

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

Address all communications:
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CHURCH TRIUMPHANT.

Until further notice, the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

Somebody wants to wipe out of existence, Dr. Teed, THE FLAMING SWORD, and the Koreshan Unity, but they don't wipe. It's too late; the child begins to develop the ability of Hercules. He won't down. It is the new Church and the new State. It is God's chosen kingdom, and he will protect it. This is the man-child who is to rule all nations with a rod of iron; that is, with the science of government.

We are told that we have called all married women prostitutes, and some idiot wants to champion the cause of women, who, it is thought, have been insulted. The poor fool makes a mistake; no wonder he dare not place his signature over his communication.

THE FLAMING SWORD never expressed such a sentiment. It does say, that the marriage ceremony is a copy of the curse of God, written in Genesis. Any common fool has wit enough to verify it. It says, furthermore, that the use of the functions and organs of generation for the purpose of mere sensual gratification is prostitution, and any person, male or female, thus squandering the potency of life, is a prostitute.

Why you poor idiots, on fire because of THE FLAMING SWORD, don't you know that we are championing the woman's cause? She doesn't need you. You are the guilty party, and the party we condemn. Woman is but the slave of your bestiality, and she is crying to be rescued from the bondage into which your sensuality has plunged her.

She shall not cry in vain! God will wipe out the iniquity of this land, and restore woman to her equality and purity.

The function of procreation will be vested with its sanctity, and the law of virgin holiness shall again be written upon the altar of love.

"The love of money is the root of all evil." This is without question, one of the wisest sayings ever uttered. Then God will destroy this love by the destruction of the necessity for its use.

THE FLAMING SWORD strikes at this root of evil, and in so doing disturbs the equilibrium of the pious advocates of its perpetuity. This pagan love is the mainspring of all modern activity including paganized Christianity, whose clerical force, as well as its lay support, makes money its god. Mammon reigns supreme in every department of the great fabrics of both Church and State.

The love of prostitution, such as is sustained by the modern marriage ceremony, is another evil at which THE FLAMING SWORD strikes. This is another hornet's nest whose buzz resounds our ears.

The love of money and the love of adultery are the two sacred loves of society, and any attempt to stay the tide of corruption is more than hypocritical clergymen, lying attorneys, traducing, meddling, and thieving editors can endure.

The Country and all its Wealth Belong to the People.

Enter into Organic Unity and Legislate Yourselves into the Rightful Possession of what you Own.

The wealth of the country, or that which represents wealth, naturally and necessarily under the competitive system, whether it be gold, or gold certificates, silver, or silver certificates, finds its way into the hands of the "rich." This is the inevitable sequel of the devilish, antichristian and pagan system, always pursued by the immoral world, and now sustained and advocated by the so-called Church of Christ.

Money finds its way into the hands of the rich speculators. These take it where goods can be purchased at the lowest figures, and this of course is where free trade is operative.

If silver becomes the circulating medium, gold is "called in," which means that the gold loaners (this is the mere loan of credit, on a gold security) hoard it for speculation.

The tendency is for the gold, if gold is the basis or standard of circulation and exchange, to reach its static point where free trade prevails. Thus the free trade country becomes the money center of the world.

"Oh, but we thought," say the men who have been humbugged by High Tariff manipulators, "protection to be advantageous to the laboring man, as it protected the interests of the manufacturer." Manufacturers cannot create demand, and they have no interest in, nor sympathy with, the laborer. A liberal circulation of money means more work or more pay, or both, so long as the competitive system is in vogue.

The monetization of silver means another scramble, and a final "gobble up" by the silver mine-owners of a part of the fictitious "wealth" of the country which they control.

So far as the "poor man" is concerned, it does not make a particle of difference whether a country is High Tariff or Free Trade. It does, however, make a difference to the country.

If the United States would adopt absolute Free Trade, it would very soon become the controlling country of the world. What then? Would this wealth benefit the laboring man? Yes, upon one condition. What is that? It is that the masses unite in controlling legislation in their own interests. How shall they do this? If they comprised a third factor only in politics, with strength sufficient to hold the "balance of power," giving their strength to the party making the greatest pledges, this would be the only course. As this is not the existing state of things, the laboring population being greatly in excess, the proper course to pursue is to legislate themselves into position through organic policy.

Inaugurate a Free Trade absolutism, competing only with that portion of the world not in sympathy with the organic unity. Destroy "money" by instituting exchanges of products. Let the people vote the wealth of the country into their own possession. Use the ballot, not the bullet, nor dynamite. Recover the land by vote. Railroad, telegraphic and telephone systems belong to the people. Let them exercise their right to the franchise, and vote themselves into the use of what they own. The so-called wealth of the millionaire is the product of unrequited but honest toil. Distribute these millions, by voting the distribution to the wealth producers.

The ballot is the sure weapon, but its usefulness to the masses, means organization into organic unity.

The Koreshan System involves the science of life, and its application to all human relations and activities. As the science of life, it is the science of practical Christianity.

There Can Be No Transformation of Matter of One Kind, to Matter of Another Kind, Without First Converting the Atom of Matter to Its Equivalent Energy.

The above proposition involves the law of the correlation of matter and energy, or matter and spirit. In the disintegration of the zinc elements, in generating electricity by the process called Smee's battery, the atom of zinc is first destroyed as an atom of matter, and transalloyed to zinc energy. The solution of sulphuric acid and water is decomposed, and transalloyed to the compound energy of H₂SO₄. The energy of the zinc and the energy of the solution interflow, and at the point of meeting are both reconverted to matter of another kind; namely, sulphate of zinc.

The galvanic battery has two poles; one being at the solution extremity, the other at the zinc or solid extremity. In Smee's battery, the platinized silver plate is the mediator between these two extremes.

There is no transubstantiation of matter without the medium of transalloyation. This law holds good throughout the entire realm of activity and being. Transposition and transalloyation of all material substances, depend upon their convertibility to energy or spirit.

Corresponding to this law and process as operative in what is usually termed inorganic substance, is the fact of the transubstantiation of the Lord's body to the body of the Church. First, the Spirit of the Father had to be polarized in matter, thus becoming the visible, tangible, formate and personal Son of man, Son of God. To carry this person and substance over to the general body, the church, his personality was transalloyed to Spirit. This was called Holy Spirit. It was then in a condition to be transubstantiated because communicable to the substance of the church or body receiving it.

The office of mediator does not belong solely to the highest stage of organic growth. It pertains to every department of being, and involves a universal law; namely, that of transmutation, or the law of the cross.

POOR DR. HENSON.

It may be they Lie about Him.

It has been reported to us that Dr. Henson, Pastor of the First Baptist Church, says he would be the man to take a stone and smash out the brains of Dr. Teed. Dr. H. may not have made precisely this remark. It is very evident that he has employed language towards us, calculated to incite mob violence, and in doing this, he is a violator of law and is encouraging "Anarchy."

What is the matter with the poor Dr.? Is his craft in danger? Possibly. Let him understand that the work of THE FLAMING SWORD is but just begun, and that before many months its fire will give his ears a warning that will make him and his ilk anything but comfortable.

Cyrus, king of Persia, turned the tide of the river Euphrates from its course through ancient Babylon, and took his army victorious upon its dry bed into the doomed city. The modern Cyrus, the antitype of the Persian Hero, will, through the instrumentality of THE FLAMING SWORD, stem back the tide of the prostitute course of the Euphrates of sensual propagation, and transform its potency to the fruitage of the tree of life, and with the Lamb, there shall stand on Mount Zion the hundred forty and four thousand sons of God, redeemed from among men, virgins, being the firstfruits unto God. Dr. Henson can't stand up under the fire of purification. The pure doctrine and life of the Lord Jesus was too much for the clergy of his day. So a pure doctrine and life is more than Dr. Henson can endure.

One of the most encouraging signs of our work is the opposition it is be-

ginning to create. Why, who is this Teed that he can set the brains of the modern clergy on fire, and the lying editors to tearing their hair and writing anonymous letters of vengeance? Who is he that courts of "justice" desire to entertain, but dare not because they know they cannot criminate? And yet they will forewarn themselves not to find in his favor, against any kind of violence that may be used against him.

We care not for the hypocritical clergy, nor for the mob which they incite, nor for the so-called courts of "justice" swayed by public prejudice and the love of honor, and money. We give no mercy to the evil doer till he repents; we ask no mercy from him. We have taken the *Sword* and expect to perish by the *Sword*. God speed the day of its racket, for his children's sake.

CORRESPONDENCE.

Cyrus:—Kind friend; I have been receiving and reading the "Flaming Sword" for about two months and I must confess I am interested. When I think of the idea that you claim to be the same Jesus that was here nearly 1900 years ago, a strange mysterious feeling comes over me. I would not for one moment say that you are not, because I don't know. But if you are, then it seems to me you should have as much or even more power than Jesus had. Do you possess this power? Do you have communications with the inhabitants of the spirit world? Can you foretell future events as Christ did?

I am convinced that we are on the brink of a great reformation, but cannot definitely see the future. The Gospel says that Christ "must reign till he hath put all enemies under his feet." I Cor. xv, 25. Is Christ or the Devil, reigning now? Are you to bring about this great change, and even destroy death?

How may I decide who is the real Jesus? I have read of about six. Shall the Gospel test be used as a detector? I should be pleased to have you answer these questions in a letter or in the FLAMING SWORD.

This is the name of the new humanity. "He that overcometh I will write upon him my new name." See Rev. Jesus was the name of the Christ (Messiah) of the Christian age. This age now ushering in, has its Messiah. His name is CYRUS, and must be, to fulfil the prediction of Isaiah concerning him.

Cyrus fulfils the prophecy of Isaiah regarding the Shepherd of this age. As to the power of CYRUS, we may say, he comes as the baptizer. Through his theocrasy (translation) comes the baptism of fire, a greater baptism than the world has experienced for twenty-four thousand years. Through this baptism the new life will be manifest, and thousands will awake into their resurrected memory, and to their immortality.

The baptism to come through CYRUS, the Messenger of the Covenant, will destroy the power of death in as many as accept and apply the gospel of the new life. CYRUS promises nothing, except through obedience to law. No person has a claim on the promise, except through the fulfillment of the law of righteousness in which he abides.

CYRUS has communication with the angelic and spiritual worlds; and can predict future events for thousands of ages.

The Anointed must surely reign till he has put all enemies under his feet. That reign is the exercise of his militant service and potency. His reign is a succession of combats in the hells, till his final triumph and victory over the grave, with and in the people whom he makes conquerors over death. The devil is reigning now in the race, and will continue to do so, till, through the coming baptism of fire, his power is destroyed.

If you desire to test the truth, do so by comparing doctrine with doctrine. Be as critical as you would be in comparing a counterfeit bill with the genuine. You will receive the doctrine that finds response in your own heart.

The Mystic Circle.

AND

The Prophet of Koresh.

My third principle is this: equation is an essential factor of stability, and this is its proposition: The organization of cooperative fellowship for the purpose of racial exaltation, shall embody the involution of the foregoing factors in the central purpose of an equation embracing equitable wealth, equitable voice in the administration of public affairs, recreation, and performance of use. (Labor.)

"Now, gentlemen, I maintain that the most effective way to circumvent the subtle purposes of the wily serpent, Jesuitism, is to further the real interests of all the people in organic effort, towards the accomplishment of the above named rights and obligations, including public announcements of the knowledge we possess of secret Jesuitical machinations.

"I would advise," Mr. Wentworth further continued, "the propriety of forming an organization in which we four shall constitute an executive center, to be made as strictly secret as the one against which we contend. I will divulge my plan of the workings of this body when I am assured of your approval, in general, of the scheme I have so far laid before you."

The subject matter of the enterprise of the four friends was discussed at length, pro and con, with the final result of endorsing the plan of Mr. Wentworth, without qualification. He then proceeded to lay before them, in detail, the course he would pursue in which they fully acquiesced, without hesitation.

After detailing the plan for the construction of the new order, and marking out the general and specific line of operation, Wentworth drew up a brief article, embodying the general purpose of the order as follows:

"Order of—the name of which is only known to its tried members. Its purpose is to level all inequalities of wealth, labor, suffrage, supply and demand, and restore to their normal channels all the courses of activity, thus inaugurating in the earth the kingdom of righteousness."

The central office was designated on the card. The order was to be regulated by a code of morals which was submitted, acted upon, and accepted. The article above submitted, was to be printed on a folded card and carried by the members of the order. It was also to be publicly circulated in whatsoever judicious manner was provided by the officers of the order. A sign or badge was decided upon, the form of which cannot here be disclosed, but which was to be worn by every member of the order in a conspicuous position. The plan arranged, involved the consideration that Wentworth, alias Bartolomey, should not be known in connection with the order, only by the three men, Danforth, Margrave and Hesperfield; they alone comprising the conspicuous membership of the official group of the central lodge.

The public announcements for the agitation of the question of Catholic intrigue, were to be so constructed as not to expose a too critical knowledge of what was secretly transpiring, as that would implicate some person as traitor to the Secret Cabinet; might thence direct suspicion, which, falling somewhere, might rest on Bartolomey.

The secret consultation of the quadrangle ended; the four friends separated. This was not done, however, till Wentworth re-arranged his disguise, which he had removed after entering the house. Of the three gentlemen, Danforth was the only one who knew him as Bartolomey.

COUNT FERANDO LEARNS OF THE MISCARRIAGE OF SOME OF HIS PET SCHEMES.

CHAPTER IX.

A few days subsequent to the events narrated as connecting young Wentworth, alias Bartolomey, with Count Ferando's subtle scheme of subsidizing the political functions of our commonwealth to Rome's secret intrigues and designs, he was startled by an untimely and unexpected ring of his door bell. This was at his hotel, it being one of the first-class or principal establishments of New York. It was late, and he was preparing to retire for the night. He quickly responded to the call, and on opening the door met the porter with a card on which was announced, Count Ferando.

"Show him to my room at once," were the orders of Bartolomey.

Count Ferando was hastily ushered into the presence of his trusted "friend," Bartolomey.

"Pardon me, Mr. Bartolomey, for this unseasonable intrusion," said the Count, "but my business is of the utmost importance, and the greatest dispatch is required. I am afraid a great calamity has befallen me, and I need the assistance of a reliable friend, and you are the only person to whom I dare trust the execution of the work in hand. I must start to-night for the far west, on a most important call. What deters you from accompanying me?"

"What is the nature of the call, Sir Count? I am prepared for any kind of an excursion, being always on hand for an emergency. If I can do service, command me, providing it can be made to conform to my conscientious scruples. As your operations are always most honorable; never deviating from the interests and direction of the Church and the cause we both serve, I may safely submit myself to your honor's wish. You say you start to-night. At what time?"

"The train leaves 42d St., at 11:50. Can you be at the depot?"

"I will meet you there."

The friends parted, Bartolomey promising to be at the train at the appointed hour, sharp. Count Ferando and Bartolomey boarded the designated train for Salt Lake city, according to arrangement.

The train was shortly under way, and both parties being more in the mood for rest than conversation, decided to enter their berths; Ferando having stated to his friend in the meantime, that in the morning he would relate to him the character of this sudden purpose.

(CONTINUED.)

"The letter killeth, but the Spirit maketh alive." The Spirit cannot make alive till something is made dead, therefore the letter kills that the Spirit may make alive. Emanuel Swedenborg came to reveal the spiritual sense (degree) of the Word. His mission was to the spiritual world, the spiritual "sense" being for that degree. We come to reveal the literal degree, ("sense") for in the literal sense of the Word, according to Swedenborg, resides all the other senses.

It is the fulness of all the degrees of the Logos. In the literal "sense" resides "the fulness, the sanctity and the power of the Word."

We therefore take the literal Word by which to slay the wicked, so that when slain they may be made alive through the office of the Messenger of the Covenant.

The love of the neighbor wrought into actual and practical use, leads unmistakably to an equilibration of labor. In other words, this love applied to the economics of government, must inevitably reduce the form of government to a commonwealth or a community of interests. This is practically the indication and purpose of the gospel of the Lord Jesus, and Koreshanism is the scientific accomplishment in practical demonstration of the use to society of such a love.

LABOR STRIKES.

Their Significance, Consequences, and Termination.

"The object of science is to discover laws; the duty of sensible people is to act upon them." The body politic is sick, diseased from head to foot, religiously, socially and politically, and it is the bounden duty of all sensible people not to rest in apathy and unconcern, but to seek to know the causes which are working its destruction, to discover the remedies and to apply them.

No thinking man can observe closely the origin and unparalleled growth of the recent labor movement in this country, a land of plenty, without being filled with the direct apprehension as to its final evolution, (for evolution it is, and revolution it inevitably will be,) and the consequences which attend and follow in its retrogressive march.

The labor pangs of the birth of a new humanity and a new and better civilization are coming apace upon the world, and the world will be convulsed with horrors, before unknown. These strikes are but the muttering beginnings of the marshaling of forces which are gathering for the last and direst woe, which is to lift the curse, placed upon man for his disobedience to the divine command: not imposed by God as an arbitrary act, but as the self-imposed penalty which follows the infraction of any law of righteousness, purity, and peace.

From the time of the great railroad strike of 1877, when millions of dollars worth of property was destroyed, scores of persons killed, and the business of the country deranged throughout nearly every northern and western state, the work of organizing and consolidating the interests of the laboring classes has steadily progressed.

The first local assembly of the Knights of Labor was regularly organized in 1871 in Philadelphia. Till that time there had been no systematized effort on the part of unskilled mechanics and laborers to exact or defend their rights, nor were such movements on the part of the laboring men in this country ever heard of, nor any acts of violence except an occasional disturbance among the miners, arising from personal and local disagreements.

This order, which originated among the clothing cutters, extended the principles of its organization two years later to the other trades in the city, and its membership increased so rapidly that in 1875 they numbered 15,000 in Philadelphia alone.

In 1878 a General Assembly of North America was formed, with the supreme office of General Master Workman. In 1880, women were made eligible to membership, in equal standing with men, and upon the same conditions. In 1881 the name and workings of the order which had been hitherto kept secret, were by vote of the organization made public.

Up to the time of the great strike of 1877, which started with the railroad employees, but soon drew into its cyclonic vortex thousands of discontented, embittered, and half starved miners, labor disturbances were narrowly localized and infrequent in their outbreaks.

The great outbreak of 1877 was really an unorganized and unpremeditated protest of a portion of the laboring mass against the growing power of monopolies, and a test of their own strength to resist the encroachments of organized wealth, and the unrestricted control of employers.

This "strike" was productive of two clearly defined results. One was to check for a time the rapidly hastening tendency of the railroad and mining laborers to a condition of anarchy, with the disorganization and destruction of all mining and railroad interests as they then existed, with consequent financial distress upon all other collateral interests, and in the end their own far deeper distress, poverty, and enslavement to the power of wealth. The other was the revelation to them of their unmatched strength, could they once unite their powers under the leadership of an acknowledged capable center and head.

The staggering blow dealt to this unorganized, undisciplined and frantic rabble, by the unity, power, and purpose of men shielded by theegis

of law and order, taught it a salutary and much needed lesson. It taught the necessity for cooperation and unity of purpose in agreement with the rights of citizenship which the Constitution itself has placed in the hands of its voting population, and the power inhering to enforce their behests, if they would have success crown their efforts; and that strength and harmony is not gained in a day, however vigorous and impetuous the effort. We need liberty under law, and not liberty without law.

The result of the strike was for a time reactionary and damaging to the welfare of the strikers. While men generally sympathized with the poor laborers, they condemned their violent and disorderly conduct which would destroy all respect for, or obedience to, authority, and introduce a condition of anarchy, bloodshed and pillage. The inherent respect which the American people have for law would not long tolerate such scenes, however great the provocation, nor permit a frequent repetition of such offences against the peace. The wiser among the labor leaders saw this, and began their plans for a long and persistently aggressive warfare against the tyranny of capital, and for the formation of labor leagues in every department of industry, and the federation of the same into one organic body through a definite system of instruction which should keep constantly before them the one common purpose and the best methods to effect it.

This in part has been imperfectly accomplished. By degrees the different trades and kinds of labor have each been partially gathered into unions, and organized under its own local head, and in many instances aggregated into State and national councils.

During the past year there has been an accelerated activity among the farmers, looking to the advancement of their interests, and the protection of their rights against the schemes of middle men, land speculators, and money lenders, and the extortions of railroad corporations which are constantly multiplying their burden of debt to bring them ultimately to financial destruction and a condition of mediæval servitude.

One by one the various systems of industry, as fast as they could be moulded into orders or leagues for cooperative effort to obtain larger wages and fewer hours of labor, have made demands of their employers, and won them, though oftentimes only after many and sore defeats. They have won a reduction in the hours of labor from fourteen and sixteen hours a day to eight and ten. The importation of foreign labor under contract, has been greatly restricted. The pay of the two sexes is approaching an equality. The prohibition of children under fourteen years of age, in factories; the payment of wages weekly; the mechanics lien for wages, and many other salutary acts have been enacted and enforced, mainly through the efforts of labor unions.

During this more than ten years' struggle, the various large organizations, as Knights of Labor, Labor Unions, Grangers, the Brotherhood of Locomotive Engineers, etc., have suffered many defections and divisions and recombinations, but the progressive war of labor against capital still extends and enlarges, with every premonition of a fearful and bloody struggle to come. Success emboldens and strengthens, and the measure of success is to-day upon the side of the strikers. Where a few years ago there were but a few thousand weak, undisciplined, untied and inexperienced laboring men banded together to resist the encroachments and tyranny of wealth, there are now hundreds of thousands, strong in the experience and instruction to be gained only in the hardships and struggles of many years of continuous service, officered and led by men who have learned the art of political war by many disastrous defeats.

All these things point to an evolution of thought, to a new mentality, which shall unfold a new church, a new government, and a new social order. "Behold I make all things new," says the Almighty, and this involves changes of which the unilluminated man cannot at present understand nor conceive. This declaration of God, which men for generation after generation have passed with scarcely a thought, till finally they have come to regard it as a phantasy of the apostle, a meaningless dream,

a vision (if it were indeed more than the conjured image of an insane mind) never to be realized, and only intended as a mental bauble for future generations to play with, is about to demonstrate its truth, and prove to the world that God works by and through man, and that by man alone are the biblical prophecies to be worked out and verified. Man is God's instrument in the accomplishment of his will, and by man will he complete and fulfil his purposes. This makes man a worker together with God.

The consequences of the uprising of the laboring classes, as manifested in these labor "strikes" and "lock-outs," we are daily beholding in the resultant idleness, strife, destruction of property, poverty and bloodshed. They are not an indication of progression, but of retrogression. They destroy, but do not build. They have in them none of the elements of a divine Socialism, but are the fruit and seed of Atheism approaching maturity. No system of tyranny ever devised by man embodies more of the elements of evil, or bodes more fearful woe than the labor unions moving these elements of destruction. Except in the reduction of the hours of labor, it makes the condition of the mass more intolerable than before, because it unsettles all relative values without an equitable adjustment and equalization in the uses performed.

The increase of wages in certain trades or occupations, without a corresponding increase in others, is relatively no gain over a condition in which there is a reduction of wages in certain occupations while in others the wages are unchanged. If the wages of all wage-workers should be increased alike, ten, thirty, or one hundred per cent, the cost of all productions must be increased proportionably; else those whose wages are increased, would gain wealth from the loss and by the sacrifice of others whose wages are not enhanced. The addition of fifty per cent to the present rate of wages of all workers, would not make the worker nor the country more wealthy, nor would the deduction of fifty per cent from the present rate of wages, make them or the country poorer.

The difference in the ability to create or perform, will always cause, in the competitive system, a difference in the wealth acquired. If the power to monopolize the productions of the workers were withheld, none of the extremes of wealth and poverty, such as we see to-day, could be possible. Not a man or woman could be found possessing \$100,000. Man is entitled to what he earns; no more. If he receives more it is a gift or charity.

If a man should work every day in the year, Sundays and all, from the time he was twenty years old till he was seventy years of age, at ten dollars per day, which is larger pay except in exceedingly rare instances than the most skillful workman can command, and should save every dollar of it, he could not accumulate \$200,000 during that fifty years of continuous work.

We believe that no man can, in honest accumulations acquire one-half that amount of money by legitimate and honest labor; and any laws which could be enacted and enforced, restricting the accumulation of more than \$100,000 by any one person, would inure to the welfare of all citizens of any state or nation: but we behold men suddenly accumulating in a score of years, through unholy and unrighteous combinations, millions and tens of millions of dollars, and controlling the legislation of cities and states, and even that of the national government itself, to still further increase their ill-gotten gains, and to perpetuate their lease of power and the slavery of their poverty-stricken fellow men to the rule of Mammon. So long as men are permitted to create fictitious values, and are protected by law in their iniquitous combinations to withhold the necessary products of life for an unequal and compulsory exchange, so long will the masses of men remain poor, and the few magnify their possessions. The diffusion of the knowledge of this unrighteous inequality has awakened men to the possibility of working a change in their condition, and stimulated them to demand their own, and to resist the processes by which they are, year after year, robbed of the fruits of their own toil.

While we believe these labor-strikes and factional wars to be inevitable, and the essential precedents to the inauguration of the peaceable Kingdom of Righteousness, we know that they cannot establish liberty, equality, or fraternity. "It must needs be that offences come, but woe to that man by whom the offence cometh." The strike of one class against another will never establish man in his rights. The strike of the masses against the classes will never do it. It will produce tumult, bloodshed, anarchy and distress, but it will never bring in the peaceable fruits of righteousness.

The masses of the strikers have no general good at heart. Individually they are as selfish and grasping as their individual employers, or the corporations against which they strike. Strikes bring no remedy but the remedy wrought through despair. The trend of this whole movement is to plunge the entire country into terrible disaster, so grievous, and destructive, and pitiless, as to ultimately compel a common unity as the last and only hope of self preservation.

The loss to the city of Chicago in its various industrial activities, from the recent carpenters' strike, is estimated at one million dollars a week. Add to this the losses in all the other cities of the country occurring nearly every week of the year, and nearly every day of the week, some of them of far more formidable proportions than the carpenters' strike in Chicago, and one can estimate the losses at hundreds of millions of dollars yearly in this country alone, from this one cause. What an Eden this country might become were men but just to one another! The brightest dream of an enthusiast could not compass the reality. The remedy is not, and never can be found in the increase of wages, but in the equalization of values according to the cost of production, and distribution at cost of transportation; and this can be done only by a properly adjusted system of equitable exchange.

If there be truth in the Bible, there comes a time when the present condition of unrighteousness shall end; and it is also prophesied that it shall end with a woe, "a time of trouble, such as never was since there was a nation, even to that same time." "Behold, the third woe cometh quickly." The "third woe" is the culmination of the third "curse," the curse of labor, the curse placed upon man for his violation of the Divine command. The duration of the curse depends upon the rapidity with which the woe approaches. The universality of "Labor strikes," the increasing restlessness, agitation, and convulsions in the realm of muscular energy and effort, clearly indicate that the death throes of an expiring labor system are shaking the world in its dissolution, that the kingdom of God may be set up in which there shall be no curse; and instead of labor, man shall render the willing service of brother to brother.

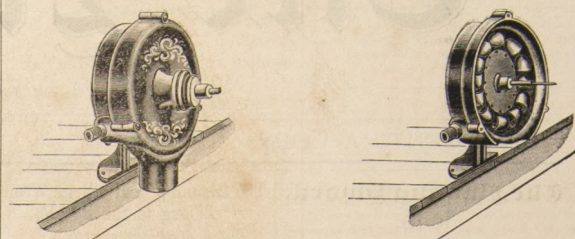
The termination of this labor movement will be the completion of evolutionary development in the natural sensual man, and the establishment of the Fifth Kingdom, the fifth monarchy, a kingdom which, it was made known to Daniel, the Lord God should set up, and which should never be destroyed; the fifth series of physical or natural evolution, the kingdom of the God-man.

The disciples of Jesus prayed for it. Jesus taught them to do so, and he taught them not in vain, "Thy kingdom come," etc. That the apostle Peter was not ignorant of the promise and its fulfillment, is evident from his words; "This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "The Lord is not slack concerning his promise, as some men count slackness." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The apostle James, who pierced the darkness and gloom of eighteen centuries with prophetic vision, has left man the warning of things to come at the end of the dispensation. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

If ye believe these words, and seek first the kingdom of God and his righteousness, happy are ye.—A.

THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is harnessed by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she that stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named "Teed's Cyclone Motor."

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—MORAVIA REPUBLICAN, Oct. 22d, 1885."

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, grindstones, straw cutters, drag or circular saws, etc. J. S. TEED, Patentee.

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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.

To the Women of this Century,

I send this Appeal: "Come over into Macedonia and help us."

We have been in thralldom so long that our senses are almost paralyzed; we are situated like the slaves of the South; so long have we been in slavery, that we are almost helpless and hopeless, but our emancipation is at hand, for a greater than Abraham Lincoln has issued the decree; so let us with our constant prayers, desire the consummation. Let us feel that equality of sex must come, at least to that extent that woman may have the liberty of her own body. We ask this in God's name. Shall we be hindered? That which hindered was selfishness; the root of all evil. It may be that man, in a general sense, is not aware that he is a slaveholder. To avoid argument, we will allow this to be a fact; but the scales will quickly fall from his eyes, when she, whom he now "owns" (?) by reason of the curse, formulated in the modern marriage ceremony, attempts to assert her rights to liberty in this respect, that is, the right to her own body. Then will ten thousand devils spring into activity, that have not been dead, only sleeping, born of the father, of iniquity, the devil. What conclusion can we come to, at this transformation of a kind, loving husband, to an unmanageable beast? That a God-given right has been taken away and woman enslaved, there is no reasonable doubt.

What example have we from our great Exemplar? Did he not say, "All that a man hath will he give for his life? Yet He gave his life that all might live; and when he was jeered and scoffed at by the angry mob, while giving his life for them, he said, 'Father forgive them.' " He was able to say this because of the righteousness of his cause.

Then when we see how unrighteous man has become, because deprived of his devil-given "right," shall we not be the more determined that our cause shall win? Let us be terribly in earnest. We are taught in the columns of THE FLAMING SWORD, that only through sacrifice will the baptism come, that shall turn unrighteousness to righteousness. Then let us pray without ceasing for our emancipation from the thralldom which places us "in shackles, at the feet of our self-constituted masters, who demand of us the servitude of our bodies for the vile purpose of sensual gratification. We may not be able to know each other in a personal way, but one cause makes us one. Let us concentrate all our thoughts and desires to this end. As was said to Joshua, (Saviour), "Come to us quickly, and save us."—Serra.

"That all men are born free and equal is a claim self-instituted and applied so far as the male man is concerned. If he may assert the right for himself and maintain such authority, then the female man may also institute an equal claim, her asseveration having an equally good foundation, and as completely grounded in justice as the other. If the male citizen may assert the right of freedom and equality, then the female citizen may declare for justice, and in her appeal to the throne of reconciliation shall awaken a power inaugurative of a revolution peaceful or otherwise, restoring her to the legitimate inheritance of her natal prerogative.

The franchise belongs, without distinction of sex, as a natal right, to both male and female. The emancipation of woman from the thralldom of the curse, "Thy desire shall be to thy husband and he shall rule over thee," will institute the beginning of that good time towards which the seers and prophets have, through all ages, directed their aspirations."

O woman! arise in your strength; declare in your might your God-given prerogative of guarding for its legitimate use, the sacred function of gestation!

Woman was originally free. When the fall came and the curse was pronounced, she became the slave of man. God's curse shall not always remain.

The time is near at hand when as it is declared "there shall be no more curse," and already the signs of the times portend the doom of licensed prostitution.

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.

LIGHT.

PAPER NO. V.

In my last paper I offered a solution, in part, of the "motion theory." The conclusions reached were in favor of the "substance theory" of light, rather than in favor of the "motion theory." I affirmed that it is more rational to believe of that which we know to exist, that is a substance, than to assume the existence of a substance that we surmise, because our theory cannot hold water without such assumption. That is, it is more rational to believe light is substantial, than to believe that ether is a substance.

Let us turn our attention to what we know light will do, and from these facts form an opinion, for or against the "motion theory." If light is motion, by what principle would the motion devotees explain how it performs chemical action? It seems to me that, as ether, according to the theory, exists in everything and cannot exist in one thing more than another, and cannot exist more in one place than in another, it would be absolutely impossible for motion in said ether, to perform chemical action.

Motion called light is not a substance. It has no distinct elements. When it comes in contact with other substances, it does not add new elements to these substances. By what principle can it be explained that motion, and nothing else, can produce chemical results? It is not difficult to understand how opposite sex elements, in obedience to the great principle of centers and circumferences, with a perpetual interchange between said elements, can work great or small chemical changes as they meet, but how the same set of elements with nothing new added, except a very light imperceptible motion given to them, can produce the varied chemical results obtained by the action of light on all visible bodies is beyond reason, hence cannot exist.

When a proposition is presented about which man cannot reason, the conclusion is irresistible that said proposition has a base in nothing, and cannot be a proposition. Reason is logical deduction from comparison. It is perfect agreement between the will and the intellect. Now we must not, if we would be logical, permit any part of a proposition to enter the discussion, about which we cannot reason.

If I take a plant and prohibit the action of light on it, I have all the substances just the same, according to the motion theory of light. The carbons, oxygens, hydrogens, and other substances are there. The ether has to be there. As we learned in a former article, no barrier can be set up against the waves of ether, whether this plant is in a dark room or in the sunlight. We notice, however, that the plant is entirely changed in a few hours or days, when taken from a dark room into the sunlight. This is positive proof that the motion of ether in the room and out of it, is entirely different because of the different results that each produces.

If light is motion in ether, I ask why all motion in ether, is not light? The motion theorist is at once confronted with facts and all he can do is to believe blindly; in doing this he admits the unstable and rotten condition of the basis of his belief. This should at once and forever destroy all faith in the motion theory. Not only in the plant but in millions of objects, we observe the chemical ac-

tion wrought by the application of light and heat.

The reader who is posted, knows that the "motion theorist" claims that heat is also a "mode of motion." Take the photographer's plate. In a dark room no chemical action takes place on said plate. The moment it is exposed to light, it is changed. To say there is no ether in the dark room, is to deny the very basis of the theory. To deny there is motion in said ether, is to destroy the atomic theory of matter, and the fine, subtle theory of ether. The question here hinges on the difference between two motions in the same substance, and these two motions caused by the same agitating body—the sun. All known difference between these two motions, is this: one motion wave passes through a thin wall one-sixteenth of an inch in thickness, while the other motion comes to this thin plate and stops. One-sixteenth of an inch in thickness, makes all the difference between absolute darkness and all possible sunlight. This thin wall is tin or galvanized iron. Its atoms are so small they are at almost infinite distances apart, and all the space between these atoms is filled with ether. Why can't one see inside as well as outside, when the very principle that makes light, motion in ether, makes said motion continue through that one-sixteenth of an inch? The ether is there in abundance and the atoms of iron are too far apart to offer any resistance to these waves of ether.

Again I ask, if motion in ether makes light, why will not the motion inside, make light as well as the motion outside? If sound waves pass through this tin, whether they do so by following the air through the pores of the tin or because said air waves are transmitted to the tin, and said tin sets the air inside in motion, why can't one see on the same principle? It follows, then, that if the motion theorist establishes the fact that light is motion in ether, the same as sound is motion in air, by the law of analogy, I ask why should I not, by the same law, see as well as hear inside of a dark room?

The fact that the photographer's plate is undamaged inside the dark room and is damaged outside, is a strong argument that light is more than simple motion of ether waves. Again; it is no trouble to account for all these changes if we admit that light is a substance. To attempt to explain these changes on any other theory, involves too much imagination.

The reader will observe that I have confined myself to facts, and especially to common-place things. We look over the face of the earth, and note the constant changes produced on every hand by light and heat. Thus we observe, that if simple motion, which is nothing, can do these things, reason should have no trouble to explain how motion can do them.

One other fact comes up for solution, which the motion theory can hardly account for. It is this: wherever light strikes, heat reacts. If light is motion in ether, and if heat is motion in ether, or matter, I ask, why will motion in ether produce light, and when said motion strikes a body it rebounds as motion, but in the rebounding it is heat and not light? Does it not appear foolish to the reader to say, that one kind of motion is light and another kind is heat?

I am aware that the "motion theorist" believes heat to be the result of agitation among the particles of matter. But if this be true, he cannot say that it is the particles of matter that fly off. To say this would be to acknowledge heat a substance. If the particles of matter do not fly off, and heat is a "mode of motion," what carries this motion?

We will return to the original discussion, that heat must be motion in ether, which motion is caused by agitation in the atoms of matter, which agitation is caused by motion in ether, called light. Light strikes tin as motion in ether, the motion in ether returned is heat. Light is not heat. What makes the difference? Motion in ether, caused the agitation in the atoms of iron, said agitation caused motion in ether. The first motion is light, the second motion is heat. What a theory! Who can accept the motion theory as a solution of what we have herein noted? To me it is most irrational. It enshrines the subject in most ridiculous conclusions. Thus far I believe the facts warrant me in forming the opinion, that it is far more rational and in keeping with facts to say that light is a substance and not a "mode of motion."—R. O. Spear.

ANALYSIS OF THE PHRASE, "HAPPY AS A CLAM."

That, which has interior life resists the inroads of time and retains its identity, despite the wear and tear of rough handling by humanity.

Trite sayings which are handed down from generation to generation, have always a well of truth within them from which the wise may draw at will.

The sensitive or conscious part of the clam is soft and yielding, and from its depths is deposited a glutinous substance which hardens into a bony structure, encasing the whole with a protecting sphere which can open and close at the dictate of the will operative within.

At first the shell is soft and yielding, but as deposit after deposit is made, it becomes more and more resisting and protective in its structure.

The shell is double, the two halves being connected by a hinge, thus forming a complete unity in which the whole encasing wall constitutes a two-leaved gate.

When the mussel within relaxes its fibres the gate opens very wide, giving a smile that extends farther than "from ear to ear," for it finds its way around either side to the very pivotal center, but stops short there.

It is this opening of the mouth of the clam in the similitude of a smile, that gives expression to the real truth lying concealed within its structure. This truth has been crystalized into the world-wide phrase, "Happy as a clam."

A genuine smile is the expression of a feeling of pleasure, which in its interior degree is happiness.

Close the posterior gate of the human word, and happiness flows all around when the two-leaved gates open forward.

Break open that posterior gate and the two-leaved gates fall apart, giving no protection to the life within, which then becomes segregated humanity. In this form the bony structure is within, leaving most of the soft, sensitive, conscious parts without, and thus alive to every external influence, having no protecting sphere identical with the structure itself.

The higher form of humanity is restored in the union of the two divided structures, with the posterior gate closed, in which union, man stands forth complete, as Adam, and the two-leaved gates open before him, first in speech, then in hearing, or obedience thereto, and finally in the giving forth and enjoyment of all things not purely sensual, which are held back by the closing of the posterior gate.

To be happy as a clam, is to be in possession of the happiness proceeding from a life in accordance with that divine truth, of which the clam is an outward expression.

The union of segregated humanity, now in distinctively masculine and feminine forms, is first accomplished in the interiors of the mind.

In the masculine mind the law becomes manifest first to the thought, which flows forth as speech, joined with an intense desire to see that thought embodied in actual life.

The feminine mind is first stirred into an intense effort to obtain complete control of her own body, even to the changing of its entire structure into one that can control all the forces of earth and air instead of being controlled by them. With this effort is awakened an earnest desire to come into a knowledge of the law by which her structure can be transformed according to her wishes. This places her in interior conjunction with the masculine mind holding the law. When she meets this mind she recognizes it instantly; but the masculine mind does not recognize her as the embodiment of his thought, as is the case in a partial or imperfect union, because it is impossible for her life to become such, alone in itself.

External happiness comes from consciousness of external recognition. When a woman imagines herself to be recognized, she is joyous and open in her happiness which comes from the spirituality of loving divine truth for its own sake, and thinking upon it continually. When the strong light of that truth reveals to her the impossibility of being recognized personally, she returns to the content of loving and studying the simple, naked truth alone, without reference to any embodiment before her external senses, and remains "happy as a clam," with closed lips and eyes veiled, until her baptism shall reveal that which is within her.—S. S.

SHADOWS AND CLOUDS.

There are shadows o'er our pathway
That make life so dark and drear;
There are clouds, whose silvery lining
It now seems will ne'er appear;
They cast round the chill of winter,
With its blighting frost and snow,
Till the hearts that once were joyous,
Are now buried deep in woe.

There are sorrows that are painful,
And souls with forebodings tossed;
There's a sting in earthly pleasures;
And in deep despair we're lost,
Till new life in us is kindled,
Deep within our souls, a light,
From the sun's bright rays reflected,
That dispels the gloom of night.

Then we gaze around in wonder
For in all, God's face we see;
And we hear His voice so clearly
Bidding every shadow flee.
Then the clouds, their dark wings raising,
Their soft silvery light reveal,
And we know the darkest shadows
Did God's greatest love conceal.

The bright light of Truth revealing
The great Master's chastening hand,
With the chisel of the Sculptor,
Which the unheaven stones demand
Ere they can be shaped and fitted
Into the great Temple's shrine;
Or be polished for the jewels,
That in His rich crown will shine.

Above all the clouds we're soaring,
Our souls with great love o'er fraught
For we see God's love so boundless
Hath His highest purpose wrought.
Hidden, lost His form within us,
Marred and broken, and unseen,
To restore His perfect image
He'll not spare the chisel keen.

Round our troubled souls there's twining
Threads of gold with sweetest sound.
In the poem of existence
We've a glorious meaning found.
We are never left to struggle
With affliction all alone,
For our God works deep within us
Where His own pure seed is sown.

The tough clod must be well broken;
The high mountains leveled low,
And the sterile soil be nourished
Ere the Holy seed can grow.
The great rivers of life's pleasures
To a purer channel turned;
In the fire of Truth refining,
All corruption must be burned.

Then we can come forth triumphant;
Looking backward o'er our way,
We will see the clouds and shadows
All reflected in Heaven's ray.
Then we'll kiss the hand that chiseled
The rough, rude and shapeless stone,
For we know that the great Sculptor
Will now claim us for His own.

We will see the Holy City
With its radiant walls of light,
Standing in its midst, the temple
Decked with jewels rich and bright.
These are souls made pure by sorrow,
Never faltering neath the rod;
They stand with the Lamb on Sion,
The firstfruits redeemed to God.

—Mizpah.

The politicians do not seem to be taking any reckonings, but are sailing along unconscious of the gathering storms and the rocks upon which they are going to founder. The Supreme court is being packed in the interest of corporations; millionaires are openly and unblushingly buying seats in the U. S. Senate; congressional committees are arranged with the special view of legislating in the interest of the national banks, railroad syndicates, trusts and the plutocrats in general; Congressmen are doling out official patronage as a reward for personal favors and with the view of buying the influences that will enable them to retain their seats in Congress. Boodeism of the most flagrant character is winked at and passed by as a matter of the most trivial character. And yet in the face of all this high-handed rascality and scoundrelism carried on openly in both of the old parties, their party leaders are busily laying the plans and wires for a continuation of this outlandish system of corruption and rottenness, and seem to be imbued with the idea that the masses have n't sense enough to kick, and sometimes we are constrained to believe they are about correct in their estimate.—*Tribune, Carthage, Mo.*

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Admission to all 50c; children 25c.

Manager Havlin's Special Offering For the Week of July 6th.

Mr. Havlin will present his patrons, for one week only, beginning with the regular matinee, July 6th, the latest melo-drama, "777."

A. W. Fremont's "777" is an original American Comedy Melo-drama in 5 acts, by Joseph D. Clifton. The first act opens in the South, giving a view of a planter's dwelling on the picturesque Bayou, La Fonche, Louisiana, and the extensive surroundings of a peaceful and happy family. The son, George Malcomb, having finished his schooling, and about to embark in commercial life, is visiting the old home. A protégé of the family, Rose, a half breed Indian girl, is the magnet which keeps the son at home. La Varge, the son of a wealthy old Creole, is also a suitor for the hand of Rose. His mad love for the girl causes a bitter feeling towards his rival. The race track and gambling table have turned his father, and made him an outcast from his home. Count Palatin (an Italian) the associate of La Varge informs him that his father is going to pay Hiram Malcomb a large sum for land adjoining their plantation. The Count agrees to help La Varge secure the money.

Beginning with the regular Matinee July 15th, Mr. Havlin will offer his patrons a good production of "Monte Cristo."

I cannot conceive any thought better calculated to ease the yoke and to lighten the burden of the Christian toiler, than the reflection that the highest type of manhood had voluntarily devoted Himself to manual labor.—*Christian Statesman.*

A contracted currency in the hands of a preferred class is more dangerous to the liberties of the people than war, rebellions, floods or flames. Oppression of the masses by a moneyed class is death to Republican government.—*Southern Alliance Farmer.*

To the "Church of Christ" in Syracuse.

It is now nearly 23 years since I publicly confessed my faith in Jesus the Christ, as the Son of the ever-living God, and my Savior. From this confession I have never swerved. Christ made this confession the foundation stone of his church, over 1800 years ago, which, under the inspiration of the Holy Spirit existed for a time in that state of purity, love, and harmony, that influenced the believers to have all things in common, to sell their possessions and goods and give to those in need, continuing daily of one accord in the temples, praising God. Such was the primitive church, which was a type or model at the beginning of the Christian dispensation, of that which was to come at the end of the dispensation, now closing; Christ himself being the seed sown as Holy Spirit in the church, which was to gestate and mature until the harvest at the resurrection of the sons of God, at the end of the dispensation now at hand.

We are told by the apostle Paul, that this model church was to fall away, and we have ample, historic evidence that it did fall away from its maiden purity, to a most insolent and God-defying worldliness, and in none of its disguises has it yet, nor can it ever attain to anything more than a mere counterfeit in the sight of God, until regenerated. It has but the form of godliness, without the Spirit.

The Christian Church has nearly fulfilled its mission. It must perish as did the Jewish Church. Has it forgotten what Christ told the young man who enquired what he should do to inherit eternal life? "Keep the commandments," was the reply. Summed up by the Lord they read thus: "Love the Lord thy God with all thy might, with all thy mind and with all thy strength;" "and thy neighbor as thyself." If this command had been lived up to and kept by the Church, in purity, the world would not to-day be in a state of chronic disruption between warring factions, rich and poor, capital and labor. No! the church is sleeping on a volcano, but it might even now turn its attention, with profit, to some of the prophetic truths uttered centuries ago by holy men of God, concerning things which were to happen in the "last days," among which, Jacob's utterances to his sons might be cited.

The prophecy upon Judah and Joseph, is in point. Jesus the Christ, the Vine, comes through the lineage of Judah. The shepherd, the Stone of Israel, or the branch, comes through Joseph. Also the prophets, Isaiah, Elijah, and others might furnish much good reading in point. What I say, here, I know will be treated with derision, as the vagaries of a disordered brain, but this will not deter me from freeing my mind.

I have been a silent student of the world's history for a long time; I have watched its agitation; its unrest; its intense selfishness; its grasping avarice; its array of factions, interests massed for deadly conflict; all these moving at railroad speed, must end in collision, soon or later. The fact also, that God measures time by ages or dispensations of longer or shorter periods, which accord exactly with certain movements, in the physical heavens, of the zodiac signs and constellations, and these corresponding to the zodiac of human existence, go to prove that all mundane things, whether they be thrones, kingdoms, constitutions or churches, wax old and perish, to give place to other and new ages or dispensations along the line of human progression.

"God only hath immortality," and we have the promise of becoming the sons of God after being purged of our sins, at the resurrection and not before. It will be seen, therefore, that I do not countenance the doctrine, that every man's future is sealed for eternity, at death. This is a fearful doctrine, which, if true, would banish three-fourths or more of the Christian world to eternal condemnation, according to orthodox theology, to say nothing of the rest of the world. Why should we not rather justify God's ways to man, especially when we have God's written Word with us? We have good Bible support in the belief, that the soul or spirit of man seeks a new bodily tenement at the death of the old one, cast off. See Paul's analogy, that the wheat sown, dies, the spirit quickening in another body, and that re-embodiment continues until the resurrection at the last

day or end of the age, when the sons of God shall appear.

I see in Koreshanism, a complete vindication of God's justice to the entire family of man, which I cannot find in any of the iron-clad doctrines of the Church. After the fall of the Church into semi-Paganism, God veiled the truth until the end, when it should be revealed by his own chosen Messenger, who even now shines forth, persecuted and despised as all God's reformers ever have been. We are taught to pray for the coming of the Lord's kingdom in earth, and let us believe that we shall get what he has taught us to pray for.—*Wm. Kimball, Syracuse, N. Y.*

The Mystery of the Fellowship of the Gentiles.

CHAPTER VI CONTINUED.

Nimrod, the son of Cush, established Babylonia in the country of Shinar. To acquire a correct conception of the character of Shinar, we have but to know the meaning of the term, for this in itself is a sufficient indication of the nature of the land, that is, the people to whom it is applied. The word is derived from *shanan*, to sharpen; and *naar*, to shake out. Primarily this does not apply to the geography of the country, but to the quality of the biological Shinar, the people, who, by the application of the term, are designated the people sharpened and shaken out. And this refers, in its supreme meaning, directly to the *Logos*, *Dhabhar*, Word, which is always, before going forth in its purity, centralized in God's chosen *Sign*. In the perfect sense, to sharpen a people, is to concentrate them in a single head in whom the shaking out may follow as the sequence of the sharpening, which is no more nor less than the dissolving of the body by its conjunction with the Lord, and the dissemination of the Spirit or Holy Ghost which proceeds as a consequence.

The four principal cities of the land of Shinar, Babel, Erech, Accad, and Calneh, were built by Nimrod, a descendant of Ham through Cush. These cities were typical heads of four dispensations, through which the sons of Ham must pass before evolving into a body fitted to be a servant of servants, as pronounced upon Canaan.

Ham is the primary name of Egypt. Ham was also designated by Noah as the line of servitude. The greatest service insures the greatest final blessing, "Whosoever of you will be the chiefest shall be servant of all." Therefore it is reserved for Egypt, Ham, to enter upon the reward of being the special friend of God, by being first the servant of God. It is therefore said of Egypt, "*Vaguer Yehorah eth mitsraim bethok hayyam*," And Jehovah shook out the Egyptians into the midst of the sea. "Naarah," the same word with "Jah" added, signifies the servant of Jehovah.

God's purpose with Egypt, that is, Ham and Canaan, is to constitute Egypt his dwelling place by making the life of Egypt one with Israel. Hence the prophecy of Isaiah, "In that day shall there be a highway" (Messiah) "out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing, in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." If there is anything taught in these sayings, as related to God's covenant with Abram, it is that Abram is to become conjoined to the Lord, blended into one with him, and that the nations through Israel, the seed of Abraham, are to be conjoined into one people, who are to speak one language, the pure language (Word, Logos,) of Canaan, (binding together) and that Abraham (God) shall dwell in this people (biological land) for his inheritance, according to the covenant. Nimrod descended from Ham, through the Chaldeans who were a mixture of the Cushite with the Shemite. Asshur, who builded Nineveh, the capitol of Assyria, and after whom Assyria was named, descended from Shem; and yet in Gen. x. 11, it is said that Asshur went forth from Shinar. Asshur's mother was therefore of this country, for according to the Scriptures, Asshur was a descendant of both Shem and Ham.

Let us leave entirely out of the

question the physical and geographical conceptions, and regard countries as the people, and more especially the biological and transmissible force of the people. Thus, Shinar would be the people or race, out of which went Asshur. Asshur must therefore be regarded of the race of Cush as well as of Shem. And so we find Assyria to be the product of the union of a Hamitic and Shemitic race. It should always be remembered that the maternal ancestry enters as an important factor into the law and process of transmission. Asshur's heritage, biologically, is both Ham and Shem. And so, in the genealogy of the manifest Jehovah, the male line was reckoned through Judah, while the birth-right—the function of the woman—was given to the line of Joseph.

A portion of Shem's posterity peopled the southern portion of Shinar, and this people was the product of Shem's union, directly, or through his posterity, with the descendants of Ham, who inhabited Babylonia. These were the Chasdi, or Chasdim, that is, the field of Cush, or Chush. The Chaldeans have generally been regarded as a Cushite race, but it will be remembered that Abram came from Ur of the Chaldees, and also that he, through the paternal lineage, descended in a direct line from Shem. Abram's mother, therefore, must have been a Chaldean, hence of a mixed Cushite and Shemite people.

Assyria was an offshoot of Cheshed, that is, Chaldee; and the name was continued to one of the sons of Nahor, Abram's brother. It was the memorial name of Cush, in honor of the female ancestry of the Hebrew. We may regard it as certain, then, that the mother of Abram was a direct descendant of Cush, while Terah, his father, was a descendant of Shem. We consequently discover that the Assyrian and Hebrew are branches of the same stock, both possessing enough of the Hamitic blood to cause them to seek affinity again with the direct posterity of Ham, through the main Hamitic channel.

The Assyrians were the descendants of Shem and Ham. They were the biological product of Shem through the male line, and of Ham through the female line. The descendants of Joseph, or the tribes Ephraim, and Manasseh, were also Shemitic and Hamitic. Now these mixed Hebrews and Egyptians were carried into Assyria with a natural inclination to intermarry, having cut themselves loose from the restraints of circumcision which before had absolutely debarred the Jewish females from marrying the uncircumcised. The union of the mixed Israelite, with Media and Persia is the key to the manner by which Israel enters into biological affinity with Assyria. Here is seen an ethnic fusion, resulting in an almost absolute obliteration of Hebrew identity. Not only is the barrier between the races broken down, but the forces operative to break down the wall between the Jew and Gentile, as effectually operates to obliterate tribal distinction. This merging of nation into nation, and tribe into tribe is not complete till the fusion culminates in the United States.

If there is a sufficient volume of currency outstanding to meet the business demands of this country, where is it, who has it? The people haven't it and they are the ones that must have it. Admitting that it is in the hands of the banker and bondholder to be loaned, the people do not want to borrow they want to buy. The laws which permit the rich to sap the life out of the nation by usury and give nothing in return are wrong, and by-and-by an outraged people will right it themselves and visit vengeance on the perpetrators thereof. This idea is not communism, nor anarchy, nor socialism; it is not the discontented growl of a covetous non-worker, but it is the distressed cry of a sober, industrious people who work hard and believe that their labor, whether from the plow, the forge or factory, should yield them comfort. They see generation after generation of the rich pass from the cradle to the grave without lifting a hand to contribute to the world's wealth, who live by the right of usury conferred by unjust laws, and they are becoming restless under the yoke of an inequality God never designed.—*Saturday Bulletin.*

Life is too short to waste much of it in humoring people who need clubbing.—*Milwaukee Journal.*

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, 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 *theorases*, (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 *theorasis*, 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 *theorased* 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 therefore 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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