

# 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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### 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.

We have just received from London, a neat looking paper devoted to "Psychical, Occult, and Mystical Research," and called, "Light." It says: "We have received and perused with some alarm, the *FLAMING SWORD*, (Chicago, U. S. A.) It is a journal devoted to the exposition of Koreshism or Koreshan Science. We are, it seems at the close of a dispensation of 24,000 years, and "Cyrus," the editor, is very confident as to his knowledge of the future dispensation; far more than we feel. In fact, both he and we know nothing about it." Yet this is "Light."

We are more than gratified at the promise of the growth of the cause of Koreshism. Its doctrines are a mighty, though at present, silent power. Our membership at the home augments continually, and the application for membership is beyond the present capacity of the institution, which we hope soon to enlarge. The persecution we have received only adds to the interest of the work and is one of the binding forces of our unity. For the encouragement of our opponents we iterate, that we hope on our part not to lag any in occasion for the irritation of our enemies. In other words, we expect to continue the promulgation of truth in its application to life, a thing which the world has always hated, and for which it has always killed its prophets and Messiahs.

Our recent great strike is settled in favor of the strikers. This is one more step in the advancement of the cause of the confederation of labor. It is also another step in the progress of the unification of the power of "capital." This means that we are one stride nearer the great day of reckoning; for every new stage of progress in these two confederations, is an additional impetus to the final operation of that energy, to culminate in the great earthquake which creates an unbridgable chasm between so-called capital and labor. Has the last strike and its successful issue, as favorable to the demands of labor, increased the love existing between the parties to the conflict? No; like the old conflict of slavery, it is irrepressible. It will rage more and more fierce, till the final struggle of Gog and Magog.

Labor was the curse pronounced upon man for his part in the violation of the laws of life. "In the sweat of thy face shalt thou eat bread," When this curse culminates in its own which is the third woe, the time will have come for the curse of labor to be overturned.

The struggle of capital and labor marks the end. It is the mark of the beast. "Let him who hath understanding count" (estimate) "the number of the beast, for it is the number of a man;" the end of human degradation.

## Emancipation and Identity of Woman as Wife.

Mrs. E. P. W. Packard is doing more towards the emancipation of woman, in her quiet but energetic way, than all the societies of woman suffragists in America, or in the world. Through her instrumentality, the bill which she formulated and submitted to Congress, has been passed by the legislatures of seven states. Modifications of it, or bills approximating it have been passed in thirty-one states, and through her indefatigable, and we may say superhuman energy, the way is being opened for the complete emancipation of woman from the thralldom of the curse.

By her own experience she has demonstrated as it could be done in no other way, that woman according to the common law of the world, is under the curse. When God pronounced the curse upon woman, for her part in the violation of the organic law of life, he formulated the curse as follows:

"I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

The marriage ceremony is an exact copy of this curse, as any unbiased person may see by a careful comparison. We have the promise, handed down through all ages, that there should come a time when the influences of the curse should be removed, and it is believed that the Lord Christ came to abrogate it.

In Revelation we read that there shall be no more curse. When, as declared in Revelation to John on Patmos that there should be no more curse, the curse pronounced upon woman is removed, the woman's desire will no more be to her husband; she will be no more subject to his rule; she will no more bring forth children in sorrow and in *superabundance*, because she will have restored to her, the right to her person and her children, and will have, not only an equal voice with him in their spiritual, moral, and secular training and lives, but an equal voice in the time and manner of their creation.

Mrs. Packard's bill passed the legislature of Oregon, a State having the marvelous honor of being the first to initiate the inauguration of the emancipation of woman, by giving her the acknowledgment of an identity, and an independent soul.

When her bill went to the Governor for his signature, after its passage through both the Assembly and Senate, he was upon the point of vetoing it because he had made, as he thought, the discovery that it gave to woman, the ballot. He would not sign the bill on this account.

She then inserted the clause, "Provided that this act shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law." It then passed the legislature without a dissenting voice, and became a law with the Governor's signature.

It will be discovered by a critical examination of this bill, (the enquirer is urged to read and re-read,) that by civil enactment through the instrumentality of a woman, working quietly and alone, woman is set free from the curse under which she has been so long enthralled. It now remains for her to re-assert her rights in those states in which the bill is already in force.

Who can appreciate the magnitude of the work of this wonderful woman, whose three years sane experiences in an insane asylum, through the instigation of her bigoted but legal "Christian" lord, essentially prepared her for her subsequent effective labor?

The bill embodies every essential factor of woman's prerogative, for in the perfection of the new government, voting will have become obsolete.

In view, then, of the fact that the edict, by legislative authority, has gone forth that woman is equal in all respects to man, and has a legal

right to her person, and that marriage, now, since the curse is annulled, does not obliterate her identity, annihilate her sovereignty, nor abrogate her personal prerogatives, what remains for her to do, in order that there shall accrue all the benefits that revolution in legislative enactment, has secured to her? Nothing but her education up to the standard and capacity of her rights as insured by these laws.

What does the *FLAMING SWORD* purpose, in view of this new foundation for operation? The State of Illinois will soon have incorporated in its organic law, this bill of Mrs. Packard's, or its equivalent.

We believe that if a legislature of great and representative men may, by their enactment, create a law making woman as much the owner of her person as man is the owner of his, it is not only our right but our duty, to educate woman up to the standard of what that right consists.

We therefore say, that as woman by this law is placed in possession of her person, even though married, and has the right to guard it against the debauchery of unrestrained passion, her refusal to submit her body to bestial instincts, can no longer be a legal occasion for divorce. The law defines her right; it remains for her to insist upon its enforcement.

We regard this as God's work, and the fulfillment of the prophecy of Isaiah, concerning Cyrus: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: \* \* \* that thou mayst know that I the Lord, which call thee by thy name, am the God of Israel."

### KORESHISM vs BUTLERISM.

We quote from the *Esoteric*, page 459, from an article signed, H. E. Butler. We therefore believe we are justified in ascribing to Hiram, the following views regarding the Divinity; opinions which we regard as totally antichristian; a denial of Christ which we deem the more subtle and dangerous, because promulgated under the false guise of a professed belief in the Lord Jesus.

From a personal acquaintance with Mr. B. we learned his views concerning his own supposed mission. Not pretending to say what may be his present views as pertaining to his own claim, we know that while with us, he professed to be the Messiah or Christ of this age. Of so much, there can be no mistake. This is right if he can substantiate the claim. Substantiating, or trying to, the claim of his Messiahship, he ought at least to entertain the true "Idea of God."

He says: "We wish that all who follow this thought might read at least the first lecture, 'The Idea of God,' of this course; for we do not want our church brethren to get the idea that we do not believe in a conscious, thinking, intelligent, Deific Mind as literally as they do."

"Neither do we want those who have been disgusted with the narrow, ecclesiastical idea of a man-God subject to all the passions of anger and hate, etc., to think that this is the idea we wish to present here."

If Mr. B. is settled and firm in his conviction, there is no mistaking his attitude. He believes that God is a "conscious, thinking, intelligent, Deific Mind." He does not believe that God is "a man-God."

Just here we wish to define unmistakably the difference between Butlerism and Koreshism. In the above, Butlerism is concisely put. In it God is an intelligent, thinking, conscious entity, but not man. Koreshism declares man and God one, as the soul and body are one, and that such soul and body obtained in perfection in the Lord Jesus, the Christ of God, who was the embodiment of the Father.

Jesus was the "Image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that

are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist; and he is the head of the body, the church."

This is either true or false. If false, then away goes the whole Christian system, for if such is the character of its witnesses, what have we to rely upon?

Did God create man in his own image and likeness? and if so did that image include the form of man as involved in the perfected work of God's power to create or procreate?

We reiterate, the Lord Jesus was the express image (likeness is the better rendering) of the person (substance) of God. Was Jesus—the formate Godhead, "the fulness of the Godhead bodily"—the cause of creation? "I am Alpha and Omega, the beginning and the end, the first and the last:" we add, the cause and the effect. Compare the Koreshan doctrine of the *locus* of cause with Butlerism.

We quote again from the *Esoteric*, page 459; the same article from Butler. "And also praying that this may serve to open a door that will enable those who are bound by the narrow limits of the material world, and the five senses, and enable them to enter the world of cause, lying next beyond this dark world of phenomena." Though the sentence is somewhat vague, grammatically and otherwise, we cannot mistake his conviction, that the cause world is the world "lying next beyond this dark world of phenomena."

Compare Koreshism with its clearness; its freedom from ambiguity; its perfect harmony with the old prophets; with Jesus, and with his apostles. In our system of doctrine, the material world is the world of form; of organic structure, in which as phenomena, are manifest the correlate activities of matter and energy; the co-acting and co-actuating modes and accidents of life. Matter comprises the one part, and spirit or energy the correlate and complement part of a substantial whole.

Which of these complement parts of being is the cause? Is it, as per Butlerism, in the spirit or energy part? or is it, as per contra, in the matter part? Or is it, as per Koreshism, in the perfect unity of the two complement parts of the entire fabric?

Where is the life of the child produced? In the matrix of its gestation. Is it in the masculine energy and sperm? No. Is it in the feminine energy and germ? No. Is it, according to Koreshism, in the unity of the two, where the two conjoin in their *connatus* and conjunction? Yes.

The Lord Jesus Christ was the apex of matter; the archetype of universal form. Because he was the acme of formate arrangement; the polar point and center of energy; the consummate aggregate and focus of the mental potencies of the spiritual spheres, he was the embodiment of "the fulness of the Godhead," origin and consummation of both energy and form, hence the cause of all things, as he declared himself to be.

Koreshism is pronounced in its differentiation from Butlerism, as to the point and properties of cause.

The cause of all things is in and at the highest unity of spirit and matter, and that highest unity is the man God, in the image and likeness of himself.

There are two fundamental principles or laws, upon which depend the new and resurrected life. The resurrection, as a state or quality of being or existence, implies a past existence, entitative and conscious; and a present recurrence or awaking from forgetfulness or loss of identity, to a memory of the past. This transformation of the present natural and sensual man depends upon a conjunctive union of the natural with the interior angel, who has had a life of unbroken continuity through all the ages.

## The Mystic Circle AND The Prophet of Koresh.

They were disappointed in having their route discovered, as furnishing a possible clue for the future operations of the arch fiend, who was at the bottom of the whole scheme of Lady Eatonburg's imprisonment and recapture, but they were in, otherwise, good spirits at the escape of their commander.

They were riding at considerable speed when they suddenly came upon an object lying in the road, which upon closer scrutiny proved to be Oglethorpe's horse, wounded and helpless, but his daring master was nowhere to be found. They discovered, as they thought, some evidences of a struggle, but their search for their leader failed to meet with success, though after going back to Lady Eatonburg with the news, they returned and made diligent exploration for some signs of their missing hero.

After searching long and vainly, with waning hope, they concluded to make themselves as comfortable as possible till daylight, which would furnish a better opportunity for the discovery of the body should Oglethorpe be dead or wounded. They believed he had been injured, but could not yield to the conviction that death had been his fate.

Our little body of heroes and heroine was a gloomy one, as they waited impatiently and sleeplessly till morning, as the favorable opportunity for the renewal of their search. Especially did Lady Eatonburg appear inconsolable and without hope, for the revelation that daylight would bring to them.

The morning came at last, after their weary night vigil, and they hastened on their errand of discovery. As yet there came no tidings of the absent Oglethorpe. They had hoped to the last, that he would return to them.

They proceeded as soon as daylight made its appearance, to the spot where in the night they had left the wounded animal. They found him some distance from the spot at which they left him, he having changed his location in his final death struggles. He lay close by the forest at the side of the road, and but a few feet from him, just in the edge of the forest, lay the mangled corpse of the dead hero. Upon examination they were confounded with surprise, for instead of discovering, as they expected, the remains of a masculine form, the body was that of a female; though from every indication it was nevertheless the dead body of their recent commander.

This solved for them an enigma, in which they had experienced much perplexity and the most grave apprehensions. They had all noticed peculiar eccentricities of character, for which they had never been able to account. This discovery unraveled much of the mystery connected with the secret life of their departed hero, but he left no clue by which they could ascertain the character or location of his friends or relatives. No one knew anything of his former history, associations, or antecedents.

More than ever, now, did the little band feel the importance of a clandestine consummation of their journey, as they could but decide to take with them the remains of the victim of this unfortunate episode.

They changed the location of their camp, advancing ten or a dozen miles, where, upon finding a spot in every way suited to their convenience, they remained till night. They supplied themselves and animals with necessary provision, and passed the day comfortably, and, but for the loss of their friend, could have made it a day of enjoyment.

When night came, they resumed their journey, having arranged for the transportation of the sacred relic

of a sometime invincible, but now conquered commander.

They reached their destination somewhat past midnight. It was the home of Col. Fisk, and as casually scanned by Lady Eatonburg, bore indications of the utmost refinement, and the display of artistic taste, even to the minutest detail of its appointments.

The animals were given in charge of the men who responded to the call of Col. Fisk, and who led them to their stables, at his command. Before reaching the house, the party passed around to a small out-building in which Col. Fisk, Stanhope, and Clinton deposited what remained of that which they only knew as Oglethorpe. This was done because it was intended to conduct the burial as secretly as possible, to avoid unpleasant inquiry and explanation.

Upon entering the house, the party was met by the lady presence of one whom Col. Fisk introduced to Lady Eatonburg as "Our hostess, Mrs. Fisk."

She met them on their arrival, attired in the loose wrap, in which she had thrown herself carelessly upon her couch, not yet having undressed herself for the night.

A few general explanations were made, after which they were called to the dining room to partake of a smoking supper which had been ordered, and to which they introduced themselves with little ceremony, as they were all nearly famished. This last act accomplished, and all the help about the premises having retired for the night, and the reign of silence inaugurated, Col. Fisk remarked:

"We have an important and painful duty to perform, and to preclude any possible interference and delay in the discharge of that obligation, we will take time by the forelock and complete the work at once. Clinton, you and I will go out to the point, and open the ground for the disposal of the body of Oglethorpe."

Stanhope offered his services, and the three men proceeded to their task.

In the meantime, Lady Eatonburg was conducted by Mrs. Fisk, to an easy couch where she was to rest, and sleep, if she could, till preparations were made for the burial.

The grave was soon opened, as the ground located for it was mellow and easily removed. After digging the grave, they went to the building where the remains had been deposited, and wrapped the body in a blanket, taken from one of the saddles, laid it in a box which answered the purpose, ready for the final rite of disposal.

Col. Fisk sent Clinton to the house for Mrs. Fisk and Lady Eatonburg, when they proceeded to solemnly place the last of Oglethorpe beneath the earth. They then quickly retired for the night.

The succeeding morning was a lovely one, most suitable to the observation, by Lady Eatonburg, of her present home and surroundings, as for various reasons she had decided to make this, at least, her temporary abode.

The size, construction, furnishings, and appointments of the mansion all bore evidence of the affluence of its occupants, and its location was most romantic and picturesque. The house was built with a double front, east and south; its southern aspect overlooking a beautiful lake, whose placid bosom, resting at the foot of rugged hills and mountains by the opposite shore, made propitious contrast.

The outlet of the lake curved round, at a little distance, the eastern face and fell over a cascade a hundred and fifty feet, into a canyon which confronted the eastern view. This canyon lay along the eastern aspect, from north to south. Its sides were walls of solid granite.

Beyond the deep and broad chasm, the rolling country lay sloping gradually towards the mountains in the distance. To the west lay the level and fertile plain, its remote continuity intercepted by surrounding forests.



To the northern aspect, the reader's attention is directed for a more graphic and special delineation:

About twenty rods north of the mansion, and opening or fronting on the side of the canyon, was a low land or park, containing an area of perhaps a half acre of ground, the almost level surface of which seemed peculiarly fertile. This bottom land or surface, lay from thirty to fifty feet below the ordinary level of the ground, surrounded on its three sides by a wall of solid natural formation, having the appearance, almost, as if cut out by artistic hand.

It had but two places of ingress or exit; one, nearest the house, made artificially to suit the purposes for which it had been appropriated; the other, a natural opening through the rocks leading out into the forest beyond, and to the road.

The forest covered the surface of the ground above the park, on three of its sides, overhanging the rocks. At the east lay the canyon on which it bordered. On the east and considerably to the south, the park was exposed to the rays of the sun.

Across the eastern front, a few feet from the chasm, was an iron fence of open work, to shut in from danger in that direction, the stock, horses and cattle, kept there by their owner, Col. Fisk. The place described, was devoted to the use of housing his stock.

The entrance to the park was through a natural dugway, narrow, its rocky sides perpendicular, to the height of twenty feet at the lowest point. At the outer entrance was an iron gate, and another one at its interior terminus. These were kept locked and bolted.

Lady Eatonburg was deeply desolate. She had come to regard her deliver as almost divine, and her heart had gone out to him as to none other but one, upon the earth. Stanhope must become her confidential adviser, and she turned to him for counsel and consolation.

She recounted to him, the day following the burial, a history previously related, to Oglethorpe, him upon whom she had relied, for the execution of plans which lay very near her heart, but must now be committed to others.

The distance traveled to reach their present location was about sixty miles; though they were not more than twenty from the seat of the gang, from which Lady Eatonburg had been rescued. The location of the road and the direction they were traveling, where they encountered the three pursuers, would convey the impression that their destination was other than the one reached; they consequently had no fears of the discovery of their retreat.

(CONTINUED.)

#### Extracts From Primitive Christianity.

The Christians of those times were so far from breaking into any unchaste embraces, that they frequently abstained even from lawful pleasures, and kept themselves even from the honorable and undefiled bed, never marrying all their life.

"We are" (says Octavius) "chaste in our bodies; and very many of us, though we do not boast of it, do inviolably preserve a perpetual virginity; and are so far from any extravagant desire for incestuous mixtures, that many stand at a distance from the most chaste and modest embraces."

Thus Justin Martyr tells the emperors, that among the Christians there were a great many of either sex, who had from childhood been educated in the Christian discipline, who for sixty or seventy years had kept themselves single and uncorrupt; and he wished the like could be shown in all other sorts of men.

To the same purpose another apologist: "it is very easy" (says he) "to find many amongst us, both men and women, who remain unmarried, even in old age; conceiving that in this state they shall have fitter opportunities of drawing near to God."

Not that they who persevered in this course of celibate life did combine themselves into distinct societies, and bind themselves under an oath of perpetual virginity, (as the humor was in after ages) for of this not the least shadow appears in any of the writings of those times.—William Cave, D. D.

The end of the dispensation is reached. The science of the resurrection is formulated, and now it remains only to apply the science of life, and the dead corruptible humanity will awake.

#### Who are to be the Victims?

In an editorial in *The Farmer's Voice*, published in Chicago, under the heading, "Whom will they kill," called out by a telegraphic item printed in the *Chicago Tribune*, stating that the Adjutant General of the United States had been sending out confidential circulars to the militia commanders of the several states, asking how soon their regiments could be ready for service, if wanted by the general government, the editor pertinently asks, "Where is the enemy against whom these forces are to be directed?"

The replies indicated that, including Pinkerton men and the 25,000 regular troops, three days was ample time in which to get an army of 150,000 soldiers, ready for service.

But where, in these piping times of peace, are the foemen whose martial tread disturbs the slumbers of the aristocracy of wealth, who constitute the power behind the throne at Washington?

The editor of *The Voice* suggests, as the answer to the question "Who is to be killed?" "Surely the foe to justify this vast host of armed men must be somewhere. Yes, in the guilty conscience of plutocracy, which, after robbing and devouring the farmers and workmen, naturally saw a dread avenger in every bush and tree, as did Macbeth, after he had wrought the deed of blood.

General Wesley Merritt, of the United States Regular Army, has an article in the *Harper's Magazine* for March 1890, in which he naturally glorifies his trade, and strives to prove that our Democratic government must have a big army, officered by a lot of aristocratic swells who despise the common herd, so that when the mudsills of society grow uneasy, they can be promptly trampled down by the iron heel."

Out of the large number of letters approving of his sentiments, the editor of the *Farmer's Voice*, published the following from that orator and patriot, Henry D. Lloyd of Chicago:—

"The significance of the item you republished from the daily papers had been entirely overlooked by me—as by most if not all who read it, until you called attention to it.

That this movement to reinforce the regular army by the addition of the Militia, has the sinister purpose you suggest can hardly be doubted.

Why in a time of profound peace at home and abroad, with the moral sense of mankind turning against war more and more strongly, should this attempt be made to practically quintuple the regular army?

It is in response to no demand of public opinion nor to any evidence of public need. But we cannot turn the pages of the history of any Nation whose liberty has been lost—without finding that the people were robbed of their birthright in precisely the manner indicated here.

The records of past republics teach us to expect nothing less than that the rich having to choose between themselves and the people, will prefer themselves.

"They will deprive the people of the rights by which the masses could maintain justice and liberty, and they will, to accomplish that end, use every measure they think needful.

"A power that will use the police for unlawful attacks on workmen—will use the militia for the same purpose—and if it begins by doing such things to workmen—it will end by doing them to farmers.

"They have begun with fraud—they will end with force. A plutocracy that will corrupt, will also kill.

"Days of danger are lying in wait for this people. Go on with your good work. Very truly yours,—Henry D. Lloyd."

From the first I saw, and have frequently said, that the motives here assigned were those prompting the eager desire to organize the militia in this country.

The people had not become so far enslaved, that they were prepared to quietly submit to the burden of supporting a great standing army. To attempt to press such a project, was to rouse popular suspicion and surely defeat the end in view.

As the next best thing, these uneasy rich robbers, who feared the righteous retribution sure to overtake them, sought stealthily to muster and drill a force which they could use to defend their ill gotten treasures in case of an emergency.

They will surely find themselves mistaken if they think that these men, drawn from the farm and the workshop, can be relied upon to shoot down their own oppressed fathers and mothers, brothers and sisters.

In a government of the people, by the people, and for the people, any uprising of the people against the law is a sure sign that there is very great wrong somewhere, and a very pressing need for reform. To attempt to meet such an uprising with force, is to precipitate a conflict in which, in the end, that which is high and lifted up will certainly come down, and the realization of the apprehension of the New York millionaire, who, when asked why he did not build a palace like Vanderbilt's, said, "He did not want his house so conspicuous when the break-up came."—O. F. L.

#### SCHWEINFURTH IN A FURY.

The Prophet Foretells the Destruction of Rockford and Denounces Reporters.

ROCKFORD, Ill., April 4.—George Schweinfurth preached a remarkable sermon to his people last night. He maintained that Rockford was doomed because of its wickedness and because its people reviled and persecuted him, that like the fated city of old, there would some day come a sudden retribution and the whole city would suffer from a great calamity. He denounced newspaper reporters as the "damnable blackguards of hell," and said that they were constantly lying about him. "Beloved," said Schweinfurth, "the persecution which we suffer in this world will but add to the glory of our inheritance in the life eternal. We are reviled and scoffed at by the ungodly, who even by their presence defile the sanctuary of the Lord. Among the vilest of these are the reporters, who, in the guise of humility, intrude their detestable presence beyond the portals of the chosen abode of the anointed. The hour of their retribution is at hand. At a moment when they wot not the mouth of an everlasting perdition will open, in the yawning abyss of which they will be plunged, to gnash their teeth and send up to the unheeding ears of an outraged Lord their wails of anguish throughout all eternity. Either there are quite a number of them telegraphing their ungodly lies abroad about the church triumphant, or there is some one—a most prolific liar—who seems to be making a business of traducing and maligning the Lord and his people. I here prophesy the speedy and total destruction of that wicked little city, Rockford. The wrath of the Lord is great, and he has said that not one stone shall be left above another of the doomed city. It will be wiped from the face of the earth and its people destroyed. Its fate will be that of Sodom and Gomorrah. Thus saith the Lord."—*Chicago Herald.*

Of course it is impossible to know the truth of what Mr. Schweinfurth says, by what the newspapers report. If, however, he has made the statement ascribed to him, that "At a moment when they wot not the mouth of an everlasting perdition will open, into the yawning abyss of which they will be plunged, to gnash their teeth and send up to the unheeding ears of an outraged Lord, their wails of anguish throughout all eternity," according to his own declarations, as he is that outraged Lord, for he declares himself to be the Lord Jesus Christ, he portrays himself as the same tyrannical power, so long held up as the great scarecrow for whipping into ecclesiastical traces, such as can only be controlled through fear. No human being for any reason, will ever be consigned to endless torment.

Such portrayal of the divine character, would mark any claimant for the honor of messiahship, as a false Christ. Men suffer torment, both in the natural and spiritual domains, for the sins they commit and for the laws they violate; and they will all work out their own salvation with fear and trembling, for God worketh in them to will and to do of his own good pleasure.

Hell on the earth and in the domain of spirit, is both place and condition of torment, and essential discipline. Men learn by the bitter experiences of the sufferings entailed through the violation of law, both willfully and ignorantly infracted, to adopt righteousness. For this reason, hell is instituted as a factor in the economy of creation. Without it no man could ever attain to angelhood, or sonship of Divinity. Through it all men will be regenerated, and will ultimately attain immortal life.

Money? Scarcity of money? Why bless your soul, during the past three years you have taken up over \$200,000,000 of undue obligations, paid from two to seven years interest on them for future years, and besides paid an enormous premium on them. What for? Why so the banks could loan money to you at from 10 to 20 per cent, when before you were paying only 4½ per cent. These were 4 and 4½ per cent government bonds. The people paid the interest. Now your treasurer gives the shyllocks of Wall street seven years interest in advance, takes up the bonds, gives them the money, and you borrow your own principal and your own interest of the banks at three to five times the rate.—*Great West.*

The hand-workers in great factories of America have heard for thirty years about "the tariff to preserve infant industries of this country." Let laborers look to their scale of wages now, and that scale, meager as are its provisions, are kept intact only by thorough and vigilant organization. Look to the owners of those factories. Witness their style of living and the scale of expenditures annually exhibited in this country and Europe. Who has been protected?—*Chicago Express.*

#### STRANGE BUT TRUE.

The Bible tells us the profit of the earth is for all: that if a man would be perfect he must sell all he has and give to the poor; that our all should be placed upon the altar; that the disciples left all to follow Christ, and that the first Christians had all things in common. This gave us a type of heaven on earth and the typical kingdom which the world rejected, banished their king. In that little "type" of Christ's reign on earth the saints were so near perfection that they were indeed as one family, having one cause and one purse; all things being in common and no man saying that anything he possessed was his own; each recognized that the earth was the Lord's and the fullness thereof, and that the profit of the earth was for all and not alone for a few of the best financiers; that when ever a new recruit was added to their numbers, whether one or three thousand a day, those new numbers sold all they had and brought the proceeds and laid them down at the apostles' feet, thus surrendering all they possessed into the one common treasury. Nor was any one in need of anything, for their every want was supplied from the one common fund. One man and woman, came with a courteous design and wished membership in the little kingdom, but their greed was not conquered and they kept back a part of their sale-money and were struck dead from heaven after being told by Peter that they had not lied unto men, but unto the Holy Ghost. This informs us that kingdom was of the Holy Ghost and Divine Origin, and not of men. Multitudes were added to them daily, and the sweetness of heaven dwelt in that little colony on earth. This brought those early Christians so near the will of heaven that they could prophesy with accuracy concerning things to come; they could heal the sick, cast out devils, restore the blind and raise the dead. These and other miracles greater than these were to follow them that believed. Simon Magus came to Peter and offered him a great reward, for the power to perform similar miracles but was fiercely reprimanded for audacity and wickedness in offering to pay for that which was a free gift of heaven to his saints. Is it then any wonder that the selfish churches of today cannot perform miracles? that her elders cannot heal the sick? that her ministers cannot cast out devils? that her multitudinous prayers are unanswered? that her most progressive members and often her ministers, seek advancement in the secret societies within bolted doors, because their religion fails? It is not. The churches have become worldly and dreadfully selfish. They have become lovers of pleasure more than lovers of God. Her adornments are big churches, fine pews, gilded chandeliers, decorated pulpits, towering steeples and a preacher that will draw. Whether he is an evolutionist or an involutionist it is not so much a test of selections as whether he can "draw" and retain a following. Socially-auctions, small shows, neck-tie parties, rainbow troops, clothes-pin hoedowns, butterfly circles, apron sociables and donkey entertainments, take the place of prayer and praise; and instead of no need and all things paid, as in the first days of Christianity, debt and incumbrance rest on the houses of God as a crown, while their basement rests upon mirthful parties, silly performances, repartee and laughter. Despair reigns where the victory of Christ ought to dwell, and the churches divided into a thousand wrangling, jarring, quarreling sects, figuratively become cannibals, and seek not the brotherhood of men and the oneness of the race, but how they can the more effectually devour each other. We have said many good things of some phases of church work, and expect to say more in the future, but we must say in many things the churches are in gross retrogression, while societies independent of all creeds are forced to do the work a Christian ought to do. Farther, that a child of God needs no farther creed than is found in a true church. Such will have no use for secret societies either large or small; and when such an one must enter the secret chambers to find satisfaction or justice, it is an open confession that the church is not true to her calling. We are well aware that these statements will call forth censure, and possibly rebuke, but our duty is the same. We must

speak as plainly to a formal church which presumes to slice up the bread of life, as we would to our fiercest opposers—liquor drinkers and liquor sellers. Not that we wish to antagonize the church, but to stir her up to something more noble and elevating, and purer and more holy, than selecting the sweetest singers, the most elegant organs and the most popular preacher for our church: "Just so as to beat them other fellows you know." Heaven help us; we are on the very threshold of Judgment and the church is fast asleep. Yet, behold the bridegroom cometh; while the lazy bride refuses to arise from her lethargy and indolence—wearing indeed a form of Godliness but deny the power thereof.—*Eye and Star.*

Mainly true, Brother Peavy, and good "Koreshan" doctrine, but is it not a mistake to look for life in a body which has been so long time dead, that it "stinketh" as you virtually declare? The harvest is at hand. Better look for the new seed and new tree, the product of the old. You cannot reconstruct a dead tree.—A.

#### THE WAY.

Jesus said: "I am the way, the truth and the life." He also said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." "Ye will not come to me that ye might have life." "I am the bread of life." "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day,"—end of the Christian age.

Paul says: "When Christ who is our life shall appear, then shall ye also appear with him in glory." The glory is the glory of the resurrection state, of which Jesus said: "I am the resurrection and the life."

Jesus then must be our way, if we are his disciples, to life; the same kind of life which he had, which was God's life, which life is to come to us at the resurrection, at the end of the age.

If he is our way we will walk as he walked, and live as he lived. If he spent his life in the eager pursuit of

worldly gain to see how much money he could lay up for a rainy day, then we are making him our way, if we do so. If he sought for the honors, civil or ecclesiastical, which men confer, then he is our way, when we do the same. If his life was centered in his family, and his acts, if not his words, breathed the one prayer "God bless me and my wife, my son John and his wife; us four and no more: Amen," then when our lives are so centered and absorbed, we give evidence that he is our way.

But if, on the contrary he practiced and taught the most extreme communism, causing the community of which he was head, to put all they had into one common purse and all share alike; and if, afterwards, when his Spirit was poured out and received by his church, that Spirit caused them to sell all their possessions and goods, and lay the proceeds at the apostles' feet, that distribution might be made to every one that had need; if, instead of seeking or receiving civil or ecclesiastical honors from men, he entirely set at naught and disregarded such honors and emoluments; saying: "How can ye believe, which receive honor, one of another, and seek not the honor that cometh from God only;" if, when appeal was made to him directly on the ground of family ties, when it was said to him: "Behold thy mother and thy brethren without seek for thee," he, at least, subordinated, if he did not deny, those ties, by saying: "Who is my mother, or my brethren?" And he looked round about on them which sat about him, and said: Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother and sister and mother;" if he still further, by eschewing the marriage relation and offspring in his own personal relations, which was the way he lived, and declaring that in the next age, the age of the resurrection, when his kingdom, for the coming of which he taught us to pray, should come in the earth, the subjects of it would neither marry nor be given in marriage, how can he be our way as long as we live lives in every way the opposite of the one he lived? How He is the way of his people, will be shown in a subsequent article.—O. F. L.

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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.

MRS. PACKARD'S ARGUMENT  
PRESENTED TO CONGRESS,

In Support of Her Bill, Introduced  
February 1888.

TO CHANGE THE COMMON LAW OF MARRIAGE TO THE CUSTOMS OF MODERN CIVILIZATION BY THE EMANCIPATION OF MARRIED WOMEN WITHIN THE JURISDICTION OF CONGRESS.

Be it enacted by the Senate and House of Representatives of the United States in Congress assembled:

That the common law as to the disabilities it imposes on married women during coverture, and its effects upon all her natural rights of womanhood is hereby totally abrogated, and the wife shall retain the same legal existence and the same legal personality after marriage as before marriage, and for any injury sustained to her person, property, character, reputation, maternity, or any natural right, she shall have the same right to appeal, in her own name alone, to the courts of law or equity for redress and protection that the husband has to appeal in his own name alone.

Sec. 2. That the rights and responsibilities of the married parents to the custody, control, and earnings of the children shall be equal; and in case of the father's death the mother shall come into possession of the children and the estate just as the father does in case of the mother's death: *Provided*, that this act shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law.

Sec. 3. That all laws, statutory or common, in conflict with the provisions of this act are hereby repealed.

Sec. 4. That this act shall take effect and be in force from and after its passage.

To the Honorable Senators and Representatives of the Fiftyth Congress of the United States:

GENTLEMEN: A new discovery has recently dawned upon the American Republic. It has been discovered that the common law of marriage still holds married woman a legal slave, and that she has never been emancipated. In our ignorance we had supposed that when negro slavery was abolished we were a free people so far as chattel slavery was concerned.

But God in his providence is opening the eyes of the American people to see that this is a delusion—that chattel slavery does still exist in almost every State in this Union, under the common law of marriage, because married woman's legal status has not yet been changed from a slave to a person in law: and this common law will continue to obtain until set aside or superseded by a special statute.

The reason this relic of barbarism has not been discovered before and exterminated long since is, that the customs of civilization are so in complete conflict with this fact, that no marked case has occurred to give it recognition, until recent providential events have developed a case showing that the slavery of the married woman is still shielded by the common law of marriage, as has been demonstrated by this great modern revelation of facts, the principles of which will, under common law, apply to married women in every State in this Union, except Louisiana.

## A STATEMENT OF FACTS.

My father and my husband were Congregationalist clergymen in Massachusetts. My husband connected himself with the Chicago Presbytery about the year 1857.

I have been educated a Calvinist after the strictest sect, which principles, my developed convictions have led me to doubt. When these doubts found expression in a Bible-class in

the Presbyterian church over which my husband was pastor, it disturbed the conservative element lest their Calvinistic creed suffer serious detriment thereby, and complaint was made to my husband that I had so unsettled the minds of those forty-six Bible-class men that not one of them now believed in "total depravity" or "infant damnation," and thus their whole creed was imperiled.

To meet this emergency my husband, who had read common law extensively, concluded to enforce the marital power of subjection as licensed by this common law and compel me to "recant."

My first intimation of this determination was by two men entering my room with himself on the morning of the 18th of June, 1860, and "kidnapping" me for the insane asylum at Jacksonville, Illinois, which "kidnapping" was legalized, by a statute law of Illinois allowing the husband to incarcerate his wife "without the evidence of insanity required in other cases."

This law now stands on the 96th page, section 10, of the Illinois statute book, under the general head of "Charities." It was passed February 15, 1851, and repealed March 5, 1867, through my agency.

I inquired: "What reason have you, husband, for treating me thus?"

"Wife, I am compelled to do so to save the cause of Christ—our creed—for we cannot cope with your argument in the Bible-class, as it is an invincible logic, so I have concluded to represent you as insane until you 'recant,' and then I will claim that you are cured of your insanity."

"But, husband does the law allow you to coerce a citizen of the United States in religious belief?"

"You are not a citizen of the United States while you are a married woman, because all your rights are 'suspended during coverture.' You are a legal 'nonentity.' You are not even a person in law. Therefore, you have no rights as a human being for the law to protect, except the right to be hung for murder or treason."

"But, husband, I can not believe at my option as when I was a child. I must now believe according to light and evidence as my reason apprehends it: and therefore if I say I believe in 'infant damnation,' when I do not, I tell a lie, and my conscience is defiled."

"Conscience! What right has a nonentity to talk about a 'conscience?' You have not even a soul in law. You are a chattel—my property—as much as my horse is—and you have no more human rights than my horse has. I think for you. I judge for you. I am responsible for your deeds—your torts and injuries—for your personal rights are merged in my own personality. You and I are one person in the law, and I am that person. It is because you are irresponsible that the law classes you with infants and idiots."

"Well, husband, if the law does not hold me responsible, God does. I can not tell a lie to regain my personal liberty. No! not even to get my darling babe, my six precious children! I will trust God to deliver me by doing right, not by doing wrong."

"Then, wife, here you must stay until you will be subject to my authority, by saying you believe as I tell you to believe in 'infant damnation,' for my conscience tells me I must shield my children from your heresies."

And there I did remain three long years, incarcerated among gibbering idiots and raving, howling maniacs, because I was in law a "nonentity," with all my rights merged in my bigoted husband, so that no law could reach me except through him, who would not allow me to appeal to the law. Even the writ of *habeas corpus* was denied me, by his refusal. And having no legal personality of my own, I was nowhere to be found in the law, except merged in his own personality. At that time, 1860, there had been no modifications of this principle of common law, by which my personality could be established through a third party. But this bill, gentlemen, declares that "married women shall retain the same legal personality after marriage as before marriage," and thus by exterminating the root of the evil, supercedes the need of any modifications. It furnishes a direct, radical and complete remedy for all the evils germinated by this merging of one's personal rights in those of another

person. Instead of cutting off the twigs growing out of this evil root one by one, by a multiplicity of statutes, you exterminate the root itself, by one simple declaration of legal justice.

One more question I asked the "Solon" of the common law.

"Husband, you speak of shielding your children from my heresies. Are the children not *our* children? Have they not a right to a mother's teaching and training as well as a father's?"

"No! The children are not *our* children, but mine. You have no more legal right to them than any other woman in the world, and your teaching and training is subject to my authority. You are my slave, legally, and the children born of a slave are owned by the one who owns the slave; and no law or judge can give a 'nonentity'—a slave—a right to a child."

"But how is this? Don't the judge sometimes give to the married mother one or more of her own children?"

"Never! while she is a married woman. She must either be divorced or legally separated before he can give to the mother a child."

"But, husband, have I not as good a right to a child born in the marriage relation as out of it? A harlot has a right to her child fourteen years. Has not a married mother as good a right to her child as a harlot?"

"No! You have not even a harlot's right, for she is an identity—a woman—while you are a 'nonentity'—a chattel. You are my property. You can not even prosecute for a broken limb in your own name, for your limb is not your limb, it is mine, not your own."

And, gentlemen, some State records in this Union disclose the fact, that men have actually sold their wives, and the judge's decision declared these sales to be legal on this common-law basis. And Blackstone's Commentaries on the laws of England, volume 1, substantiates every principle involved in my husband's delineation of his marital rights. He argued from the standpoint of common law. I from the standpoint of custom. And since law in courts supersedes custom, this common law of barbarism should be made to correspond to the customs of modern civilization.

Now, gentlemen, this subjected condition may have been adapted to the childhood of our race, but you need not be told that it is not adapted to the full-grown womanhood of the nineteenth century. This womanhood is now only asking for what is her legitimate, God-given heritage. It is simply restoring to her those human rights which the law of marriage "suspended during coverture" by changing her legal status from this chattel basis to a human being. This places her on the same plane of equality before the law with her husband and all other American citizens. It does not endow her with one of man's rights, such as the ballot would confer. It protects her womanhood in her woman's sphere, just as her husband's manhood is protected in his man's sphere. And can you, gentlemen, as fathers and brothers, hesitate to bestow upon your own dear married daughters and sisters this simple act of legal justice, and thus kindly shield them from such legal liabilities as my case has shown to be of possible occurrence?

In closing I will simply add, that the only restitution I ask of my Government for the wrongs it has inflicted upon me is, that Congress now enact such a law as will henceforth make such injustice to married woman a legal impossibility, by the prompt passage of the bill "To change the common law of marriage to the customs of modern civilization by the emancipation of married women within your jurisdiction," and thus aid me by your sanction, in getting this bill passed in those States that have not already passed it.

And honorable members of the Fiftyth American Congress, what greater honor can you covet, than of being the first Government in the world to transfer married women from the legal subjection of barbarism to the legal protection of civilization?

Very respectfully submitted in behalf of the married women of America by

Mrs. E. P. W. PACKARD,  
Chicago, Ill.  
WASHINGTON, D. C., August, 1888.

I cannot call riches better than the baggage of virtue: the Roman word is better, *impeditimenta*. (Hindrances.)—*Lord Bacon*.

## 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.

## Sermon Preached by Dr. Teed Before the Church Triumphant, June 10th, 1888.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. xiv. 12, 13.

Swedenborg has taught you that there are three senses of the Word, as he calls it; a celestial, spiritual, and natural sense. We say, there are three heavenly degrees of the Word, the celestial, spiritual, and natural degrees; but in addition to the three heavenly degrees, there is the fourth, that is, the earth (body) which is the fulness of the others; the other three reaching their plenum in the fourth.

Swedenborg did not seem to have very much of a conception of this fourth degree, even as to its existence; and while he had a knowledge of the existence of the celestial and natural degrees, he entered into no exposition of their qualities. His works deal almost exclusively with the spiritual "sense," as he calls it. His followers gather from his use of the term, Word, that he refers to the Bible; that when he says there are three senses of the Word, he means that the Bible has three interpretations.

Our ideas differ somewhat. We believe that the Bible is the best outward, written expression of the Logos; that the Logos himself is the perfectly developed and completed man. I would like to have your minds clear on this point. We do not call the Bible the Word. It is the expression of the Word. It is the natural, written expression of the Logos. "In the beginning was the Word; the Word was with God, and the Word was God;" and "the Word, (that is, God,) was made flesh and dwelt among us."

Now when He is made flesh and dwells among us, we do not call Him the God, that is, Elohi, but we call Him the Jehovah; that is, the Jehovah is the manifest formulation of the Elohi. The Elohi clothes Himself with the flesh and that is the Jehovah. The Elohi is transformed to the Jehovah. The Jehovah is Lord; the Jehovah is supreme, is greater than the God; just as much greater as the supreme Love is greater than the supreme Wisdom.

The natural or scientific sense of the Word, (or degree,) involves the other two, the celestial and the spiritual.

I have been reading to you of the consumption of the flesh while men stand upon their feet, and the consumption of the tongue in the mouth, and the consumption of the eye in its socket. Now let me call your attention for a few moments to the eye, in the scientific or natural sense, as involving the celestial. Swedenborg's interpretation of the spiritual degree, would be that the eye meant the understanding or wisdom, abstract wisdom, and that the wisdom would be consumed, and that in this case it might apply to that wisdom of the world which is in opposition to the divine wisdom; Jerusalem meaning or implying the divine doctrine, and the world's wisdom contesting against the divine doctrine and being dissipated, or consumed in the greater light of the divine doctrine. That is the eye consuming in its socket.

Now, in the natural man, we have the eye in one place and the tongue in another, but if we go back into the brain, if we trace the fibres of the tongue and the fibres of the eye back to their center, we find them focalized, or rather localized, at one point, so that the center of the tongue and eye would be at the same focal point.

God's eye is where His tongue is. God's mouth, eye, tongue, etc., con-

stitute the unity of being, and we may have a representative of it in the sun, which is the focal point of the physical universe. Everything flows towards that one center, and while that involves perception, hearing, taste, everything, you might locate all at the one point, while you might refer perhaps to divine principles thus located or focalized. So if we speak of the eye as pertaining to God, we speak of a certain principle or quality at a definite focal point, and the tongue, a certain principle or quality at the same focal point, and so with smelling and hearing, all located and focalized in one common center.

We read in the Bible that the light of the body is the eye. We know naturally, physiologically, that we perceive through the eye; that the eye is the channel of perception; and that is about the broadest conception people generally have of what constitutes the eye, "the light of the body."

We read again in the same book, "Christ is the light that lighteth every man that cometh into the world." If the eye is the light of the body, and Christ is the light that lighteth every man that cometh into the world, He is necessarily the eye. We read about there being seven eyes of God and seven spirits of God. These eyes are manifest as personal focal points. Jesus was the light of the body, He was therefore the eye. The twelve apostles comprised the socket in which this eye rested.

Now about the consumption of the eye; the eye consuming away in its socket. After Jesus came out of the natural grave, he appeared to his disciples as a personal form. They supposed they had seen a spirit. That was their mistake, and that is the mistake of a great many modern spiritualists. They supposed they had seen a spirit. Jesus said: "A spirit hath not flesh and bones as ye see me have." That is plain language. "A spirit hath not flesh and bones as ye see me have." *I am not a spirit.*

That personal form manifest to the disciples after He came out of the grave, was the same Jesus that was put in the tomb. He came out with his own body. After he came out of the tomb; after presenting himself a great many times to his disciples, so that they saw him, he disappeared from their sight. Now what do we think with regard to that phenomenon? It is very evident that if he went away, he went *somewhere*; that he went away by some process. It is obvious, if we think twice upon the subject, that if he went into the spiritual world he went away by being transformed to a spiritual state or condition; so we say that that material form, that visible, tangible body, was consumed by a spiritual fire right in its very socket. The eye was consumed in its socket. That is not only true of Jesus, but it is true of Elijah, of Moses, of Noah, of Enoch and of Adam, and will occur again. You see we take this as the literal and scientific interpretation.

We take the flesh, not only the flesh of the one personality, but the flesh of many personalities. There is a statement here that the flesh shall be consumed away while the person is standing. You know it never occurred in any contest against Jerusalem that you have any record of, that men fought against Jerusalem, and that while they stood there, they were consumed, they disappeared. It must have some other meaning. This all points down to the present day.

Your minds are directed towards the manifestation of the new Jerusalem that is gathered together, not in the natural but in the spiritual. The new Jerusalem is ready to descend into the natural, and we find a conflict with the people who are finally to accept this new doctrine or new gospel. We find them at war with it, and yet as they are at war, (that is, mentally opposed to it in their affectional and in their intellectual principles,) as we find them objecting to the doctrine, to the truth, the doctrine descends and overcomes the opposition, until it is received and appropriated.

Of course it involves the general principles of the doctrines of life. You make an application of the doctrines and what is the result? The flesh will consume while the inhabitants or people stand upon their feet; that is, just as Jesus was dissolved and disappeared, so the humanity that shall oppose Jerusalem at the manifestation of the new Jerusalem, shall also consume and disappear.

Now in this conception is involved certain principles not new to the world; that is, not belonging strictly to Koreshan Science, although it is for Koreshan Science to bring them out prominently in this day, resurrect or renew them, and present them in their real and scientific aspect to the world. Involved in it is the principle or law of the resurrection of the dead. Now we say in our science, the resurrection or re-incarnation—and we use these terms almost synonymously—the resurrection of the dead, or re-incarnation, that is, the coming again in the flesh. In this idea of the resurrection of the dead is involved the fundamental and cardinal principle of the gospel of Jesus Christ.

If we examine the Hindu philosophy, we find there the thought of a final re-embodiment, vaguely presented, and also a thought of absorption into Nirvana. These two, absorption into Nirvana and re-incarnation, are cardinal principles.

What is our conception of re-incarnation as differentiated from anything that has ever been presented to us in any line of thought outside of Koreshanism?

We see people existing here, born into the world as children, and we may have a feeling that these people are re-embodiments, and it may be taught by others, that these are re-embodiments. Well, if you are re-embodiments, (various persons are re-embodiments,) each one must be the re-embodiment of its own, not the re-embodiment of another person, it must be the same and identical personality. This looks reasonable. If you believe in the law of re-embodiment as a principle of any philosophy, you ought to conceive of it as the re-embodiment or bringing back of a person, and yet you are not conscious of any previous existence. What is the matter? You may take up any work on this subject, and you do not find anything definite in regard to these principles.

(CONTINUED.)

If immortal life is something to which man attains through the efficacy of regeneration from the regenerator; that is, if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance, and if the demonstration of life by the God-man is an assurance of man's possibility to overcome death through having conformed to the divine life, then in man's obedience to both spiritual and natural law may he attain to the consummation of life. This consummation must come through the discovery and application of the science of life.

The doctrine of the gospel is, that man is corruptible, mortal, and that through Him who only hath immortality the corruptible nature is to be transformed. Redemption is a salvation from death to life, not a change from one immortal state to another. Modern Christianity says the soul of man is immortal. The Bible says, "The soul that sinneth it shall die."—*Guiding Star*.

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## TYPICAL CIRCUMCISION.

## REACTIVE EFFECTS.

The intensive plenum being reached in Solomon, the typical head of the Jewish people, and a new germinal center established in the race, there began to be a reactive influence. There was a gradual subsidence in tension, and the loss of Judah's controlling power, as a consequence, over the united kingdom. The circumcision, or cutting off, in its special aspect or phase, resulted in the national circumcision or the cutting off of the "Ten Tribes" as a new nation.

The quantific force becomes feminine, and therefore the germinal center is produced, which is feminine. The cut off race, the Ten Tribes, gradually merge into the monogamic order, as the reactive sequence of an ordinance, the primary influence of which was polygamy. This monogamy becomes a ruling feature in the new race as polygamy was in the old. This force of repulsion wrought a division by which the Jews were separated into two distinct houses, so that the desire of Israel determined towards foreign admixture.

The masculine plenum was consummated in Solomon as a visibly manifest, but typical center of polarity. The new feminine plenum was established in Israel, as the invisible and veiled attraction, the biogenic Sinai, transferred to Israel through the operative powers of biogenic transmission. The central polarity of Judah was masculine; that of the House of Israel, as newly established, was feminine. The controlling center of Israel is seen to be Egyptian, as manifest in the character of their religious departure, under the auspices of Jeroboam, the direct descendant of Asenath, the wife of Joseph, who literally incorporated in her own biogenic structure, the polarized force of Egyptian affection; the molecular aggregation of the ascending desire of the Egyptian worship. Asenath was therefore the real Isis or Neith of the Egyptians, and she was consequently chosen by the Lord to be the mother of Joseph's posterity, through whom the greatest of God's blessings to the human race are to be verified.

The supreme God and Goddess of the Egyptians, were Osiris or Osor, Isis or Neith, and Horus, the incarnate Osiris. Osiris is supposed to have been represented by a bull, Apis, as signaling the descent of Osor into this animal. This is not the true conception. The worship of the Egyptians was once a pure religion. They originally represented attributes, characteristics, and manifestations by symbols, not as objects of worship but as representations, as means of illustration, and therefore the channels of religious and scientific instruction.

Apis symbolized the passion of Osiris, the attribute by which the invisible God conjoined himself to the human race through descending desire, and is made, not incarnate as in Jesus, but insanguinate as in his final Coming. Apis did not represent Osiris, but simply his passion; hence he was not so much the symbol of Osiris as of Horus, or Chorus, the insanguinate son of Osiris. This insanguination was, or was to be, effected through Isis or Neith, who is the same as Asenath.

As the Egyptian biogenic potency resided in Asenath, through her it was transplanted in Israel, and where-soever Israel, in whom is embodied the two tribes of Joseph, is conveyed, there must still reside this central Hamitic principle. The Egyptian worship and symbolism, in its inception, was the completion of a specific biogenic cycle, and fulfilled a biogenic era. In its aspirations it looked forward to, and in its representations portrayed the final Coming of Shiloh at the end of the cycle.

"And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt. He shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them." "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Herein we see the influence, blending, and oneness in their ultimate unity, of those vital streams which poured forth from Noah, through Shem, Ham, and Japheth.

The Bull or Apis, signaled the biogenic sign and constellation, through which the fulfillment of the cycle must obtain. Joseph's posterity has become Anglo-Saxon. The English nation is both Taurus and Leo.

As Solomon was the typical and visible plenum of the masculine force in the House of Judah, so Queen Victoria is the typical and visible feminine plenum of the House of Israel. England is Taurus because she is the representative race of those into whom the biogenic sign Aries passed, in the retrogressive or descending cycle. She is the representative nation of those into whom the Lamb of God, Aries or Ram, that is, the Head, descended through the operation of the Holy Spirit, in what is known as the passion of Jesus, the Christ of God.

England, therefore, constitutes the neck in the outer aspect, and not the head of the body; for Bull, Taurus, (Apis,) constitutes the neck or seat of passion. England is also Leo because the sign Leo of the third cycle is in conjunction in her, with Taurus of the second. She is therefore the heart of the body, but not the heart of the head. This subject can only be fully comprehended by a knowledge of the four cycles; namely, the Solar, Stellar, Lunar and Terrestrial in both their scientific or physical and their philosophical or biogenic aspects.

It is sufficient for the present, to state that in the biogenic cycles, as pertaining to the English nation, Aries (Ram) of the solar cycle and Taurus (Bull or Apis) of the second or stellar cycle and Leo (Lion) of the third or lunar cycle, and Cancer (Crab) of the fourth or Terrestrial, are in conjunction.

Let it be remembered that there are four cycles both; physical and biogenic. These four in the universal man may be represented by the sympathetic and cerebro-spinal nervous systems, the lymphatic circle, and the circle of the blood in the vital man. Each cycle is divided into the twelve sections, and each section in each cycle is named according to the names of the twelve constellations of the zodiac.

Thus there are forty-eight groups or divisions to enter into unity. Aries of the solar cycle, Taurus of the second or stellar, Cancer of the third or lunar, and Pisces of the fourth or terrestrial, are about to enter into conjunction. In this conjunction the signs and constellations are manifest in their vertical and normal order. This is the unfailing sign of the consummation of the age, and the ripening of the fruit of the Tree of Life.

## ANTITYPICAL CIRCUMCISION.

## Active Effects.

The typical circumcision of the Hebrew, was the typical sign of God's covenant.

If there exists a coherent analogue between the types and the antitypes, and if the typical circumcision, indicated by figure, the real sign of God's conjunction with his people, (for the word covenant in Hebrew literally signifies conjunction,) then we may readily comprehend the character of the antitypical circumcision in all its true significance. If the rite symbolized anything, it was the purification from sensual passion; a process of renovation, by which the animal nature in man was to be extinguished, and the mind elevated into the pure realm of consociate angelic or heavenly existence.

By virtue of these considerations, the antitypical sign of the covenant should be at once apparent. The cutting off of the Messiah, (by which I mean the theocrasis, the change wrought by that process called translation,) together with the sequent Divine afflatus and its reception by the subjects of the gift, should suggest itself to every receptive mind as pre-eminently the veritable token, designated in the covenant.

David was the type of the first advent of the Messiah, and Solomon, as the product of the union of David with Bathsheba, the wife of Uriah the Hittite, was the type of the second coming. It typified the union of the Jew and Gentile, the circumcised and uncircumcised. This woman, Bathsheba, embodied the biogenic feminine force of Canaan, and in David's marital association with her, Judah and Canaan became blended or united in Solomon, as the product of the miscegenation. The generation of Solomon by this union, portrayed in figure the final obliteration of the barrier which separated Jew and Gentile, the circumcised and uncircumcised, and which has been denominated the middle wall of partition.

Those who received the Holy Ghost exhibited, to the preclusion of every doubt, their unquestionable covenant prerogatives, and evinced by the operation of the spirit and its accompanying phenomena, the attestation of their identity as the covenanting people.

In the type there was not only an apostasy, but there were typical restorations of both Judah and Israel; and their inheritance of the land of Palestine was the figure of the typical inheritance of the final Canaan, upon which Judah and Israel must ultimately enter. Jesus and his little band of Jews, comprised the church of Judah in its outward manifestation, but the spirit conserved in Jesus as the biogenic force of Judah, was the expressed juice of the fruit of the vine, not in part but in its entirety. Thus the Holy Spirit, which became concrete in the Lord Christ, was no more nor less than the spirits of the departed of the House of Judah, who had been actuated by hallowed convictions and honesty of purpose in their worship of the true God. These spirits, entering into conjunction with the Lord through the efficacy of pure religious service, became, in Christ, the Holy Spirit. This I denominate the conserved biogenic force of Judah.

In the manifestation of Jesus as the Messiah and Savior of the world, the fruit of Judah which reached its maturity in him was harvested. A

new field and new husbandmen came into the inheritance of that possession, which, when it appeared, was rejected because those of the Jews who were not Jews in spirit but usurpers of the Garden of God, could not identify the harvest as the product of the field. This new field and chosen husbandmen of the valuable heritage, could not possibly have been other than the cut-off people.

I have said that in the type there was an apostasy of both Judah and Israel. Was there also to be an apostasy in the antitype? My answer is in the language of Paul, second Thessalonians, ii. 3, which in the original Greek is as follows: "Let no man delude you by any means, because the apostasy must come first, and there must be revealed that man of sin, that son of destruction."

Concerning this antitypical apostasy, which Paul was enabled to prognosticate by the prescience of an illuminated intelligence, I am led to remark, that inasmuch as the typical apostasy of Judah embraced the Jew himself, or the manifest visible church, the house of Judah, so must the subsequent and antitypical apostasy embrace the church, or the antitypical Judah.

If we inquire where, in the figure, did this typical apostasy of the two houses occur, we may find the answer in the fact, as stated in a previous chapter, that all the tribes, including Judah, after coming out of Egypt, neglected through all their wanderings in the wilderness, the token of the covenant. All children born during the sojourn of Judah and Israel in the wilderness were without this visible token, and in consequence, they were compelled to halt at the door of their inheritance, for this sign or token of cognition and obedience before they could enter into the promised land.

Has the church apostatized from its primitive allegiance? Has it fallen away from the true knowledge and worship of, and obedience to the Most High? If so, what shall constitute the most notable indication of such an apostasy? And what shall be the sign of a recurring obedience? The only possible reply to this question must include in its formula, the statement that there must be a renewed manifestation of the Sign of the Covenant.

Judah's cry must be, "Acknowledge us, oh God, Jehovah," and Jehovah responds, "Show me the token in the foreskin of your flesh; for only by the exhibition of this sign am I bound by the provision of the covenant to acknowledge my people."

It ought to be distinctly apparent that in the harvesting of the product of the House of Judah, all that Judah, contained of the Divine spirituality of that house was included. The transmission of this vital or biogenic force into another field of operation, was its conjunction with another people than the House of Judah. This people, by the non exhibition of the token in the physical letter of the covenant, indicated, outwardly, that they were not God's people, and so far as any outward sign was manifest, they were Gentile to all intents and purposes.

But while they were "Lo Ammi," not my people, as proven by the absence of the outward Sign, they proved to be "Ammi," that is, "my people," by the exhibit of the spiritual sign. By this sign they demonstrated this, that they were Gentile in that higher sense, namely, that they were the body of Christ by virtue of having been cut off from among their people.

The manifestation of the Spirit proved them to belong to the commonwealth of Israel, and cut off or separated unto God from all other peoples, the body of Abraham, and inheritors of the promise.

In presenting the question of the active influences of typical circumcision, I have shown that it intensified the male desire and provided for the absorption of a foreign element, which in turn produced a reaction.

This reaction came by the absorption of an element not merely indifferent, but opposed to the Jewish system. The force engendering the apostasy of the Jew was a potency absorbed from without, and this absorbed element, by processes of metamorphosis, assimilation and ultimately retrogression, or precipitation toward the circumference, became the rind or crust of the Hebrew, precisely as the retrogressive cells floating in the sap of a tree, becomes its woody fiber, and finally the bark, rind or pediment of the tree.

As the bark is to the seed and fruit which the tree propagates, so were the Jews who rejected the Holy Ghost, the fruit of Judah, to Jesus and the little band of followers gathered from among the house of Judah. We see then that circumcision, ostensibly to the Jew a provision for the separation of Jew and Gentile, was, in the unrevealed purpose and mystery of God, the introduction of a method by which the nations, not Jew, should be absorbed and saved through the Shemitic line.

The first or primary effect of circumcision was Hebrew tension. The sequence was apostasy; but finally, in the antitype, the conservation and aggregation of the force of circumcision in Jesus Christ.—From the Mystery of the Fellow-Heirship of the Gentiles, by Cyrus.

(CONTINUED.)

## 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 incarnative 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 "firstfruits" 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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