's relentless finger Pencils deep within thy breast, Words of strange, and mystic import; "Pilgrim, this is not thy rest!"

Figure, this is about y in the second y in the

"Frigrin, this is not in y test." There are clouds o're earthly friendships, Tho' we thought them tried and true; And the loves that once we oherished, Yanish like the morning dew. Hopes and joys alike have perished, Deuth's dark ravages attest; Londly to our hearts so strickened "Pilgrim, this is not thy rest?"

"Prigrim, this is not inly test." But a brighter day is dawning; There are omens in the skies; To the mountain tops ascending, We behold the sun arise: Earth is bathed with light supernal, Coming as a welcome guest, Yet speaks softly through its gleaming, "Pligrim, this is not thy rest."

"Piliprim, this is not thy rest!" Tarn now from earth's vain allurement With its trials so sever; Here the glorions proclamation, The Messiah drawth near! Broader realms He is revealing, We are by His presence blest; For He comes with truth convincing, "Piliprim, this is not thy rest." Now we hear His Holy message, Words of Truth arrayed in Light, Laws obeyed bring to us freedom, From the enemy's dread blight; Bringing to the world salvation; Our Redeemer's last bequest; Unto all the signal's given "Pilgrim, up and seek thy rest."

"Pilgrim, up and seek thy rest." With the staff which He prepareth, Hasten onward while 'tis day. Hope is lost in glad fraition; We have found the Trath, the way

We have found the Trath, the way Heaven's eternal gates are open, Safely folded to His breast,

Wings of faith will bear us safely; "Pilgrim, HERE is our sweet rest

#### THE ORDER OF LAW VS. FANATICISM.

-Mizpah

The Chicago Herald of April 6th in commenting on the fanatical action of some Missouri women ablaze with zeal in the temperance cause, says Holding up the driver of a vehicle by threats of violence, on a public thoroughfare and compelling him dismount and surrender the valuables he has in his care is high-way robbery. \* \* \* In the eyes of the law, the woman, who, by the display of weapons caused the driver of a beer wagon to dismount and assist them in destroying the property intrusted to him, committed the same crime that the James brothers did a few years ago. \* \* \* The history of the French revolution shows that women are more fanatical than men, and are more likely to take the initiative in inaugurating a reign of

When women enter into any movement in earnest, they engage in its operations with the will, because

their life lies in their affections. Because of this they are more fanatical than men, when their action is based upon a fantasy. (An imperfect

or partial conception of truth.; Give woman a comprehensive insight into the law of propagation in all its aspects, and the complete control of her own organism, and she will cease lopping at the branches of the tree of evil, to strike one final deathblow at its root.

In the place of that deadly Upas, will she plant the beautiful tree of Life, whose leaves are for the healing of the nations, and the fruit thereof immortality.

When, through the baptism of fire, woman shall come into this knowledge and potency, and rise in her might to overturn the powers of wickedness in high places, she will be no fanatic; but being irresistible in the sublimity of her purity and sweet gentleness, born of perfect strength, will be the very incarnation of law itself.—S. S.

Extracts from Primitive Christianity. When they marry, they generally professed they did it only to comply with the great end of the institution, viz., the propagation of mankind; not to gratify wanton and brutish desires, but to answer the great end of nature, that human society might not fail. "Either" (say they) "we marry not at all, but keep ourselves always con-

tinent; or if we do marry, it is for no other end but the bringing forth and bringing up of children: whoever amongst us takes a wife according to the laws prescribed us, he reckons he does it only for the begetting of children; within this his desires are bound ed and limited as the husbandman concerns himself no further in tilling his ground and sowing of his corn, than to bring forth the crop at harvest." (Justin Martyr, A. D. 160.) Hence it was that they seldom married more than once : "We willingly contain ourselves (Octavius) within the bound of single marriage, and either know but one woman (and that merely out of a desire of children) or none

The first knot being loosed by death, they very rarely tied a second; which gained great honor and reputation, both to them and to their religion, with the Gentiles amongst whom, they lived. — William Care. D. D.

#### THE TEST OF PROGRESS

Hon. Edward Eldridge, in the Walla

Walla Daily Journal, says: "The measure of every nation's advancement from barbarism to civilization and refinement, has been the measure of the elevation of the condition of woman, and in the present day, those races that show the lowest standard of material progress are those that keep woman in the greatest subjection and degradation. No race can advance in intelligence and morality when the mothers are kept in bondage, and no race will ever attain the high condition that nature has designed for man, uutil woman is recognized as a free, independent and responsible being, with the right of access to all the bounties of nature, and with the same right to the enjoyment of life, liberty, and the pursuit of happiness now claimed by man."-Ex.

According to the Jewish Talmud, Lilith, the mother of the demons, was taken to wife by our first parent Adam, prior to the appearance of Eve upon the scene. Being the legendary mother of evil spirits, one would naturally accept the story as a fact when told that she became unmanageable and tried to supersede Adam as lord of all creation. Thwarted in this, she took to the regions of the air, where, as a specter in the guise of a beautiful woman, she lies in wait for and pounces upon defenseless children Some ignorant European Jews still be lieve that the beautiful murderess in habits the air, waiting for a chance to murder their little ones. It is said that the word "lullaby" is a corruption of the words "Lilia, abi," or "Be-gone, Lilith," words used as a charm by superstitious mothers of legendary times .- Chicago Tribune.

#### EXTRACT FROM A LECTURE BY MRS. EMMA HUFF.

"Now the great question of the age is: What of the living? What of a social system that treads with the merciless heel of poverty nine-tenths of humanity into the very dust of despair? What of a government that allows a few of its subjects to revel in luxury at such a fearful expense to the many? What of insane asylums filled with victims who have fallen beneath burdens too heavy longer to be borne? What of the plutocratic despots who with bars of gold conjure the products of this land while thousare calling with livid faces an pallid lips for bread? The wails of the oppressed, the curses of injustice, the glazed eyes of starvation are for midable pleaders. Their stentorian oices have been heard and answered The decree hath gone forth, and Omega is the signature. The Alpha of a new day dawns for the stricken children of earth, but the Savior lieth not in swaddling clothes, not in a lowly manger this time, but on the high mountains of intelligence, and thousands have already heard his voice,"-Auburn Bulletin.

Doth our law judge *any* man before Do not the words voiced in the Holy it hear him and know what he doeth? of Holies in our hearts, arise spon-

Guiding Star Department, This department is to be devoted to the GUID-ING STAR WORK, under the special direction of the ATSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

world. In this connection it may be asked; "What constitutes a Koreshan in the sense here implied?" An who read the Koreshan literature or hear the Koreshan doortines 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.

#### LOVE TO GOD AND THE NEIGHBOR. Continued from No. 18.

This supreme manifestation of His ove, was to be made the instrumentality of not only producing love in us, but making it an indwelling prin ciple. Having a knowledge of what God is like, and receiving such proofs of his love for us, we love him, not out of gratitude alone, but because we understand him; for mutual love between God and man is a mighty interpreter, that clears away all the mystery of obscurity, and renders intelligible the great truths that form the basis of his requirements; mak ing it possible to obey through the strength of his own pure true love flowing into us, moving and inspiring us, "Being shed abroad in our souls by the Holy Spirit," it is intercepted and returned to him from grateful hearts capable of reciprocity, and "We love him because he first loved

us." He is the same yesterday, today and forever. From the gleaming throne of glory, clothed in richest robes of royalty, and erowned with gems of sun-bright

and crowned with gems of sun-bright splendor before whose majestic presence the nations of the earth bowed in homage, that same face, radiant with love and sympathy, tenderly bends low over the cot of the sick and suffering. The hand that chiseled the inexor-

The hand that chiered her herdox able law upon the tables of stone, and ever summarily dealt justice, is the same that was nailed to the cruel cross, still holding in its deathless grasp the keys of death and hell. That bosom over which were folded the garments of priestly sovereignty, was the same upon which the head of the beloved disciple rested in such peaceful, loving content, without fear; for perfect love casteth out fear, and that love is ever an overflowing fountain, whether from Sinai's lofty height where he veiled himself in a cloud forbidding even Moses to look upon his face, or in Bethany's humble home where a loving disciple was permitted to caress his feet.

In the stone-covered, seal-secured sepulcher, where his enemies on guard were compelled to furnish evidence of resurrection, or when, as the his risen Lord, he returns for a season that he may, with his own hand, plant the Divine seed in human nature, which would in due process of time bear the fruit of righteousness in the likeness of himself; but which he enshrouds in mystery, till after the sleep of the age, when he again clothes himself and comes forth from the tomb of Joseph, bearing the heavy cross of the Divine and sensual nature of which the pieces of wood on which he suffered were but a symbol, and through its power he gathers the firstfruits of his planting, to form a nucleus of that kingdom of which at the beginning of the age he was the archetype; he is the same and loves us with an everlasting love.

It takes his greatness with his humility, his strength with his weakness, his Divinity with his humanity, to enable us to tealize, in part, his worthiness; but when he comes a man and brother, partaking of our sinful nature, we feel that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," and that he enters into our experiences with a heart burdened with our sorthrilling with our joys, and with exhaustless love and pity flows into our weakness, encouraging and overarching all, while, with the very breath of his Divine spirit, "he bears as aloft as on eagle wings," till we can almost see the radiant, perfected Bridegroom, ready and waiting to espouse the humanity he has so triumphantly and gloriously re-

Can all this but inspire a deathless love and devotion? Does not the heart involuntarily ascend to that Being whose name is Almighty Love? Do not the words voiced in the Holy of Holies in our hearts, arise spon-

taneously to our lips? This is the God for whom we have waited, for he spans the mighty chasm that has ever separated God and man : Christ, God with us, the man Divine, comes now to prove man's divine possibilities, and that he was created in God's image for a divine destiny. In the majesty of his wisdom he towers far above the minds of those he seeks to lift up, yet he grasps and binds our hearts by the electric cord of love, and our whole souls are thrilled, as we again hear the words, like an echo from the shores of Galilee, "If ye love me keep my commandments."

Our Lord makes the second com mand a complement or result of the first. Love to God, arising from his love to us, and our love to our neighbor arising from our love to God; this forming the source or fountain head in which the living waters of devotion have their rise, and flow out into the duties of life, enriching our natures by forming sound doctrine through the intellect, and are then carried out practically into uses to the neighbor; thus fulfilling the law. We have proved the possibility of loving God with all the fervor of our souls, but in order to prove the sincerity of that love, we must consider the possibility of loving our neighbor as ourselves,we are not required to do more, only Christ can do that.

It is foolishness to imagine for one moment that we have God's love flowing' abundantly into our souls, without we permit it to flow outagain, having free course, going out in good works, thereby making that divine influx a living, active principle, not a mere sentimentalism; but an intelligent seeking for the highest possible good of all; and nothing less than God's matchless love towards sinful humanity, should be our standard of love towards one another.

The glowing vision of a theory is of no avail, for our Lord demands the practical work of our hands and hearts, placing an example before It is in vain that a Raphael or Michael Angelo attempts to enrapture our vision by portraying on canvass, even with most delicate tracery and softest hues, the picture of Love and Benevolence in their mission of mercy; in vain does the lyrist attempt to charm our ear by the cadence of rythmic harmony. These are as the feeble effort of a panegyrist. We must come down from the pure, snow-capped Alpine pinnacle, where glowing imagination has placed our duties, into the actual experiences of those who need our love and whom we hope to benefit; come down into the woes of life, and be not afraid that we shall be defiled by any abomina-

tion that may lie in our pathway. We have a great Exampler, who never hesitated to perform acts of kindness towards the lowest, poorest, and most depraved sinner; for none could be sunken too low for his hand to reach, and his loving mercy to lift

up. If we have not love in our hearts, for one who is bearing his burden of sin in common with ourselves, how can we expect that transcendent Being to love us; or how dare we lift our eyes to Him in profession of loyalty.

We are not required to love sin or imperfection, but we are required to look beyond the exterior and to search for the image of God, that is marred, broken and hidden within that dese crated temple, and if possible with our own hands clear away the debris, and bring it out into the light of day; throw around it the mantle of charity and nourish it from our own substance, without thought of reward, and only thinking of that life that was lavished for us; trying to give as He gave, who gave that we might live, knowing that, inasmuch as we do unto the least of one of these, we do for Him. Again and again is the question asked, as it in perplexity, "Who is my neighbor; and again we hear the same answer.

and again we hear the same answer. Every human being, however sunken in sin, was a recipient of divine favor. Christ saw humanity lying helpless in the weary road of life, naked and full of putrefying sores. He boind up their wounds, poured in the oil and wine of his own sanctifying and cleansing blood, gave them food, even his sacrificed body, placed them upon his own beast and carried them to a place of safety, providing for them till he should come again.

Enemies and friends were dealt with after the same measure of love and forbearance; thus He added by his example, to his words that we should also love our enemies. "But

I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Our hearts fail when we consider this demand, and we cry out for that baptismal fire that alone can melt and refine our stubborn natures, destroying that wicked one who has fortified himself so strongly in the citadel of self.

However hard we strive, God alone can perfect the work in our souls, and enable us to yield our pride, with its attendant train of evils, to the great subjugating power, and it is only when we can say with all sincerity,

"Lord at last Thy love has conquered. None of self but all of Theel" that we can attain to the high standard, placed before us by our Master, which must be the criterion of our love and obedience.

Our Redeemer established another and closer bond of fellowship; binding together all true believers into a brotherhood of faith, hope and heirship of eternal life; and for these He drank the bitter cup of woe even to the dregs, that they might quaff the pure rich wine of life from the golden chalices of heaven.

The Spirit and law of the life of the Christ, was to be the controlling element in this little body, and a bond of sympathy in every member towards one another.

They mutually rejoiced in each other's welfare, and there was also a tender sympathy for each other's sorrows and frailties; thus cementing the bond of love and charity.

Unto this little body He said, "After that the Holy Ghost is come ye shall be my witnesses," and then He withdrew from their presence; the Spirit of the Word taking the place of the physical form, endowing them with a subtle, secret power, beyond all earthly powers, the heritage of the believers, who, through the age have waited and watched, steadfastly gazing upon "that fixed star in the of heaven," the bright promise of his return, and who again stand on earth as his witnesses, joyfully recognizing the SIGN, as he unfolds once for all, that which lay in the Word before spoken, and in whom is contained the whole name of God; reviving and reestablishing that brotherhood of faith which his baptism will soon perfect. Many are again questioning, as did the young Ruler; "Good Master, what shall I do that I may inherit eternal life;" and the same answer is ever given, "Keep the commandments!

Many turn away equally grieved, when God lays his hand on the treasures that lie nearest and dearest to the heart, demanding a proof of that love to himself and the brethren, which is the essence and sum of obedience; the fulfilling of the law and the

bond of perfectness. "Lovest thou me?" will be uttered from the "great white throne" judgment occupied by the resplendent form of "INCARNATE LOVE," before whose face the old heavens and the old earth must flee away. It will be the one test, for if we love him we will have kept his command ments, and he will abide in us, bid ding us put forth our hands and take of the tree of Life and live forever; for the Word, spoken when the crea tive fiat went forth, revealed through the prophets, incarnated in Jesus the Christ, now comes in the name of his new humanity to deliver us from the bondage of corruption into the glorious liberty of the sons of God .-Mizpah.

#### CORRESPONDENCE.

BOSTON, MASS., APRIL 4. 1890.— DEAR SIR:—Evidently you misunderstood the purport of my letter. We expected to be paid our regular rates for any notice or card you might wish to insert, and not to take our payment in exchange notice. It was not our intention to have you insert our Declaration of Principles, but since you have done so, will see if a return notice can be given you. Yours in haste, C. E. Whitmore, Jr.

CHICAGO, ILL., APRIL 7, 1890.— C. E. WHITMORE DEAR SIR:—YOU need not feel under obligations to us for any favor we thought to show you. If we have benefited you, we are made happy; if we have done you an

injury in our effort to carry out the law you proclaim, that of mutual interest or the principle upon which nationalism claims to have its foundation, we beg your pardon.

3

We not only believe in the law of the brotherhood of the race, but we are making a practical application of it from our point of view, and the sequel will demonstrate the difference between theory and practice.

Please do not notice us in your magazine, and you will place us under no obligations, further than that of the claim of the common brotherhood. ---Oynus.

#### THE CAUSE OF CRIME.

Crime in this country is on the increase; that is, the per cent of crime increases faster in porportion than the increase of population. It must be obvious to any one who will take pains to observe, that such is the fact; and this being the case there must be a cause for this increase.

In the nature of things, if everything was as it should be, crime should decrease with our improved systems of civilization, but instead it increases, not because people are naturally growing more depraved, for they are not. With our improvements, everything being equal, our people should and would be better citizens, but we are sick; something is the matter, and something should be done to ascertain the cause of our troubles and apply the remedy.

We are confronted with a condition; and our people are tempted by that condition. Poverty and misery are great incentives to crime. Few men with comfortable homes, and money in their possession, will commit crime. We all know that crime is on the increase, and it is due to the unhealthy condition in which we find the business of the country. Are we not in danger? Should we not wake up and look around us and see where we are drifting before it is too late? Is it not crime which precedes revolutions?

The increase of crime was alarming just before the fall of Rome; and such was the case with France; for a few years before the revolution, crime was almost doubled. It behooves us to profit by these examples and tone up our system before we are visited with the calamities which deluged other countries with blood, before they were purified.—National Advocate.

All manifestation of materialized forms is the work of the beast, and is Antichrist. The spiritual or heavenly world is to make a conjunction with the natural world, and the two are to become one. This is to be accomplished by influx of the heavenly into the material or physical forms now existing, by which those who exist as natural men and women are to awake. —Wisdom of Koresh.

ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor All communications for this department must be addressed, H. D. SILVERFRIEND, 3619 Cottage Grove Ave.

#### FARM FOR SALE.

A good Nebraska farm for sale at a urgain. Improved.

bargain. Improved. Soil and climate unsurpassed. For particulars inquire at this office, or address:

address: A. W. Graham, No. 2. College Place, Chicago, Ill.

Prevent Boiler Explosions.

Safety.—Guard against boiler exlosions.

This is a simple and safe prevention of accidents arising from the generation of levic force, m boilers. Address. Grunnes STAR Pus. Co., 8619 Cottage Grove Ave.,

We send free to any address a sample copy of the FLAMING SWORD. We will make a liberal discount to

Clubs. The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the Konessi-AN System, have their central office at No's. 2 and 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant of the Koreshan System, will change its Sunday service, from the Parlors of the College of Life, to LINGOLN HALL of the National Union Building Association, Nos. 66, 68, 70 and 72 East Adams St. opposite the Fair. The services begin at 3 P. M.

The first service in the new location, will be held Sunday, April 13th 1890.

## THE FLAMING SWORD, APRIL 12, 1890.

#### The Money Power and its Tools, the Lawyers, against Prohibi-tion in Kansas.

The usurer has got the Kansas farmer and laboring man by the throat, and is pressing him to the wall; and now that the stern logic of events is driving farmers and laborers of all kinds, to form a compact and powerful organization, and there is danger that they may get their eyes open to see their real enemies, the cunning money devil, fearing his rule is in danger, is seeking, as Allison in his "History of Modern Europe," says he always does in like circumstances, to put these robbed and oppressed hosts of labor on the wrong track, and so avert the danger that now threatens to overthrow and destroy his cruel reign. Now as always, he follows the assassin's method; strike but conceal the hand. The particular cat's paw this versa tile monkey is now using to pull the chestnuts out of the fire, is the Republican party. Having deceived the people so of-

Magog, the equally rapacious employe,

working upon the same platform, are

marshaling their forces for the great

conflict, which will inevitably con-

Following a Law of Wisdom in Nature

Senator Stanford's proposed bill,

allowing the government to loan

money at a low rate of interest to the

farmers, is scarcely expected to become

a law, as it is claimed by some parties to be unconstitutional. The senator,

his fruit trees are dying, leaves wilting,

and the fruit dropping off, he doesn't

begin to rub the limbs and bathe the

senator has discovered that something

is wrong with some of the branches of

prosperity in our country, and straight-

way, with the unerring instinct of

natural wisdom, he proposes to doctor

the root. Good for Senator Stanford

-Woman's Chronicle, Little Rock, Ark.

Dare You Deny Them?

If the government can make a good

bond, it can make good money. If the government can loan money

to the banks, it can loan direct to

If it is right to loan to an associa-

If the government has to issue bonds

to borrow money, how can it ever

If the government can make money

and is the only power that can make

from the people? By what authority of law, common

decency or honesty, does a govern-ment issue bonds to borrow money

from people that would be placed

under arrest if they attempt to make

The above is for honest and intelli-

money to loan to the government.

are chosen to enact laws for the dis-

poverty will there be, relatively.

who are becoming poorer in the

sented from time to time by clever thinkers, and published broadcast, are

Juless conditions are changed th

control all wealth. Unless condition change the time must come when the cormon

ant shall be met by the commune. Thes

are no fairy tales, but facts suscepti

ble of mathematical demonstration.

igin, will have seized the heads of th

Memphis Anneal.

The facts attainable and pre

pay the bonds off in money?

tion of individuals, it is right to loan

the people.

Scott Globe

it to an individual.

summate the "third woe."

ten by lying promises, election defeats are warning the republicans that something must be done and that speedily, or all will be lost.

That party gave prohibition to the State of Kansas. The monopolies that the same party brought into being and fostered, especially the money oligarchy by its extortion and robbery, has brought the laboring masses to the verge of dispair, and now that in their desperation, they are preparing to turn upon their tormentors, some strategy must be resorted to, in order to save the real culprit; the

The actual thief, the banker, as usual, with the help of his aid-de-camp and attorney, the lawyer, is organ-izing a movement to down prohibition and save the Republican party, and with it, the cruel power of the mortgagee and the usurer. Themselves the real thieves that have stolen the prosperity of the laboring people of Kansas, they are now lustily crying, "stop thief," and pointing to prohi bition

As usual, the hireling press of the country will join in the cry. The fol-lowing from the Chicago Herald of April 3rd 1890, will give some idea of the character of the movement.

April 3rd 1890, will give some idea of the character of the movement. "The leaders of the movement say that the Re-publican party put this curse upon the people of Kanasa, and is is the duty of the Republican par-ty to remove it. If that party refuses to submit the question, it will then be time for the people who have the real interests of Kanasa st heart to as with the democrats and turn the Republican party out of power in the State. And this they will do rather than live longer under the his top-nar rule of prohibition franties. The resubmis-sion clubas are divided into three district organ-izations, each with its staff of officers. The dis-trict headquarters are at Wohkint, Topeka and Influence of these organizations may be had from a glace at the names of men connected with them. The central organization at Topeka has the following officers: A. I. Allen, a lawyer, president, and E. W. Snyder, president of the Manafhatteres' National Bank at Leaverworth, treatmer. The visc-president stree: 0, B. Thy-lor, onjutalist, Leavenworth; George H. Black-welder, president Fourth National Bank, Wichi-ty, U. I. Forcry, couplatilist, Harper, and J. B. Evans, of Topeka. The southern distried requirations. G. H. Blackwelder is president; and charles Firebough, visc-president. They are not politicias. G. H. Blackwelder is president, and charles Firebough, visc-president. They are not politicias. G. H. Blackwelder is president, and charles Firebough, visc-president. They are some of the men who are pushing the anti-propulation work in the three pushing the anti-propulation is officered by the risks and not politicias. G. H. Blackwelder is president, and charles Firebough, visc-president. These are some of the men who are pushing the anti-propulation on work in the three marks in the the anti-ture.".

A glance at the above names might suggest the thought, that perhaps men whose mental powers are free from the stupifying effects of alcohol, are less likely to be the victims of the lawyer and the usurer, and that their newly awakened zeal to protect the interests of the people of Kansas is after all, only a ruse in the interests of the banker and the lawyer.

With the usual consistency of this class of reformers, they tell us in one breath, that prohibition in Kansas is a failure, and that any man that wants it, can get as much liquor as he wants in every town in the State, and in the ct, that the State is bein lated because its people will not live in a "dry" State .- O. F. L.

#### ---It is evident that not only Germany

but all Europe is about to experience some momentous changes, and that the question of labor slavery is the foundation cause of the commotion. The universal spirit of the brotherhood of man is welling up from the eternal depths, and not only monarchies and despotisms, but republics archies and despotisms, but republies that do not heed the rumbling, must topple over and become submerged in the universal re-enthronement of Right over Wrong.—Manistee Broadaxe. Jefferson, Notes on Va., chap. xiii.

#### THE FLAMING SWORD APRIL 12, 1890. THE CIVIL SERVICE LAW AS A BUSINESS MEASURE. Our Danger,

The New York World thinks all men have their hours of gloom, thinks the hour of gloom with the Rev. Lyman Abhott, pastor of the Ply-moth church, must have come when he gave utterance to the following: "The greed of the day is the crying will," ho said. "The rich and the poor are being separated by a wide chasm. The danger in America is not so much democra-cy as plutocracy. Greed and selfahness are re-sponsible for fraid at the ballot box, and then there is the abominable scramble for the 100,000 government offices,—Exchange. The fact regmains however, the Civil Service Commissioner, Theodore Roosevelt, delivered an interesting address on the above subject, at the Madison St. Theatre, on the evening of the 26th of March. "There are two ways," said the speaker, make appointments to public office; one by the civil service commission, after an impartial examination of the The fact remains however, that qualifications of applicants for the particular office to which they aspire; there is coming an hour of gloom, or all signs of the times are false, and prophecy is false. The chasm withe other by the party boss of the successful party, without any test of per-sonal qualifications, as a reward for dens, and Gog the monopolist, and service to his political party." Only the first one is based on

sound business principles, and hence can produce the best business results. This is not mere theory, as the politicians try to make out. Three fourths of the competent officers having appointive powers, whatever their views at first, before leaving office are converted to civil service reform. Windom who held office under Mr. the old spoils system, and now, under civil service, bears emphatic testimony as to the excellence of the latter.

however, in submitting the bill, will be following a law of wisdom in nature; About one-third of the questions asked, have for their aim to find out neither will it be the first piece of the applicant's general intelligence wisdom!dashed by a breaker upon the rocks of constitutionalism and lost. about the commonest matters, and two-thirds seek to find out his fitness The senator evidently understands farming, and knows that when the farmer discovers that the branches of for the particular office to which he aspires.

No political or religious test is al-lowed, and his character for morality and temperance is carefully investigatmix a lotion and with a flannel rag ed. After standing all tests, when the applicant receives his appointment leaves. Oh, no! He straightway put on probation for six months. he is

hauls a load of rich earth, digs down The thoroughness of the tests ap-pears in the fact, that only one in about the roots of the tree, throws out the stones and exhausted earth, and fifty is found wanting after six fills in the rich soil. Now, the farmer is the root of every nation. The month's trial.

Every substantial interest of the citizen is subserved by the destruction of the corrupt and corrupting old spoils system. Civil Service appoint ees now number 28,000 and might at present include 15,000 more, and the speaker believed, that they would ul-timately include all appointments, the chiefs being the last to whom it would be applied.

Respectable citizens must perform their political duties and rescue politics from the corrupt and dangerous party bosses who now dictate political appointments.

In answer to a question, Mr. Roose velt said, that civil service reform was just as applicable to State and municipal appointments as to national ones. and appointments are so made in Massachusetts.

Removals should never be made except for cause, and the speaker held money, why does it issue interest bearing obligations to get it back that the cause should be plainly stated.

> "The spoils system is one of gross brutality and cruelty. The stories of its cruelty are heart-rending."

Appointments to office to be clean and for the public good must be rescued from its leprous touch .- O.

gent people to think about .-- Fort "Ample production, or overproduction does not necessarily bring plenty and happiness to all people. Unless statesmen, in fact as well as in name, manufactured articles. -New York Press. Precisely so. It will "give tham more work to do" beyond a doubt; but will it give them more of anything elso--wages, for example? The farmers and laborers will certainly have to do more work in order to supply themselves with the things they must have; that is just what the tariff is for. If that were not the effect tribution of wealth, or rather, laws to prevent a congestion of wealth, and its monopolization by a few, the more with the things they must have; that is just what the tariff is for. If that were not the effect of it the gentlemen who have their fait fried out quadriennially would not hire lobbies and run high-tax papers. The new tariff bill, if is shall pass, will "give more work." A tornado does that, and lkewize a fidood or a drought; but we don't hear the Home-Market club howling for-cyclones and such-like work-makers, although the principle is presty much the same. The high tariff destroys wealth and so do cyclones. Protection gives more work, and the same can be said of earthquakes and cloud-bursts. But the latter are more merifful to their viotims than protection; for, while they dives labor of its past earnings, and, perhaps, temporarily check its activities, the tariff keeps the robbery going all the time, night and day, year in and year out, world without end, according to the deworker, it cuts off the worker's opportuni-ties; it narrows his field of action; it compels him, in the name of American patriotism, to make bricks without strw, and it is thus he is "given more work." But it is not "more work?" here the the fact in the faiff wealth there is produced, the more Wealth attracts wealth, and the richer a man becomes the greater will be his income, and the income must be furnished by the labor of the poor arousing people from that impotent lethargy which prevailed so long. time must come when a very few will

these, it is an over ins field of action; it compaiss him, in the name of American patriotism, to make bricks without straw, and it is thus he is "given more work." But it is not "more work" he wants. What he is after is more for his work. He wants larger returns for his toll. It is not a question of whether he gots more now than somebody else. The question is, now than somebody else. The question is plat-ter,—Chicaro News. "We should look forward to the time, and that not a distant one, when corruption, in this as in the country from which we derive our orter.-Chicago News.

The slums are always against wo man suffrage. The devil knows his enemy .- Mrs. Zerelda G. Wallace.

#### BALANCE. (Written for the Flaming Sword.)

From street and square, from hill and glen, Of this vast world beyond my door, I hear the tread of marching men The patient armies of the poor. The halo of the city's lamps Hangs, a vast torch-light, in the air: I watch it through the evening damps; The masters of the world are there,

Not ermine clad or clothed in state. Their title-deeds not yet made plain; But waking early, toiling late, The heirs of all the earth remain. Some day, by laws as fixed and fair As guide the planets in their sweep, The children of each outcast heir Their harvest-fruits of time shall reap. The peasant brain shall yet be wise; The untamed pulse grow calm and still; The blind shall see, the lowly rise, And work in peace Time's wondrons will.

And work in peace Time's women some day, without a trumpet's call, This news will o'er the world be blown, The heritage comes back to all! The myriad monarchs take their own!"  $-J_r$  H.

#### Egyptian Book of the Dead.

The Egyptian "Book of the Dead" or funeral ritual, contains, probably, the oldest existing record of the faith of man in the immortality of the soul Its chapters are found inscribed on mummy cases, or written on rolls of papyrus within them. The book re counts the supposed experience of the soul after death; its passage across the land of darkness into the blessed fields, to its final judgment and final admission into the presence of its Father in "the eternal dwelling-place of the cleansed spirit." The follow ing passage from one of these mumm cases recently exhumed, shows its express declaration of a future life 'The osiris (soul) lives after death Every god rejoices with life; the osiris rejoices as the gods rejoice." It is supposed the "Book of the

Dead" originated with the Egyptians between 2,000 and 3,000 years before Christ. A mummy case from the great pyramid inscribed 1,700 years before the time of Jesus has the following beautiful inspiration : "O God the protector of him who cries to thee he is thine; let him have no harm; let him be as one of thy flying servants. Thou art he, he is thou. Make it well for him in the land of spirits."-Chicago Tribune.

The control of the railways by the German government has largely in-creased the efficiency of service. Busi-ness men who were opposed to this movement now affirm that it is the best thing that could have happened. The public, too, has come for its share of the fruits. The people are furnishing better and more frequent train ser vice and pay cheaper rates, are freed from the evils following the competition of private parties, and legitimate business is not hampered longer by railway stock gambling. People ask for facts, and here is the fact, that government control of business wipes out the greedy corporation or persons, and showers blessings upon the people It, is an illustration of the comforts and need of the many, being made paramount to the greed of the few.

If a monarchy will take this step of so much importance to its citizens, it is surely time that the people of the greatest republic on the globe should be making off in the same direction.

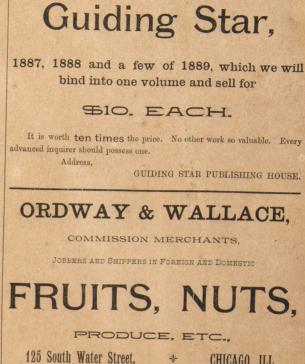
#### Many of the rank and file of the old

parties have promised that, unless congress does something this winter to relieve the distress of the farmers, of the West, they are done voting the old party ticket, and are ready for some reform movement.—Kansas Sen-timel.

Some point with pride to the wealth of America. Where is the wealth of the country? Alas, it is fast concen-trating into the hands of the few. Never before in the history of the world were such colossal fortunes built up in the same length of time as has been done in this country. How has it been done? By schemes worthy of the prince of darkness himself.— A Farmer, in the Detroit Free Press.

The industries of the country are being strangled and the farmers slow-ly pauperized. Bursting granaries for the first time in the history of the time of the strangle and stidences f poverty rather than of wealth. The bhilosophy of usury, man enslay oul destroying usury, is death......

Hundreds of families in the mining Hundreds of families in the mining regions of Pennsylvania are living almost entirely on refuse that they can pick up in the rear of stores, slaughter houses and boarding houses. This is the "Good times," "Home Market" and "lots of work at big pay" that the republican bosses prom-ised us.—Nebraska Blizand.



We Have on Hand

A FEW BACK NUMBERS OF THE

\* CHICAGO, ILL.

SOMETHING NEW! -THE PROPRIETORS OF THE-

# LINCOLN \* BUSINESS \* COLLEGE \* AND \* INSTITUTE

#### \*\*\*Penmanship, Short-Hand, Type-Writing and Telegraphy

Have issued a work on Book-KEEPING, for Self-Instruction, Public and Private Schools and Acadamies 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

# THE . FLAMING . SWORD.

#### PRICE \$1.50 PER YEAR IN ADVANCE.

			Subscribers		- 1	a copy	of	the	FL	MING	Sw	ORD for	one year.
	10		**	5	-		-		-			\$ 8.00	premium.
	20		" -		- 11	-		-				7.50	**
	80		"	-	11.19		-		-	1	-	18.50	"
	50		" -		-	-		-		-		20.00	**
"	100	"	"	-			-		-		- 11	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.

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,

8619 Cottage Grove Avenue, CHICAGO.

The fact of the matter is that the McKinley bill is framed expressly with the view of bons-fiting the farmers and the wage-carners of this country by giving them more work to do in consequence of lessening the importations of all sorts of commodities, agriculture as well as manufactured articles. --New York Press. Preprisely on 1 brill "inter them Saturday Bulletin, Decatur.