

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Flaming Sword.

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The delay of the FLAMING SWORD last week, was unavoidable.

The eight hour movement is but a ripple upon the great ocean of tumultuous agitation. It is an effort at amelioration. It does not contain the elixir of life. It is the indication of human tendency; nothing more.

God's kingdom will be ushered in through a radical revolution, not by patchwork. The old fabric is rotten throughout. Koreshism does not believe in patching the old garment. Wage-working is a curse, let it be ever so much modified.

The bondage of one man to another is degrading. The relation of employer and employe is detestable. It is under the ban of God's curse and will continue so, as long as it remains. However, we say, *sik'em*, under do, because your pluck insures the shaking by the upper dog, till there's nothing left to shake and chew.

Our central grouping of the Koreshian system, is a practical application of the principles of organic unity. Our body is made up of material taken from the corruptible human mass and we cannot, therefore, claim more than a kind of chaos, out of which we are gradually shaping a constructive center, which, in its formulation is to become the center or sun of organic light and heat, diffusing its radiatory energies to the mass outside, reaching here and there, a molecule or point of contact, amidst the degrading and chaotic void beyond, where we initiate a new activity and tendency, born of the parent group.

With the parent group is the first tabernacle, with its Holy of Holies, the ark of the Covenant and the two tables of stone, the very pattern of which was shown to Moses on the Mount, and from which he directed the shaping in the wilderness. The graving tool is with us, the ingers of God with which he cuts the stones, engraving the law upon them, which is the same yesterday, to-day and forever; the law which contains both killing and saving force; the law which confronts humanity to-day as a broken statute in the world and the church, as everywhere attested by the power of death.

It is the law inexorable; the law of the Medes and Persians, unchangeable, and as full of force to kill, if violated, and of potency to save, if obeyed, as when committed through the great law-giver of the Mosaic regime.

We are celibate in doctrine and life; we are communistic in our possessions of property; we are obedient to all State and municipal authority, but we advocate a peaceable revolution in the administration of human affairs, knowing that the time is at hand when the people will be reinstated in their rights, and when the governments of the world shall yield authority to the King of kings, and Lord of lords, who is the blessed and only potentate, and who cometh speedily to reign upon the earth.

CHURCH TRIUMPHANT.

The Church Triumphant holds its regular Sunday services in Lincoln Hall, in the National Union Building Association's Building, Nos. 66, 68, 70, and 72 Adams St., opposite The Fair. Service begins at 3 o'clock P. M. Seats free to the public. The gospel of the New Dispensation declared.

CYRUS, Founder and Shepherd of The Church Triumphant.

CYRUS, The True Shepherd.

We shall soon be able to supply those who contemplate organic effort, with a circular or pamphlet, entitled, ORGANIC GUIDE. This is to be a concise description of our system, with plan for organizing groups. In the meantime we suggest to all who are becoming sufficiently interested in Koreshism as to make an effort to apply its principles of organic life, to institute a regular weekly service, preparatory to a regular organization of the three departments of the Koreshian System.

The Koreshian System embraces The Church Triumphant, The College of Life, and The Society Arch-Triumphant. The Society is the secular department of the system.

It is better, where the organization of a group is contemplated, to at first arrange an informal weekly gathering where the views are presented and discussed, until a familiarity is gained with the principles of the system.

We do not believe it well to compromise with any system or body of believers for the sake of numbers. It should be Koreshism, pure and simple. "Christian Science," "Spiritualism," "Theosophy," "Esotericism" and "Nationalism," we leave out.

Tolerate all in the meetings, who desire to hear our gospel, but do not adulterate by mixing it with any of the above named fallacies. Let the meetings be public.

Be pronounced in the declaration of the Grand and Cardinal truth, that God is central, personal and human; and that he comes to every age of the world in and through his Messenger, the Messenger of the Covenant, through whom He anoints or baptizes his believers, and exalts them into the specific degree of any given grade and age of the church.

Institute open and aggressive warfare upon and against everything, that in anyway depreciates the title of the Lord Jesus Christ, to King of kings and Lord of lords.

He was not only the Messiah of the Christian dispensation, the Shepherd of the sheep, Son of man and Son of God, but he was the inherent Father of the race as understood and declared by the prophet Isaiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father."

Jesus was God incarnate. The Holy Ghost (Spirit) was the product of the incorruptible dissolution of his body. This Spirit contained the germs of regeneration. (Reproduction.) The Lord Jesus, the second Adam, was declared to be a quickening Spirit. To quicken is to vivify or impregnate. Impregnation is the function of fatherhood. The Lord Christ, then, is the Father of the sons of God, who as fruit in this age, have proceeded from the Lord Christ, as our Father and our God.

Be orderly; eschew all evil; be not addicted to filthy practices of any kind. Whiskey and tobacco are curses to be condemned. Every species of profanity and vulgarity are abominable, and should be avoided.

The baptism to come is the seventh of a series, and the final one of the cycle of Mazzaroth. It awakens the dead; brings in the resurrection; ushers in the Golden Age, and re-establishes the garden of Eden. The real flaming sword is the coming theocrasies, (translation,) consummated through the dematerialization of Cyrus, the Messenger of the Covenant, who is the divinely appointed baptizer of the New Church.

Koreshians everywhere should be open, aggressive, and active in the promulgation of the doctrine of theocrasies and the consequent baptism of fire, as the initiation to immortal life.

Your Shepherd knows whereof he asserts. You have not a leader that cannot guide you to the gate of Paradise, and liberate you from the thralldom of sin and the power of the grave.

MAN A LAW UNTO HIMSELF.

QUÆ FUERUNT VITIA, MORES SUNT.

Solomon had seven hundred wives and three hundred concubines. He was the typical Shiloh; the peaceable ruler, who ushered into the Jewish career their glorious reign, and in every respect fulfilled the ideal of the perfect exemplar, approved of God, and the leading example for the race. No one questioned his right to his numerous wives and concubines, and no one in his day, questioned his approval of God; and certainly, modern Christianity upholds him as the wisest man.

Now, lest we be misunderstood, before proceeding further we will remark, that we believe the monogamic system of marriage is better suited to the genius of this age, than the polygamic, and that all who enter the superior phase of human life, and are made sons of God through the power of the resurrection, neither marry nor are given in marriage. Therefore, the consummation of the race in the culminating and crowning genus of men, restored to the image and likeness of God, must take one more step in the order of progress, and, on the natural plane of existence, totally abnegate the marriage relation and rite.

There will come a time in the progress of human events, when every man must become a law unto himself, and when the only bond of obligation to God, to our fellow men, and to self, will be righteousness.

In Solomon's day it was virtuous to have seven hundred wives and three hundred concubines, if the husband could support them well. In our day what was then a virtue has become a vice. In a future day it may be honorable to advocate the doctrine and apply the law of celibacy. It is not honorable to-day, though we have the declaration and promise, that he who overcometh shall inherit all things, even to the throne and dominion of God, and that he shall be God's son and the Lord will be his God.

A few years ago, she who was then Victoria Woodhull, made the public declaration that a man or woman had the right to change their love as often as they would, which was merely another way of placing the fact, that when a contract was entered into between two parties, and one or both became dissatisfied, the right was inherent to annul that compact at the discretion of the dissatisfied party, even though the compact be that of matrimony.

The only difference between this claim and the virtuous methods of the day, is, that the dissolution of the marriage bond must be subject to laws, made by a class of men, who, in every age of the world, have been the most noted for the violation of every principle of religious and moral obligation.

There is not a class of men on the face of the earth to-day, more noted for lying, and more devoid of those general characteristics, denominated religious and ethical, than the lawyers of the country; and yet these men are the ones to frame our laws.

Is it possible for any man, who either denies or questions the personality of God, the Messiahship of Jesus Christ, and all the fundamental principles of a true religion, to institute a just law? We maintain that it is not possible.

The country will never be governed by just laws, so long as immoral men are allowed to make them; and every man is unjust, immoral, and irreligious, who denies the right of his peer to enter a voice in the formulation of the law, by which that peer is to be governed.

Until man becomes a law unto himself by the manifestation of inherent righteousness, or so long as man is actuated by a brutal nature, he must necessarily be controlled by the obligation of statutes. But so far as inherent virtue goes, it makes no difference whether the court annuls

a marriage compact, or dissolution is effected by the parties themselves; the inherent principle remains the same. Right is right, and wrong is wrong. Right is eternally right, and wrong is eternally wrong.

If it were righteous in Solomon's day to practice polygamy, it is righteous to-day, so far as the integrity of the principle is concerned. It would not be right for the man who loves the monogamic law and principle better; neither would the monogamic principle be right, for the man who prefers the life of the Lord Jesus, and which was undoubtedly practiced by those who believed in him. We mean the right to live above the flesh.

Man-made statutes, are not necessarily just criterion of virtue. In one of the categories of the moral code, ordained in the councils of heaven, and committed to Moses on the Mount, inhered the principle, thou shalt not take usury of thy neighbor. Usury means interest on the use of money. In New York State it is a crime to take more than seven per cent usury. In another State a man may take twenty per cent, or as much as he can get. Human caprice has called a certain per cent, dependent upon the special sentiment of a locality, legal interest, and anything above that is usury, punishable by law.

Webster says of usury, "A premium paid, or stipulated to be paid, for the use of money." He adds, "obsolete." This first definition was founded upon the moral code, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Ex. xxii. 25. This first definition of Webster, was formulated when men believed that Moses was a true interpreter of God's will. The definition of usurer is, "One who lends money at a rate of interest beyond that established by law."

THERE IS A JUST CRITERION OF VIRTUE.

It is not to be found either in conventionalisms; in statutes devised by men who have no regard for the law of God; or in public sentiment founded upon the principle of, acquire all you can, even if it be at the expense and impoverishment of the man with whom you deal. It may be found in the correct interpretation of what God has created and pronounced good.

God has branded death, the enemy of man, and has declared that the devil hath the power of death. This mark is forever "the mark of the beast," and whatsoever conduces to the perpetuation of this power, is the enemy of both God and man.

Culmination of the Curse of Labor.

"Capital and labor" are marshaling for the great conflict. It does not require the eye of a prophet, nor the prescience of divine wisdom to predict the outcome of the animus actuating these two rival, antagonistic, and inimical forces.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This enmity continues till the final culmination, the third woe now upon us. The struggle of labor to relieve itself of the curse, pronounced in the beginning, will not come without the shedding of blood.

Capital and labor will come to blows; for without the shedding of blood there is no remission of sins. The degradation of legitimate use prostituted to the bondage of labor, which is the essence of the stultification of human aspiration and progress, has brought the age to its crisis. We stand at the border of the fulfillment of Jehovah's declaration, there shall be such a time as never was, no, nor never shall be.

We await the onslaught with impatient desire and painful solicitude, because we know it bodes evil to all who are not receptive to the prophet's warning, but glorious triumph to all who await the Lord's coming in the clouds of heaven, to save from utter destruction.

IS THE SOUL IMMORTAL?

An Orthodox Churchman and Eminent Scientist Think not.

London Standard: Yesterday at the Finsbury Polytechnic, Prof. Sir G. Stokes, M. P., the President of the Royal Society, delivered a lecture on "I." What is it that personal identity depends upon and consists in? * * * There was the psychic theory, according to which man consisted of body and soul, the body being that mass of ponderable matter which we saw, and touched, and felt; the soul being that upon which, taking this theory in its extreme form, thought almost alone depended. Many who held this theory supposed that the soul was innate, by its very nature, immortal. It has been more held by persons belonging to the religious world. Yet this was a theory which was rather of the nature of a philosophical speculation than of a proposition deduced from Scripture. Dr. Westcott, in his "Gospel of the Resurrection," said: "Not infrequently we substitute for the fulness of the Christian creed, the purely philosophic conception of the immortality of the soul, which destroys, as we shall see hereafter, the idea of the continuance of our distinct personal existence."

A Bishop whom he himself knew wrote to him that he was in the habit in his parish sermons, before he became a Bishop, of pointing out that the dogma of immortality of the soul was rather a philosophic theory than a part of the Christian doctrine.

Another Bishop wrote to him expressing himself in a manner which showed that he was perfectly willing to accept this dogma as not belonging to, as not any necessary part of, the Christian faith.

Another Bishop told him that he avoided in his sermons speaking of the immortality of the soul, because, whether it was true or not, he was not satisfied that it was taught by Scripture.

Prof. Stokes said it appeared that there were indications in Scripture of a sort of energy, if he might so term it, lying deeper down than even the manifestation of life, on which the identity of man and his existence, and the continuance of his existence, depended.—Chicago Tribune.

"The soul that sinneth it shall die." Can the soul die? If it can, it is not undying. Immortal means undying. If the soul can die, is it immortal? If it cannot die, is it mortal?

Is it not about time that the world did its own thinking? How long will the human mind remain a sluggard and permit clerical numbskulls to lullaby it into false sentiments and false hopes.

"None hath immortality but God." There is but one life: that life is God. Man does not possess it till the resurrection of the dead, when the fruit matures which was planted by the Lord Christ, in the beginning of the age.

Man has an identity, but it is a mortal one. He has a corresponding mortal spirit. In each embodiment he fulfils an earthly career, which terminates by the corruptible dissolution of the body. The spirit of that embodiment goes into the spirit world, and passes through a career which also terminates, when the spirit disintegrates and descends again into the flesh, formulating another body. The identity is lost when the spirit dies.

The organic grade of every spirit and mould is carried along through the ages, when, in the fulness of time, the cumulative thought is aggregated, reorganized and clothed with its final body in the resurrection or re-incarnation; this being the body which God has given it from himself, as the product of the planting of the Lord's glorious body in the race or church which received it. It is then reproduced in the image and likeness of God; it then becomes a living soul; it is then immortal; it can no longer die. Man thus becomes a living soul.

"And God made man in his own image and likeness, and God breathed into his nostrils the breath of lives, and man" (spirit, angel—sometimes called soul—and body) "became a living soul." The soul made alive by the power of the Lord Christ is immortal. The soul under the power and bondage of death is mortal.

This is the only doctrine taught in the Bible, and the man who will give it thought without bias from a biblical point of view, and cannot understand it, has but little sense and is a gone case.

While Koreshism in its highest phase or aspect has its celibate order, it does not hold that all human existence will attain this degree in any one period of the world's history and progress.

The firstfruits of the resurrection (re-incarnation) will reach virginal life, becoming the firstfruits unto God and the Lamb.—Koresh.

The Mystic Circle

AND

The Prophet of Koresh.

"I am greatly distressed at the news; Can you give me one ray of hope?"

"I am under strict orders to reveal nothing, except so far as informed to do, by my friend—master, Count Ferando, whom you now know to be your captor. I deeply pity you, but the authority of the church is infallible, and in its clerical capacity it is justified in any measure it sees fit to adopt, for the execution of its interests.

"Whatever I can do to afford you comfort, that will not conflict with my service to the church, I shall certainly feel under obligations to perform, and a privilege also. You may command me in all things, but where the interests of the church preclude my obedience. In all but this, I shall delight to serve you."

"Will you tell me who you are?"

"In this I am also under restrictions. You may call me Marlana; I will answer to this, and it will suit the occasion of our present relations well enough."

"Marlana, did it ever occur to you that God is love?"

"Why, that is a central doctrine of the church. He certainly is a God of love, and desires the salvation of all men."

"Do you think he would be happier if he could accomplish his desires?"

"How strange you are. God is always happy."

"But you just now said, 'He desired the salvation of all men.' Is He able to execute his will in the accomplishment of his desires, or must they go unsatisfied? or do you think He will fulfil his desire in universal salvation?"

"Lady, He has appointed the church as a means to man's redemption, and all who will, may be saved through her holy offices and sacraments."

"Marlana, rather say, He has appointed the church and its dispensations, to the end that regeneration should progress from the seed sowing till the fruit time, and that the process of reproduction or regeneration is an ever recurring principle of human growth."

"I do not comprehend you, lady."

"I mean that in the domain of the God-life, the same law prevails that governs growth in every other sphere of development. Seed time and harvest succeed one another regularly. The seed is sown in the beginning of the age or dispensation, and the harvest matures at the end, when the reapers are sent forth to gather the harvest."

"Marlana, what would you do had you the power, setting aside the claims of the church and your obligations to it, if the race depended upon you for its redemption? What would your pure human love prompt you to do? Would you send any person to suffer the torments of an eternal hell?"

"Oh, I must not question the authority of the church in that way. Human sympathy is so blind, it needs to be guided by the wisdom and inspirations of such as God hath placed to interpret his revelations to us."

"Did you ever suffer pain of mind or body, Marlana?"

"Yes, I have suffered much in both body and mind."

"I thought so. Suppose you intensify this suffering with the agony which would result from the conviction that it would never end, What would you think of such torment?"

"It would be dreadful."

"Suppose you had been offended by some injury done to you, and you had the power to inflict such punishment, would it be gratifying to know that you had the power and performed the office of such infliction?"

"Oh no, I could not be happy to cause any one to suffer, no matter

how great the injury done to me." "Is your love greater than God's love?"

"Lady, you have a grave misconception of God's character. He has made it possible for all men to be saved through the atonement of Christ, and the offices of the church. If man will not accept these provisions, and descends to hell, he alone is responsible."

"But picture to yourself, Marlana, the torture and agony of such a hell as the church depicts. See the poor, forlorn, and hopeless wretches writhing and groaning in torment, and place beside this, God's never-ending love and mercy. How can you reconcile this? Is it not time that some one protests against such a portrayal of the character of Him who created man for his glory? Shall God be constantly set before men as an inhuman tyrant, whose mercy and forgiveness is beyond the appeal of human woe?"

"Oh, such is human reason. I am frightened because I have listened to your heresy. I must see my father confessor for absolution before I rest. I must leave you at once. O Father! forgive me. Lady, good night."

"One moment. Do not be hasty, or rash. To-morrow you can seek absolution, not now. Remember that if you do this you will be taken from me, and I need you; you must not go to confession till to-morrow. Promise me this."

"Yes, lady, I make you the promise."

Nearly one week elapsed before Count Ferando again presented himself. In the meantime, the Countess had exerted so much of an influence over Marlana, as to prevail against her going to confession, and to largely overcome her scruples against listening to her processes of reasoning, though she had not yet made extensive inroads upon her bigotry, nor had she prevailed upon her to prove faithless in the least degree, to the person under whose direction she was acting.

The Thursday subsequent to the last interview held with the Countess, by Count Ferando, he called again with the information that the plans were complete for their departure to the foreign country, which he had intimated would be their destination.

"I trust I find you well this morning, Countess. You will pardon, I hope, my long delay in visiting you, but my time has been so entirely engrossed in the preparations for our journey, that I could not see you till now."

"You need offer no apology. Your absence has not been in the least painful to me. I much prefer it to your presence."

"You will yet see the time when you will repent of every hasty expression of this character. I seek only your own welfare."

"Count Ferando, will you oblige me by giving some information of Count Montmorency? Is he safe? Will you grant me so much, and relieve this suspense?"

"The public thus far has no further knowledge of his strange disappearance. This is all I can say to you. I have had much difficulty in obtaining your wardrobe and other articles ordered in your list. I may in future divulge to you the method employed to obtain them. It may suffice you to know that they are at our hand, and we shall have no further trouble in ordering our departure."

DISASTROUS ENCOUNTER WITH LADY EATONBURG'S PURSUERS. CHAPTER VII.

Shall we return with the reader to Oglethorpe and his little camp, where, in marvelous retreat they passed the hours as they waited for night-fall in which to resume their journey?

It had been something of a question, whether the safer way was to continue their travel by day, or await the shades of night to partly shield them from a too conspicuous observation. The decision was in favor of the shade of evening.

The hour came at last, and the invincible little troupe prepared to resume its march. Not, however, without great precaution in every detail of circumstance, conducive to the greatest possible dispatch for active service, should they chance to encounter their enemy, which they had reason to believe might pursue them, and possibly attack them in some forest passage through which they would be compelled to travel, during much of the distance they were to make, in reaching their destination.

A little before dark, Oglethorpe was standing near the road in the edge of the forest, when he suddenly heard the tramp of horses. He stepped a little back from view of the road, but remained as near as it was safe for him, in the hope that he might assure himself of the character of the horsemen, if such his observation proved them to be.

It was so near dark, and he so much in the shadow of the forest, that, not having time to shape his position, he did not positively determine the identity of the men; but the impression made upon him was, that they constituted three of the party which he preferred to avoid. On his return to his friends, he reported what he had seen.

The fact that the horsemen were seen by Oglethorpe to have passed along the route they intended to pursue, and their suspicions that they might possibly and probably did belong to the party they preferred to elude, did not interfere with their purpose, nor change their plan of travel from that point. They knew or believed they were equal to any emergency that might arise in a hand to hand encounter, with any number of desperadoes of the band from which they had rescued Lady Eatonburg.

They did not purpose to engage recklessly in a contest that they could reasonably avoid, but they were no cowards, and while the men exercised great caution, such prudence was prompted by their solicitude for the charge for which they had already risked their lives.

They did not believe that their enemy was bold enough, nor so imprudent as to risk an open engagement, and if for any reason they were being pursued, it was more to discover their retreat for future operations, than to then attempt a recapture.

While during their intended journey it was not impossible for the two bands to come into collision, it was not very probable that they would chance upon the same route.

The hour came for them to break camp and continue their travel. The night, with all its conditions of obscurity from the more common observation of the people living along the thoroughfare, who might, through inquiry, give information of their passage, favored them. It was this they wished the more especially to avoid.

So far as any direct danger from their enemies was concerned, they knew the safer course to be a journey by day-light. They hoped to reach their destination unobserved if possible, thereby preventing the publicity of a clue to the retreat, which, for the time being, they intended to make their rendezvous.

Our party traveled rapidly for hours without any molestation, and apparently free from observation, nothing having occurred to mar or interrupt the pleasure and celerity of their progress. It was far into the night and they had traveled more than half the distance they were to make, when they came to a more than usually wild, rocky, and devious course.

Oglethorpe halted his command for the purpose of reconnaissance; a precaution well timed in some respects, though disastrous in the execution of some of its details. After Oglethorpe had ordered a halt, he left his troupe in waiting while he penetrated in advance, the wild and perhaps dangerous road.

The troupe now commanded by Col. Fisk, had waited thirty or forty minutes, which seemed hours, for the return, and command of Oglethorpe to advance, when their ears caught the sound of tramping horses. They hastily dismounted and led their horses a little way into the forest, and returned as quickly as possible to the roadside, to await the arrival of the travelers.

They could not have alighted upon a more favorable spot and arrangement for their observation, than the one chosen. The forest at this point was not specially dense, but so favorable to their purpose as to enable them to take a position very near the road. The road was broad, making a sufficient opening in the forest as to throw enough moonlight into the faces of those coming towards them, for identification.

They had not long to remain in suspense, for soon three horsemen made their appearance, two of whom, Stanhope readily espied as having been previously designated to him as members of the gang, former custodians of Lady Eatonburg. As they came to

the spot at which Oglethorpe's party had halted, they, for similar reasons, slackened their pace.

It took but a moment for Col. Fisk and Stanhope to canvas the situation, and appreciate the danger to Oglethorpe if the horsemen were allowed to pass. They knew the character of the desperadoes, and believed it useless to attempt a capture, without a hand to hand conflict, and decided to fire upon them as the readiest means of ridding themselves of their pursuers. As the desperadoes came within easy range of their rifles, Col. Fisk, Stanhope and Clinton, raised their weapons and fired. But one of the horsemen fell; the other two put spurs to their horses and were soon out of sight around the curve in the road.

Lady Eatonburg had been left with the horses. Fisk and his companions rushed to her as quickly as possible, relating to her the circumstances, while at the same time they were preparing to mount and pursue the escaping horsemen. They cautioned Lady Eatonburg to remain where she was, while Fisk, Stanhope, and Clinton, mounted for the chase.

While they had some misgivings for Oglethorpe, they thought him to bear a charmed life, and believed that under any and all circumstances he was proof against adverse emergency.

They were soon in hot pursuit, and had gone but a short distance when one of the two horsemen returned, riding at a furious rate.

This settled the question for the trio; for they reasoned, Oglethorpe met them and has killed or wounded one of them, and the other, left alone, is riding for dear life. They continued riding for some distance, when they were met by the other horseman, who passed them, also riding furiously. They did not see nor hear him, till they suddenly met one another in the road. As he passed they fired a random shot, which whizzed aimlessly through the air. The road where they then were, was thickly shaded and only the outlines of horse and rider could be discerned.

(CONTINUED.)

I am thoroughly conscious not only of the existence of the potency and application of physical healing, through psychic and pneumatic force, but I am further conscious that, as appropriated by those who call themselves Christian Scientists, etc., it is a gross prostitution of that essential potency which is, when properly assimilated, to transmute the mortal to the immortal state.

It is simply another degree of confirmation, by which the so-called Christian Church or a portion of its membership is inveigled into the hallucination that the perfect state is reached; and that simple physical healing is the acme of Christian power and efficiency.

Their fundamental doctrines are mere absurdities. They are all either in the advocacy of Trinitism or Dualism, and have no conception of the laws of immortal life, or the laws of healing.

I have been brought directly and immediately in contact with their psychic centers, and know the subtlety of their secret impulses. I know them to be devilish and diametrically opposed to the central work of the coming of the Lord.

They will and do flatly deny the prophetic plan and substance of the divine manifestation, denying to the Messenger of the Covenant the central mediatorial capacity and office assigned him, and to which he is appointed in the eternal councils of the heavenly domain. I pronounce that which is denominated Christian Science as diabolical and Antichrist.—Kores.

Koresism is not merely a church or society in the acceptance of these terms. It is the kingdom universal, and the fulfillment of ancient predictions and higher aspirations of the race. It is the manifestation of organic construction, church and state unity as comprising the new heavens and new earth, a unity founded upon the confession of God's humanity and personal existence.

The Flaming Sword placed at the east of the garden of Eden is the theocrasis. (Translation.) This turns every way to keep the way of the tree of life.

The way of the tree of life is perpetuated through the Messianic presence, which is manifest at the end of any dispensation.

The Great American Failure.

Last Sunday the Rev. J. Coleman Adams of St. Paul's Universalist Church, delivered a noteworthy address upon local governments, which he truthfully characterized as a disgrace to our American civilization. He instanced the all-pervading rottenness in the Sheriff's office of New York, recently exposed by the investigation of a grand jury, and rightly declared that the disgraceful state of affairs there brought to light, was typical of what is the curse of every municipal government of large cities throughout the Union. The trail of the serpent is over the administration of them all. Everywhere, in New York, Philadelphia, Brooklyn, Boston, Chicago, San Francisco, Cincinnati, and so on through the entire list of municipalities, the tax-payers are confronted with the spectacle of government of the slums, by the saloons, for the bums. And everywhere from the ranks of rascality there comes the ringing challenge to American decency and honesty: "What are you going to do about it?"

The Rev. Mr. Adams charged that this disgraceful state of affairs existing at the very foundation of the structure of popular government in America, was due, first, to the indifference of the better classes who in local political affairs are by neglect really the worst class; second, the fatal mistake of dragging national politics into city politics; and third, the spoil system of spoils government. These three causes, he declared, go to make up the great American failure.

AMERICA, however, does not entirely agree with the reverend preacher. There are causes back of the three causes he enumerates. First, universal suffrage which puts ignorance upon the same level with intelligence; second, unrestricted immigration which fills up the slums with the very off-scourings of the earth—a mass of uncivilized, uneducated beings, with no pride of birth, and no gratitude towards the government and institutions which give them a refuge, and offer them a share in the country's prosperity and in its government; third, the Roman Catholic Church, which in every great city of the Union wields its control over the unregenerate, ignorant and superstitious masses for the political and pecuniary aggrandizement of a great ecclesiastical corporation. It is this church which is industriously colonizing the United States, both from Europe and the neighboring Dominion, with its hordes of unenlightened and superstitious slaves.

If the Rev. Mr. Adams will look into this subject with the fearless eye of truth, he will discover that the slums of our great cities are being constantly recruited from the most degraded and ignorant quarters of Roman Catholic Europe. He will find that the saloons, which are the political clubs of the slums, are in the possession of recently arrived immigrants mostly of the Roman Catholic faith, and he will find that the residuary beneficiary of the misgovernment and corruption in all our cities is the great Roman Catholic Church, which seeks and gets privileges for its ecclesiastical institution in every city in the Union, and from the central government of the United States.

It is about time that American clergymen, when they talk to their congregations of righteousness, temperance and judgment to come, in politics, should put aside all fear of being called bigots and know-nothings, and speak out fearlessly for the perpetuation of American society and American honesty. Every cur that snaps at the heel of reform, every demagogue who marshals the slums against respectability and common honesty in politics, and every priest who bears a commission against the single allegiance of American citizens to their country, has learned the cheap trick of shouting bigotry, intolerance, and know-nothingism, against every man who asserts the right of free speech in exposing the conspiracy of ignorance and Jesuitism for the spoliation of American cities. If the Rev. J. Coleman Adams wishes to put his finger on the cause for the all-pervading corruption and misgovernment in American cities, he will find it in that power that has driven the Bible—the highest guide to pure morals in private life as in official position—out of the public education of the United States.—America.

NATIONAL SUICIDE AND ITS PREVENTION.

The searching ordeal through which the author's mind passed in reaching the conclusions succinctly given in this little book profoundly impressed him with their truth as to cause him, in his old age, to give up his life occupation of teacher and the means of living of himself and loved ones, rather than be fed by a nation, of which the ancient historian, Rollin says: "It has ruined every nation that has tolerated it." Bishop Jewel says: "It is the murder of our brethren, it is the curse of God and the curse of the people." Bacon says of it: "The usurer trading upon a certainty and all other men on uncertainties, in the end of the game, all the money will be in the box." God says: "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

WIRELESS NOTICES

Dr. Lumry is a man of ideas, and never fails to make his readers understand just what they are. Every sentiment that he writes is such an air of honesty that it will in a measure disarm those who read to criticize. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth careful reading and study.—ENTER OCEAN.

They (the author's reasons) are devoid of rhetorical flourish, easily understood by a reader of average intelligence, and all put forth with the earnestness of an intelligent man convinced of the justice of his views and no less so of the danger to society which lies in prolonged present conditions.—CHICAGO TIMES.

He reflects the views of the advanced school of writers on these subjects, and founds his arguments on religious and moral, as well as economical grounds.—PITTSBURGH LABOR TRIBUNE.

It is remarkable because it attacks with an unsparring hand the Shylockism that is pervading the country like a pestilence.—THE CHICAGO SENTINEL.

It will pay to read it.—WESTERN RURAL.

A BOOK WORTH BUYING.—As an editor and a book of ready reference for facts, it is valuable.—THE ROCK ISLANDER.

Prof. Lumry * * * thinks that the drinking curse roots are found deeper than we seek for them—down among the haunting fens of starvation, the despair of poverty, the lack of turn are ground by the interest-taking usurers who now withhold two thirds of the National money from circulation.—THE PATRIOT.

No one can read Mr. Lumry's book which is written with strength and learning, without seeing more clearly than before why usury is unpopular and misers despised.—THE CYNOSURE.

It ought to be in the hands of every voter in the land who desires to understand the grave contest inaugurated by the money power and confederated monopolies for plundering the people.—THE CHICAGO EXPRESS.

The book is interesting and instructive. It is especially adapted to business men, farmers, mechanics, who need to understand our financial system in order to vote intelligently. We cheerfully recommend it as an able discussion of the doctrine of finance.—THE UNIVERSALIST.

Under enlightenment the writer meets the objections urged in behalf of colleges and benevolent institutions against the abolition of the usury system.—INDIANAPOLIS LEADER.

The statistics of the volume are more than worth its cost.—THE INTERIOR.

The work is pronounced by those who have read it as the best work on the subject which it discusses that has yet been published.—THE SWITZER.

The tone is high and pure and the spirit excellent. As "good easy reading" and an excellent educational means, this work is heartily welcomed.—OUR COUNTRY.

While we cannot accept all of his conclusions, we are touched by his loyalty to God's word, and by his reverence for the great Governor.—DETH WESTERN CHRISTIAN ADVOCATE.

Unlike most works from the pen of edge professors, there is no attempt to reconcile philosophy with the custom of the age or the prejudices of the so-called higher classes but all his deductions are tested by the strict demands of justice.—IOWA TRIBUNE.

The facts which he arrays in his book are certainly a formidable indictment and go far to explain the "labor" and other "troubles" of the time in this country and England.—THE STANDARD (BAPTIST).

PERSONAL NOTICES

I have read with not only pleasure but profit the work "National Suicide" by Prof. Oscar B. Lumry. It is a work that is doing a vast good, a contribution to economic literature, it is among the very best.

The character of the writer, as long connected with one of our old and well established seats of learning, Wheaton College; his learning, having for a time equal to a generation, held the high and important place of Professor of ancient languages, these all go to assure a book of useful knowledge. And his frank confession that for number of years, following those he trusted, he had voted for principles, that if continued would enslave his countrymen, is another assurance of the good quality of the book. For in correcting mistakes is the safe way to grow higher.

It meets the issues that confront us and which must be settled right, or the Republic is lost. The National, Telegraph, Debt, Banks (of issue), Money, Monopoly generally—these are the centre factors in our civilization, in a national sense, and all put in line with the interests of the people, neither safety nor peace can come. His facts are unanswerable, and his arguments irrefutable. It is a fact that for twenty years this nation has been sinking its own life.

The seeds of decay, better, those of slavery, have grown till the danger to the Republic is almost infinite. As James Russell Lowell says: "We have in all material things been growing more and more, and the moral standard lowering." The Professor treats, in popular, yet logical style, each of the questions he presents.

The book is very readable, and to the student of the great questions now moving the world, is beyond price. Every voter ought to read it, for the allot will save or ruin us. Which shall it be?

COL. JESSE HARPER, DANVILLE, ILL.

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WOMAN'S DEPARTMENT.

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

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

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

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

WOMAN'S RIGHT TO HERSELF.

The final resurrection of humanity, must come through the conservation and re-appropriation of the *psychic* (feminine) and *pneumatic* (masculine) energies of reproduction. At the foundation of this conservation, lies the law of overcoming.

There are two particulars which constitute the prime essential factors in the utilization of the *psychic* and *pneumatic* energies, and the consummation of God's purpose, and human hopes in the attainment of victory over death. These are, the knowledge of human rights, and legal power to exercise them. This involves the question of what the woman has a right to do, not what she will do.

If women would devote more attention to the subject of legislation, to the introduction and passage of bills, founded upon just principles; the overhauling and correction of laws made for the dark ages, but which are in active force at the present time, one of the principal lines of this effort involving the equality of woman with man, and less to the specific question of her right to vote, she would make greater progress than she now does.

One of the first legal efforts of woman should be to secure, by law, the same rights for her person that the man has for his. The woman now is the mere human chattel of the man, and her degradation is greater than was that of Negro slavery.

GOOD CHEER FOR WOMEN.

A woman who has been connected with a "Female Employment Agency"—that is the way her sign is written—for many years, made some statements which are of interest, though it would manifestly be improper to use her name in connection with what she said.

"What nationality of girls is most in demand?" was the question and she replied:

"I can only speak for my own agency, with which I have been associated almost since the fire. Most of the applications are for Swedes."

"And have you been successful in filling such applications, and what is the cause for such demand?"

"As a rule, if an applicant wants a Swede I never send any other nationality. There are several causes, I think, for this apparent preference, Swede girls are hardy, more willing to do general housework, and are much more inclined to stop at one place than girls of other nationalities. They are quick to learn and ambitious. I have had few complaints from my patrons who have selected Swede girls. It is proper for me to say that, in my opinion, Irish and German girls are looking out for homes for themselves more than formerly. They are better educated than their sisters and cousins who formerly went out to work. They marry sooner than they used to. In my opinion the time is coming when there will be a demand for servants in this country which cannot be supplied. Education is an equalizer. This is shown in the case of the colored population. How many colored house servants do you suppose there are in Chicago. The number is small. The colored children of this city are being educated and are making commendable strides. I know a sensible colored mother who has a private tutor for her daughter. The mother said to me the other day when I asked her if she knew of any colored help I could recommend, that she knew of plenty, but I couldn't get them. 'Colored people,' she said, 'are beginning to find out that they don't have to do housework for a living.'"

"If the colored race is getting its eyes opened to that, what is to prevent the Irish, Germans, Swedes, Norwegians, and others from doing the same thing? Mind you, I am talking about help for the kitchen."—*Tribune.*

A TELLING COMPARISON.

An Apt Illustration of the Close Relationship of Man's and Woman's Rights.

If it were women only who are injured by their subjection, still the cause of this evil should be searched for and exposed; but it does not stop there. Nature has made man and woman as closely bound together in every interest in life, says Mrs. Ellen B. Dietrick in a recent speech, as were those Siamese twins, who, if made for an example, could not more forcibly have represented the working of the spiritual tie which unites the two halves of the body of humanity, causing them irrevocably to rise or fall together.

Now, if we imagine Chang a man, and Eng a woman, and that by the short-sightedness of some unknown progenitors the fiction had been imposed upon them both that every Chang was a master ordained by Heaven to control and support every individual Eng, we may begin to understand some of the difficulties under which humanity now hobbles along. Here are Changs staggering under the load of able-bodied and idle Engs, whom they persist in carrying perched in luxurious ease upon their aching shoulders, when it would be better for both, that the woman should walk. Here are millions more where man and woman toil side by side under equally heavy burdens, yet their false attitude of pauper wife and supporting husband is maintained by unjust laws. Here are Changs retarding their own intellectual progress, because their vanity is wounded by having a female Eng keep the pace of an equal by their side. There are Changs falling into the depths of horrible pits into which they meant to force their accompanying Eng, themselves perishing like fowls caught in their own net. Here is an Eng who could forward Chang's interest if he would change places with her, by her clearer vision, quicker tongue, nimble fingers and brighter wit; but no, he lingers on doing what his father did, and for no better reason, because it is not the brain which is considered, but whether the brain is in a gowned or trousered body. Here, also, are Changs whose hands and feet have failed, and whom tender Engs now lovingly carry as helpless loads, while earning the bread that keeps them both; but still the fiction is shouted aloud: "Thy Chang shall rule over thee; he does the hard work of the world!"

Can any dispassionate man fail to see that it is not a three-penny question of "unmatural rivalry" with man that moves the thoughtful men and women who advocate equal rights today? Is it not, rather, a question of human policy, as to whether men shall choose to be influenced by inferiors from whom nature can not set them free without exterminating our race, or whether, removing all legal differences, they will at least give these "inferiors" a chance to fit themselves for true companionship?—*Rain's Horn.*

WHAT IS A SALOON?

Mary A. Livermore Arraigns the Saloon and its Supporters.

It is a place with screened windows and closed doors, a place where liquor alone is sold. It is a place where the tread of a woman's foot is her everlasting shame. It is a place where for childhood to enter is everlasting wreck and ruin. It is a place where men gather only, where they shut the eyes to the world outside. It is a place where the cool, keen, sober, voracious, designing villain on one side of the bar sells for greed of gain his liquor to reeling brains on the other side of the bar. It is a place that no man can enter for an hour and come out as good as he went in. It is a place that unfits a man to be the husband of a decent and virtuous wife, that destroys a man for being a clear brained, steady nerved father of children. He goes there to his degradation, prostitutes the name of woman and blasphemes the name of God. He disgraces his mother, his wife, his sister, and comes out demoralized, obscene, less than a man and less than a brute because he has not fulfilled the designs of Providence. The saloon does not do that sometimes; it does it always. It cannot live without it. The saloon does not do that probably or maybe. It must do it. The saloon never lives except by feeding on moral carrion; on dead souls and bodies.

This is the thing you have to deal with. You know what it is. There is not a man of you that is ignorant about it, but what knows to the depth of its eternal shame what the saloon is today.

And if you stand by it, you stand where the judgment of God will rest upon you as a Christian man and an honest citizen, if you do not strike your blow against it.—*Omaha Leader.*

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.

TYPICAL CIRCUMCISION.

ACTIVE EFFECTS.

As a legal institution, the ordinance affected males and females differently. All the descendants of Abraham were to be circumcised upon the eighth day, under the penalty, if disregarded, of the excommunication of that soul from among his people. Every stranger received into the nation must be subject to the ordinance, and no Jew could, with the Divine sanction, contract a marriage alliance with the uncircumcised. In its operation, however, the ordinance was a more effective barrier against the union of Jewish females with the males of other nations, than it was against the union of Jews with alien females. We therefore discover at once, how, in the observance of this ordinance by the Jews, the male or positive element of the race as having a Shemitic origin, is continually attenuated and less dominant, while the introduction of the alien female element continually augmented the potency of the anti-Jewish force.

By the suspension or conservation of the brain force held in reserve, the progressive cells of the body are multiplied and rendered more fertile. The sperm cells are but the ordinary cells of the body carried forward and potentialized for reproduction. They are consequently multiplied and their fertility augmented. As the portion removed, has direct relation to the male, and not to the female brain, there would be developed a preponderance of male sensual desire, and consequently the general tendency would be towards polygamic marriage. The primary influence of circumcision is to foster the tendency and development of polygamic union.

Polygamy has its origin in some cause, and from some necessity of being, or it would have no existence; but while it is a means to a specific end, and the end may be that of righteousness and purity, the channel through which the end is obtained may be extremely corrupt and vile. In the multiplication of a people through such an institution as polygamy, in which many women unite with one man, various ends are subserved. Outwardly the male element becomes the characteristic dominant property in the race. Children begotten of the same father, but born of different mothers, would, many of them, possess naturally a paternal likeness, and the likeness would become the more striking as the nationality progressed. It would create a demand for alien women, while it would diminish the demand for alien men. This would tend to concentrate the masculine element, and diffuse the feminine element.

The coordinate action of these two principles, namely, quantity and quality, quantity belonging to the female, and quality to the male, would produce positive tension at the male center of the race, and the male would become as a consequence the dominating force. This force would not reach simply and solely the particular race of people or nationality with whom circumcision was a rite, but, having the effect of producing male polarity at the center of the central race of men, the psychic force would be communicated to all races, thus continually tending to maintain in subordination the female potency. This is the direct and primary action of the observance of the rite with certain religious teachings. Circumcision as a principle of law, enforced as an external observance, and pointing to and as the subservient end of reaching the real and antitypical ordinance, both in its general and specific applications, is intended to perpetuate male dominance at the positive or centrifric polarity of universal being. The conarium is the brain center directly and specifically affected by the enforcement of the ordinance.

The secretion of the conarium, or pineal gland of the brain, is progressively modified till there is a final obliteration of the materiality of the

secretion, reducing it to an active force. This change sustains the same relation to the vidual man, that the corresponding change in the aggregate man does to the universal structure.

The typical cutting off (circumcision) points directly to the antitypical; which is no more nor less than the departure of a man by the operation and process of translation. Translations of men are successive operations governed by law, and the men so cut off (circumcised) are the cherubim which God placed at the east (*Jedem*) of the garden of Eden, to keep the way of the tree of life.

The Hebrew word "*Jedem*," east, means the going before. These are the seed-men, planted for the purpose of regeneration, and they, in their appearance, constitute the sign of the Lord's coming, in every age of the world. The Jews were always instructed to believe that their deliverance and final inheritance, was to come through the instrumentality of some one chosen from the people; therefore their religious convictions, and the tendencies of their desires, and consequently the flow of the conserved energy of circumcision, was towards the manifestation of a tangible and human Jehovah, the pivot in whom their aspirations centered. The inspired patriarchs, prophets and priests, knew that this final deliverer was none other than Jehovah, their God.

Thought is a substantial entity. Therefore the affections, desires, or aspirations of the will, are but the metamorphosed influent potentialities of the organism, and comprise the material substances of the structure, converted in the mind, to attenuated and subtle solution. The tendency of this subtle principle is governed by the direction of the flow of the thoughts, through religious and other education. Hence circumcision would not produce the same effect upon different classes of minds, or minds differently instructed. Upon the Jewish mind, who looked for a Savior in the form and nature of a visible Jehovah, the thoughts of the will would fix upon a visible, tangible pivot, and the onward flow of the potency conserved through the ordinance of circumcision, naturally flowing in the direction of the desires of the mind, religiously directed, would concentrate, polarize and concrete in a material entity.

Circumcision adopted as a national ceremony, with a people whose supreme and only conception of Deity is, that God is a being extrinsic to humanity, and never visible nor tangible, always incomprehensible, unknown and unknowable, and yet a being whose nature is undivided and indivisible, would tend to concentrate and focalize the surplus force at a spiritual center. If the religious education of the people directed them to regard God's supreme manifestation to the world, in the production of a prophet whom they suppose to simply represent Jehovah, and the periods were fixed according to the laws of cycles, while the event would be governed, partly by the law of cycles, the action of the thought would supply the potency by which the events of the cycle should be consummated.

The Jews and Arabs represent these two phases of thought depending upon circumcision. The inspired Jewish teachers all regard the Jehovah of the Jew as the Saviour, and the only Saviour of the race; and in all their teachings they unmistakably pointed to His visible manifestation and presence. It is unquestionably from the inspiration of the Jew, that the Christian finds confirmation of his faith in Jesus as the predicted Messiah and Jehovah, and therefore visible Saviour of the world.

The Arabs do not believe in a visible God, but they do believe in the unity of the Godhead; therefore their aspirations center in an invisible or psychic head. They deny the manifest Jehovah, but believe their prophet to be His representative. It may therefore be seen that the quality of the thought determines the consummation and character of the event.

This whole subject may be illustrated, in the fixity of the characteristics centered in a vegetable germ, and its evolution or unfolding. In the germ, an apple seed for instance, there exists, so to speak, the aspirations essential to produce a specific growth. Subject to correct natural influences, its invisible potencies and forces take but one possible course.

There can be no deviation possible from the course outlined in the structure of the germ itself. The germ being supplied with the nutrient elements essential to its propagation, develops into the kind of tree outlined by the germ, in the beginning of its unfolding.

The germ itself is a prophecy of what the growth will become. This law governs the development of the divine kingdom also. In the propagation of the kingdom of God, the kingdom unfolds from a germinal center as the vegetable seed does, with this difference, that the seed or archetype of the Divine Kingdom possesses conscious aspirations. These aspirations are governed by an intellectual comprehension of what the germ or archetype embodies, and therefore a consciousness of what the kingdom is to be when it reaches its fruition. The germ is the divine man in his least form. The kingdom is the divine man in his greatest form. The germ is the God-man, Jesus the Lord.

The kingdom is the church regenerated from the germ, and the product of its planting, which was effected by the operation of the translation, *theocrasis*, and the consequent outpouring of the Holy Spirit. The germ or seed of the Divine Kingdom sees in the future the fruition of the kingdom of which the germ is the archetype. The first impetus given to the unfolding of the germ into the Divine Humanity, it is destined to develop is a momentum towards the propagation of a definitely structured form. The impulse thus imparted, is transmitted through all the degrees of ramification in the races of men, through whom the forces are impelled by the laws of evolution, till the kingdom is manifest.

When God institutes a law, or, more strictly, when he imparts to men a knowledge of essential conformations for specific and salutary ends, the observance of the law and obedience to it, is an office belonging to men. By obedience, cooperation is wrought; and man becomes the instrument of the divine purpose.

The direct and active effect of circumcision, as a physiological influence, was to energize the male potency, to constitute the male force more intensely masculine, and therefore to augment and intensify its attractiveness. The more this power became centralized in the race, the greater the tension, and consequently the more extended the biological force of the attraction. Intensity or tension is the property of rapidity. Increased velocity is centripetal momentum. It is the energy of elongation, or helical energy. In natural biology it is the sperm cell force. In this force resides the power of male domination. Not only had it the effect upon the Jew to intensify the masculine element, and therefore tend to promote a preponderant male proliferation, increasing the progeny of the male and diminishing that of the female, but the facts go to show that some want of the Jewish race, created a necessity for a constant influx of alien women, while but few of such males, comparatively, entered into consociation.

Circumcision was a national ordinance; and being such, it had the tendency to centralize the masculine potency in the head of the nation. When, through this tendency, masculinity had entered the plenum of its potency and tension, the coordinate conceptive plenum must have become comparatively developed, and as a consequence, a new germinal center must have been established. The direct sequence to be looked for, would be a cutting off, or division of the whole into two parts, precisely as a single vegetable or animal cell will cut down and divide, through the operation of a comparative law.

Typical circumcision, in the display of its active influence, culminated in Solomon. He was the plenum of its masculine potency and intensity. As the typical Shiloh, the religious sentiment and fervor of the race centered in him. He was the culmination of the national hope, and so far as the figure was concerned he represented the destiny of the two houses of the Jewish race. In his polygamy and concubinage, he portrayed, in type, the relation of the centralized and specific Shemitic element with the gentile world, by the actual dissemination of the Jewish sperm cells of reproduction, communicated through many channels, but from a central source. He became the receptive center of the alien

potency absorbed by the race, and it flowed into him because he was the center of the Jewish hope, and therefore the receptacle of the Hebrew desire. Because he was such a receptacle, his affections or loves were modified by the substance of the infiltrated Gentile element which had been introduced into the Jewish race. Thus his affectional aspirations were towards foreign marriage alliances and concubinage. This then was the direct and primary sequence of circumcision, as operative at the representative center of its influence, as a national energy.

I speak of Solomon, as he possessed the most marked characteristics of its direct influence upon the male brain. The active secondary effects, were to quantify the female desire in proportion to the tension of the masculine, and to render passive or latent the animal nature of the Jewish female. Such an influence acting upon her mind, naturally prepared her for polygamous relations.—*From the Mystery of the Fellow-Heirship of the Gentiles, by Cyrus.*

(CONTINUED.)

Now that the new city administration has taken hold of our city affairs, we propose to tell our servants what we want. In the first place we want a street railroad constructed by the city. We would rather have it free for every one to ride upon—just as our pavements are free for all to walk upon—just as our bridge is free for all to pass over—just as our street lamps are free to light the poor and rich to their homes without charge—just as our policemen are free to protect the lives and property of all without charge—just as our fire department is free to every citizen whose house takes fire—just as the services of all our public officials are free—just as our schools are free to all children. But as our city dads are quite timid yet, we will not now ask that the street railway which we want built shall be free to all to ride upon, but will permit them to try the system first by charging a fare of, say five cents which sum will go into licitly treasuries. Of course this will be unequal taxation, it will in reality be unconstitutional, just as our many other systems of taxation are all unconstitutional, but that makes no difference with our city authorities, for a man now-a-days who propose to live up to the constitution is ostracized and abused, and it is the fashion to do nothing but unconstitutional things. All our tax systems are wrong, and so this way of replenishing the treasury will be taking money out of those who are too poor to ride in their own private carriages to help pay the taxes of those who have their own conveyances and do not have to use the street cars. But as all our tax systems are calculated and planned to spare the poor rich fellow at the expense of the rich (in muscle) poor fellow, this will be no worse than licensing drays, peddlers, liquor sellers, auctioneers, etc., etc. After we have tried a street railway on this plan awhile, we may become a little more civilized and make it free to all without charge, just as we abandoned the old system of taking toll for crossing the bridge. But give us a street railway and don't fool around about it either. We want it right away quick.—*Manitowish Broadaxe.*

This is good "Christian Socialist" doctrine, and one which in the near future must prevail. The appropriation of a valuable street franchise by a few wealthy men, for transportation purposes, for a stated price per ride, or per hundred pounds, is an indirect tax which falls almost entirely upon the mechanic or day laborer. The same unequal taxation falls upon the man, be he rich or poor, who owns a lot upon which a pavement is to be laid. He may not drive over the street once a year, but he must pay his heavy unequal and unjust tax, while a resident of another street who pays none or next to nothing of the levied tax, passes over it daily with his carriage or heavy teams.

We claim that all public improvements, as paving, flagging, or personal transit over lines of railway within an incorporated city or village, should be paid for by a general and uniform tax, levied upon all citizens of the corporation, and be equally free to all; or if not free, the income derived from the use of the same should be regarded as a revenue to be redistributed in the reduction of city taxes for improvements.

This would tend to ameliorate the condition of the poor mechanic, or laborer, or clerk, and make it unnecessary for him to frequently change his residence, in order to be near his place of work, or else bear a heavy yearly expense for car fare.—A.

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The Blood of God and its Relation to the Flesh of God.

Examine for a moment the relation of the blood in the human organism, to the flesh of the same.

The arterial circulation in flowing to its extremities, is passing towards the flesh of the body, which it must become before it can merge by mutation, to nerve tissue and nerve force.

It is only by the blood becoming flesh, that it can pass through the still further change, to become nerve and brain substance and force. The corpuscles of the blood, before they can pass into the more interior and subtle elements of the organism, must pass through the *flesh*; that is to say, the "vail of the temple."

The blood is the continent, while the flesh is the firmament, or what the continent contains. The flesh of Abraham, in the supreme sense, is the union of the three spheres, the celestial, (love,) the spiritual, (charity,) and the natural, (good,) conjoined in the cube of these spheres, which is the New Earth. This conjunction, which is effected through their three counterparts, wisdom, the counterpart of love; faith, the counterpart of charity, and truth, the counterpart of good, is Life, Immortality; and this Life is the resurrected body of Jesus, multiplied and enlarged into the New Church, the Divine Humanity, the flesh of Abraham. Now then before this flesh of Abraham, or the flesh (life) of Jesus, which is the same, can stand on its feet, which means simply to manifest as the life of the New Church, the blood of Abraham, which is simply the blood of Christ, (for Christ is Abraham resurrected,) must flow into the flesh and be converted or changed to flesh. In other words, the Truth, the literal Word, God, which is in Cyrus, the Sign of the Lord's coming, must pass by influx into the Angels of the churches, thence into the churches themselves, in order that the New Church may come into the resurrection, or into Eternal Life.

The flesh of Abraham (Christ) is the only medium of transmission beyond, into the innermost; for the flesh is simply the veil which is rent in twain, male and female in form, in separate persons, merely transitory or transient as separated entities, for they are the succoth or booths in which the feast of booths is held, while the hidden manna is being appropriated to an interior unity or oneness, in which the twain are no more twain, but one flesh; the infinite will and form of God.

The will is the flesh, land; while the intellect or seat of knowledge, is truth. (Water in the natural, or blood in the spiritual.) This constitutes the sea. I repeat; the flesh, the will, is the land, while the intellect, truth, is water. The first, the will or land, is the seat of the desires; while the latter, the intellect, the water, is the seat of knowledge.—*Wisdom of Kores.*

"There is no gainsaying the fact that all the other questions of our time are piling before the question of socialism that advances on us, threateningly, like a tremendous thunder cloud.

The masses that have been for centuries leading a life of expectancy while hanging on the very borders of starvation, are willing to wait no more. Their former hopes in the future are discarded; their appetites are whetted and they are clamoring for arrears, which means now the division of all the riches, and so as to make the division more lasting, they are claiming that talents and capacities should be leveled down to one standard, all workers of progress and comfort alike drawing the same pay. They are striving to reconstruct society on new foundations, and in case of opposition to their aims, they threaten to apply the torch to all the monuments pertaining to an order that, according to them, has already outlived its usefulness; they threaten to blow up the public buildings, the churches, the art galleries, libraries and museums; a downright religion of despair!"—*Vassili Verestchagin. The great artist.*

"Reform never comes from our leaders. It comes from the people. Give the people justice, and you will not see them looking around for work to do; neither will you hear the voice of discontent any more, which now reaches from ocean to ocean. But on the other hand you will see prosperity in this fair land of ours; then we will see the times spoken of in the Bible, in which every man shall sit under his own fig tree, and one shall not plant and another eat the fruit thereof."—*Ex.*

WORSHIP.

"And again when he bringeth in his first begotten into the world he saith, And let all the angels of God worship him."

If Jesus were again on earth he would say to the professed Christians of to-day, as he did to the Samaritan woman, "Ye worship ye know not what;" or as Paul did to the polite Athenians: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

The God of the present Christian church is not only an unknown, but, by their own declaration an unknowable, incomprehensible God. Such was not the God worshiped by the New Testament Christians.

Neither Paul nor the Apostles and early Christians, preached any other God than the God-man, the Lord Jesus Christ, in whom dwelt the Father; "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "He that hath seen me hath seen the Father."

Worship is worthship. It is impossible to recognize and grant the true worth to an unknown God. Acceptable worship of an incomprehensible God is an impossibility.

When Mr. Peek wanted to build the Auditorium, he had to find a man who could comprehend the plan of the immense structure and understood the strength of the materials required and how to arrange them, and he had to worship, recognize, the worth of that man, sufficiently to employ him and entrust the erection of the structure to his direction.

The temple of God, the perfected humanity is in ruins, and has been since the fall of the man created in the image and likeness of God, with the single exception of Jesus, the divine seed of reproduction, who was planted in the fallen race and crossed with it, that he might raise it up in the harvest, at the end of the age: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" "For ye are the temple of the living God."

When we compare our lives with that of Jesus, who was the involved or seed form of the temple of God, we will need no one to tell us that the temple in us is not perfected, and that only its foundation is laid, and its superstructure is as yet unfinished. "In whom all the building fitly framed together, groweth unto an holy temple in the Lord." We are told that the same hand that laid the foundation of this temple shall also finish it.

Jesus as Holy Ghost laid the foundation of it when he was received, as Holy Ghost, in the beginning of the Christian age. This being born of the Holy Spirit in the beginning of the age was a "begetting again" for a birth of the body, to take place in the end of the dispensation, or "last time," according to the words of Jesus; "and behold I am with you always even to the end of the world;" (dispensation); "and I will raise him up at the last day." (End of the age.) This completion of the temple of God, is the salvation for which the world prays and waits.

There is but one being in the universe who can complete it, and He is the one who laid its foundation. He cannot complete it till he comes, according to promise, at the end of the age. It is just as useless to pray to any other being to save us, or what is the same thing, complete this temple of God, as it would have been for Mr. Peck to pray to any other than his architect who laid its foundation, to complete the Auditorium; or the authorities, to any other than Mr. Roebling to complete the Brooklyn bridge. Only the mind that plans a stupendous structure can adequately complete it. Only the mind of God can complete the temple, that shall be the everlasting temple of God.

The prophets, and John the Revelator, warn us that when Jesus, which means Savior, comes again in the end of the age, he will have a new name. Only those who received the Holy Ghost, the seed of God, in the beginning of the age, and have within them this incomplete temple of God, will recognize him when he comes, and will know his worth, and so worthship or worship him, by asking him to

complete it for them. "This is eternal life that they may know (or to know) God and Jesus Christ, (or as the words mean,) the *anointed Savior* whom he has sent.

"For there is none other name" (being or personality) "under heaven, given among men, whereby we must be saved."

In the Greek language in which the New Testament was written, the words translated worship, apply as readily to men as to God. One of the results of the apostasy of the church, and causes of the present ignorance of the true object of worship, is the present perverted use of the words for worship.

The natural result of the development of the order of the clergy, a higher class of go-betweens, between God and the equal brotherhood of his church, was, as they supposed, a dignifying and setting apart these terms of reverence or worship, as applicable only to God, a being great and incomprehensible, even by the cultivated mind of the clergy.

To know God and Jesus Christ in his new name, the only being whose worship will be of any avail, one must break loose from this colossal ignorance of the clergy, and get back to the real knowledge of the early Christians, and if he wants, in the expressive phrase of the Greek, to be saved through into eternal life, to become a perfected temple of God, to come into the new birth, the resurrection of the dead, in the harvest of the seed which Jesus sowed, which is in the end of the Christian Age, now at hand, he must recognize and worship, not in the present superstitious sense of the word, that being whom John the Baptist pointed out, as the Lamb of God that taketh away the sins of the world.

Looking down to the end of the age, John the Revelator saw him as the "Lamb in the midst of the throne," the "horseman of Israel," having the new name of God written upon him, and on his vesture and on his thigh "a name written, KING OF KINGS AND LORD OF LORDS.

Jesus admitted himself to be a king, but said his kingdom was not of that age. It is now coming in earth as he taught his disciples to pray that it should. Worship that recognizes him in his new humanity, is actual worship of the true and only God, the God-man, the divine humanity. All other worship is mere superstition, conjured up for their own selfish ends by a priestly order.—*O. F. L.*

TOUSSAINT L'OVERTURE.

BY WENDELL PHILLIPS.

There was never a slave rebellion successful but once, and that was in St. Domingo. Every race has been some time or other, in chains. But there never was a race that, weakened and degraded by such chattel slavery, unaided, tore off its own fetters, forged them into swords, and won its liberty on the battle-field, but one; and that was the black race of St. Domingo. Toussaint made Hayti what she is!

I would call him Napoleon, but Napoleon made his way to empire over broken oaths and through a sea of blood. This man never broke his word.

I would call him Cromwell, but Cromwell was only a soldier, and the State he founded went down with him into his grave.

I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slavetrade in the humblest village of his dominions.

Fifty years hence, when Truth gets a hearing, the Muse of History will put Phocion for the Greek, and Brutus for the Roman, Hampden for England, Fayette for France, choose Washington as the bright consummate flower of our English civilization, and John Brown the ripe fruit of our noonday; then, dipping her pen in the sunlight, will write in the clear blue, above them all, the name of the soldier, the statesman, the martyr, TOUSSAINT L'OVERTURE!

I like the man who is doing his honest best to help his fellow men. He may be a "crank;" he may be a "fanatic;" he may be way off in his calculations; but if his heart is in the right place; if his highest ambition is promotion of human happiness, I would rather tie to him than the slick man of the world, who never sings unless Mrs. Grundy beats time.—*Vernon Malcolm.*

CARDINAL POINTS OF KORESH

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

First. The Lord God is one and personal, 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 incarnate and insanguinative. 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 *theocrasies*, (translations,) one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete 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 *theocrasied* and absorbed 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.

Fourth. Those who come into the 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.

Fifth. "The second coming of Christ," is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God, and sing the new song, that no man can sing but the 144,000. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of The Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "first fruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

Sixth. The Lord comes to establish his *kingdom* in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv. 5, 6.

Eighth. The religious principle and sentiment must constitute the first bond of obligation to God and man, and it is the only assurance of organic unity. Upon the basis of a *practical* theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond.

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