

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.

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.

The heart and center of life, is commerce. This is true in every department of being. The correct settlement of this question furnishes the key to the settlement of every subsidiary issue.

The wrong of commercial intercourse is in fictitious "values" which give opportunity for marginal speculations. That is, speculation in imaginary valuations which are merely valuations, not real values.

The moment a fiat stamp is placed by government or any other power which may control wealth upon an article giving it valuation not intrinsic, it becomes the cynosure of every greedy swine, and there is immediately a struggle for the "survival" of the strongest hog in the herd.

Gold has an intrinsic value governed by its relation to the demands of commerce. The stamp of Caesar gives it a false valuation. Upon this marginal valuation the gold speculators hang like so many hungry leeches, sucking through it the life blood of the starving mass.

The Bi-metalists must have a fiat stamp upon silver giving it a false valuation, one form of protection merely by which those who trade in silver and gold may have behind them the support of government as a basis of credit.

The system is all wrong. The only remedy is to destroy fictitious money.

If the chemist take of the two kinds of calcium—that found in the limestone, and that in the bivalve—and subject each to the most delicate scrutiny and test, he will not be able to detect the slightest difference between the inorganic and the organic lime.

Materialistic scientists pretend to rest their convictions upon crucial experiments of mathematical certainty, and they palm off upon the world, or try to, conclusions which if critically examined will not stand the weight of argument.

The calcium (lime) of the clam-shell, according to the most refined analysis, is precisely like the lime of the limestone. The most critically applied tests fail to distinguish one from the other, and yet one is a strong fertilizer, while the other is a weak one. What is this subtle energy beyond the scrutiny of the chemist, which, with all his delicacy of investigation he fails to reveal?

Why should the calcium deposited by the operations of so called inorganic nature, differ so widely from that deposited by organic activity, and at the same time give to the materialist no clue to this modification of phenomena?

If I take the calcium of organic production, and that of inorganic analysis, and dissolve them in water, no chemist in the world can tell me which holds the organic lime and which the inorganic, by any chemical application within his knowledge and at his command.

But vegetable life may quickly determine the distinction, and by a test beyond the power of the chemist, demonstrate that there is a potency in that molecular aggregation and arrangement called organic, beyond his ken. There is something in the calcium of organic creation and deposit, undefined by the shrewdest materialist. He cannot tell us what it is or whence. Can Koreshanity solve the problem?

Koreshan science goes to the bottom of every question known to God, and by degrees, as the human mind awakes into its returning consciousness, will furnish the solution to the problem of life and disclose, completely, the mystery of godliness.

WOMAN'S RESPONSIBILITY.

To Day She is the "Wife" Under the Curse.

Her Desire is Unto Her Husband and He Rules Over Her According to the Curse of God Recorded in Genesis.

Woman Yields Her Body Under a Licensed Prostitution Called Marriage and Willingly Becomes the Mother of Railroad Gamblers; Gold, Silver, Iron and Coal-mine Gamblers; and Manufacturers of Rum and Beer By Which Millions of Drunkards are Created and Sent Headlong to Hell.

She is made the mother of tobacco producers through the use of which the seeds of destruction are incorporated in the human constitution, and the way prepared for all the long train of immoral practices that have their origin in the subtle influence of the poison nicotine with which they saturate themselves, vitiating the atmosphere and compelling those who might otherwise shun the evil to breathe the filthy venom on the street, in the parks, on shipboard, in the train, on the street car, in everything and everywhere. Woman is the mother of this abomination. She is the mother of cheating; swindling; gambling; corruption of the mind; corruption of the body; corruption of everything. She is the mother of all such as the Lord Jesus declared to be from beneath, and whose father was the Devil, and whose mother was the Devil's wife. She is the mother of all the abominations of the earth. The mother of death and hell. The graveyards tell the story of her disgrace; of her fall from the first estate in Eden; of the curse pronounced upon her by reason of her disobedience, a sin which she continues to follow and delights in, but through ignorance.

Is it not high time that the education of woman should include her religious, social and political obligation and rights, and that she be endowed with a baptismal energy which will enable her to say, the Garden of God shall no more be prostituted to pleasurable indulgence, but the procreative function shall be restored by divine and inalienable right to its legitimate service and its righteous and designated end.

The world is full of devils, many of whom are so cloaked in the disguises of conventionalism, "religious zeal," and "morality" that only the critical observer can discern the cloven foot, but the split hoof is there though covered by the cloak of sanctity. The common motherhood of the race through the bond of wedlock is parent of all the hypocrisy, selfishness, degradation, sin, pollution and degeneracy of these modern times.

O for the power of the Christ to drive those who make merchandise of the lambs and doves in the temple of God's body from their vile pollutions of that temple! O for the power of the Christ to overthrow the money-changers, drive out the Shylocks who speculate in the people's rights and rob them of honest labor, and compel them to disgorge! O for the Divine Motherhood to arise in the race and stay the great floodtide of pollution through her return to pristine and virginal energy and vigor!

We see the manifest sign of the Lord's return. The harbinger of the sun of righteousness is rising with healing in his wings. The protective power of the tree of life, Cherubim, and Flaming Sword turning every way to keep the way of the tree of life—the Lord Jesus Christ its root—virginal in his inception; immaculate in his gestation, Son of God and Son of man in his birth; obedient to the law of life; in his human maturity, King of kings and Lord of lords; in his glorification, our Father, Mother, and Brother in the covenant relation of God and man. The time is at hand; the kingdom is near; righteousness shall be restored; equity and justice will be meted, for now is the

day of judgment. Already the powers of Gog, (capital,) and Magog (labor) are marshaling their forces for the third and final war. The kingdom of Satan is about to be overthrown and the Lord's prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," is about to be realized. Let the Divine fire with its baptismal glory speed the hour of the fulfillment of God's purpose to bring to maturity the fruit of the resurrection.

Christ Against Antichrist.

One of the fundamental doctrines of the Christian Church is that of the tri-unity of the Godhead. This primitive doctrine of Christianity has become polluted in the so-called Christian Church, to the doctrine of the Trinity, which, as presented to the world through the clerical profession of an adulterated religious system, embraces not one particle of the genuine truth of the Lord's Gospel.

The Gospel of Christ embodies the true God in the one manifestation, namely, the Lord Jesus who is declared to be, "the fulness of the Godhead bodily."

If the central doctrine of Christianity becomes polluted by a prostituted church, you may rest assured that every formulation and statement founded upon that fallacy is also corrupt.

The so-called Christian Church is antichrist: as may be demonstrated to any reasonable mind, or any mind free from ecclesiastical bias.

Modern "Christianity" does not want the Lord. It prefers speculation according to pagan methods, which the church adopted in its declension from its primitive purity.

There is a vast difference between the triune (three-in-one) God, and that fabled monstrosity of the modern church with three distinct persons for its heads. "One person of the Father, another person of the Son, and another person of the Holy Ghost," is a paganized prostitution of the religion of the Lord Christ that will not stand the pressure of either scriptural or scientific investigation, and detracts from the force or potency of religious energy as centering in the one and only head and potentate, the Lord Christ.

John prophesied of a time when the mystery of God should be finished, that is, when the mystery of godliness, pronounced great by the apostle, should no more be a mystery, but when humanity should awake to a true conception of the God-man, and the man-God, and our relations to him. The main obstacle in the way of such a resurrection is the ecclesiastical blindness, bigotry, and dense stupidity of the modern clergy.

Let the world get down to the real fact of the religion (re-binding) of God and man, namely, the humanity of God as demonstrated in the Christ of God—the Lord Jesus—both *Elohi* and *Jehovah*, God-in-man, the God-man as incarnate in *Jehovah*, (Lord,) that is, in Jesus the Saviour of men and parent of the resurrection, and there is some hope of human improvement.

The more so-called Christianity attempts to mystify religion, and obscure the Divinity by separating the "unknown and unknowable God" from the Lord God of heaven and earth who came in his own human form and manifestation, the further the church gets away from the true God and Eternal life (Christ) humanity's only hope.

It is time that something stirs the church; stirs the world; stirs the religious sluggards, and mountebanks posing for anointed fat and sleek looking shepherds of a lean and hungry flock, grazing in a fantastic theological display called pasturage.

"Feed my lambs, feed my sheep," said the Good Shepherd of the early church. "Feed us; feed us," say the lazy shepherds to the lambs and sheep of the modern fold, and this while many of the poor lambs are bleating for food and shelter.

LIBERTY OF CONSCIENCE.

Suppose a good, pure, kind woman—from the ordinary estimation of virtue—is lying sick, dangerously so, with acute dysentery. Suppose she is wedded to a miserable drunken brute of a husband. Suppose this husband enters "his home" during her helplessness, while her life is in jeopardy from the ravages of the disease, drunk, brutal, profane and violently abusive. Suppose his brutality is continued day after day, and that every time there is an inclination for nature to recuperate through sleep or rest, he interferes with the processes of nature by the most gross and beastly violence. Suppose the law says that the "wife" is the property of the husband as the common law of Illinois provides, What is her redress? Legally she has none! She keeps his house, cooks his food, and keeps in order his wearing apparel. He works, earns good wages when sober enough to walk straight, and spends his money riotously. Has she no claim to a modicum of "his earnings"? Legally she has none. Can the neighbors enter "his house" and command decency towards the suffering patient? Legally they have no right to interfere.

When the laws of these United States proclaimed the right of the slave owner to enter any state and reclaim his property, the "run-away negro," the moral and human sentiment of the North connived at the "underground railroad system" and aided the transit of the fugitive to a destination of immunity from the abominable law, the accursed law.

Is there to-day a religious, moral and philanthropic sentiment strong enough to protect the slave, the chattel of this legal and brute force from such degradation and pollution?

No, but there is sentiment enough and strong enough to defy the laws of our country by inciting the mob to violence against the promulgation of the right of woman to liberty.

We have moderately pictured one actual case which may be taken as a type of thousands, yes, tens of thousands more brutal than the one above defined. This is only one direction in which the liberty of woman should be demanded for her protection.

This is supposed to be a country in which the right to liberty of conscience belongs to all. Does this right obtain? By no means.

If it be a question of houses and lands, the "husband" says, This is mine, I have earned it. He forgets that he stole it. If it be "money" he says, This is mine, I have earned it. If it be religion he says, This is my religion, it shall be yours.

The laws of these United States were pretended to be ordained for the protection of liberty, and liberty of conscience was a principal factor in the provision of our political economy.

The Catholic, Episcopal, Presbyterian, Baptist, Methodist and hundreds of other denominations exist and are popular, and each is under the protection and immunity of law, and is to a certain degree in popular favor, and as a general thing, the "wife," no matter what the creed adopted by the "husband," falls into line yielding her conscience to the stronger will of the dominating male. But here arises Koreshanity endorsed alike by male and female. It is a new presentation of religious faith. It is more binding in its obligations than other sects licensed in their immoral practices founded upon their fallacious and immoral propaganda in the hundred religious sects now popular because of financial and numerical strength.

Koreshanity is taught and accepted. Perchance some wife accepts the religion. It meets a long sought for want in her soul and she says, "Husband, I have heard the gospel according to Koresh and accept it as my faith and life. May I be allowed to pay my homage at this more suitable shrine of my adorations, and henceforth devote my religious desire to the advancement and building up of the new order?" "No, attend my church; worship my God; obey me as a wife should; stultify your conscience; violate your own religious conviction. I own you, you are mine and you must obey me." So conflict comes, and if the woman is endowed with any moral and religious stamina there comes a division. This is nec-

essarily so. But who is responsible? No person but the man who interposes his will and assumed right to command obedience of the "wife." Suppose on the other hand the "husband" accepts the new religion, but being a Koreshan says, "wife, I must have the right to follow the dictates of my conscience. While I would rejoice to have you accompany me in my newly found delight, I will not compel you to go my way if you prefer not, and we will mutually agree to each worship according to our dictates."

This is an age of free thought. It is an age of moral, religious, scientific and social revolution. It is an age for the establishment of a new regime, and opposition to the new order of things and persecution of those who pioneer the new ship of church and state only aid in the march of progress.

"There is no Schism in the Body of Christ."

Is the modern Christian Church the body of Christ?

If the so-called "Christian Churches" are characterized by schismatical actuation, it is impossible for them to lay claim to the honor of representing the Lord as his manifest body, except it be the body broken in fragments from the stifling blow of Satan.

There is no schism in the body of Christ. There is, however, schism in the Christianity of this age. This in itself is positive demonstration that every denomination but one, is off. Which one of the hundreds of the "Christian denominations," if any, represents the Lord in doctrine and in life? This question ought to be easily settled.

A certain young man came to Jesus and said, "Good Master, what good thing shall I do that I may inherit eternal life?" The reply of Jesus was to the effect that he should "Keep the commandments."

Is it possible that immortality depends upon keeping the law of immortality? Can any man or woman keep the law of life and die?

The Koreshan doctrine is emphatic upon this question. Obedience to law insures all that the law involves. Violation of the law insures the penalty for its infraction. These are inevitable conclusions.

Has any denomination demonstrated, by any possibility of faith, that it possesses the gifts of the Spirit? I need not enumerate them; all who know of the so-called "Christian system," know what the Bible view is concerning these gifts. Does the modern church entertain even a semblance of belief in the present operation of the gifts of the Spirit as defined by its early apostles? If we are to judge of the operation of the Spirit by the manifest gifts of the Spirit, we must count the church out. If we are to judge of the presence of the Spirit of God in modern sectarianism, by the evidences specified in the statements of Jesus and his apostles, we must count the modern church out.

The sects and creeds of the modern church furnish no signs of the presence of the Lord's body and the operation of the Spirit of God. The spirit and power of death obtain everywhere. Satan continues to hold his mortgages, and his processes of foreclosing continue operative, though it be claimed that the life of God—God's flesh and blood—is being continually appropriated as the pabulum of immortality.

There is but one law of life and the church which holds to that is the only one that can lay claim to the promise or Covenant of God and man.

The law was written in the blaze of Sinai, God's indelible upon the tables of the decalogue. It is eternal, and as binding to-day as when vouched to the "great lawgiver," through the entablature, memorialized for eternal generations.

Supreme love to God and love to the neighbor, not in theory, but experienced in the soul of souls; wrought out from that experience in a perpetual activity forever placing the neighbor first, self always in the second place, identifies the church as the body of the Lord, or its membership as specific molecules of that organic structure.

Modern Christianity tested by the power of truth can have no standing. That faith only is saving faith, which carries with it power and possibility to maintain the integrity of law, keeping it inviolate. Faith without works is dead. The works of the "church" are not the works of God. The church as a body will not repent. It is dead and must give way for the rearing of another structure wherein dwelleth the works of the law, the law being tabled upon and abiding in the heart.

The Mystic Circle.

AND

The Prophet of Koresh.

"The plot for the destruction of the power of the Countess, might also include the removal of Montmorenci. I know not the motive, but I shall not rest till the motive for this double crime is discovered," was the emphatic reply of Signior Gennaro whose confidence remained unshaken even against the subtle attempt of Count Ferando to insinuate a doubt.

Ferando had so completely covered his tracks that there remained not a single clue which could lead to the detection of his connection with either the abduction of the Countess of Dorita, or the disappearance of Montmorenci.

At the time Gonsuimo, Guidona, and Ferando were plotting for the abduction of the Countess of Dorita, a scheme was embraced to dispose of Montmorenci which in any event must preclude the possibility of bodily harm. While he must be put out of public way not solely to make it appear that he was the principal actor in the crime against the Countess, but for reasons of greater import as will appear obvious later on, it was also important that his life be preserved, for only through his personal acts could the plotters hope to carry out the designs they had against him.

In view of the purpose to imprison Count Montmorenci, Count Ferando and a "personal friend" of the two men were in consultation. This "friend" was a devotee of the cause of Rome, first, and a friend when it did not interfere with his obligations to church and "religion." He was a nobleman by the name of Bonzardonic.

"Well, Count Ferando" said Bonzardonic in reply to the Count's suggestion to devise a plan for transporting Montmorenci to America, "I have already an outline of a most righteous plan. I have an acquaintance who has done much precious service for me, whom I can engage. He is now at leisure and aching for some enterprise requiring new zeal and involving particular skill, prudence and daring. He is a fine navigator, that having been his business for years, and is acquainted with every port in the world. My plan is to man with him a small steamer, and send him across the water. It remains for you to fix upon your locality on the other side and we will soon bag our prey. Say, Count, I have had no scheme on foot of late so full of satisfaction as this furnishes. I have had a growing hatred for Montmorenci a long time. He has stood in my way, and he is a secret enemy of the church, and I shall be delighted to place him where regret will compel him to repent. Montmorenci believes me his friend, and often lounges in my study. For a long time I have brooded over the satisfaction of some revenge upon him, and I have been cultivating his friendship the meanwhile hoping that the cause of the church might demand his discomfiture. Within two days he will make his usual call. We will talk as usual, and as usual he will take his nap while I am engaged on important State work. As he sleeps I will apply some active anesthetic. In the meantime you will take him where he can be safely confined till I have perfected the minutiae of our little scheme for his transportation. It will be a good plan to keep him stupefied with some soporific drug till safely landed in his foreign home. But say, what is your intention with the fair Countess?"

"Oh, it is my purpose to take her across the water and the plan you have devised will answer equally for both. This settles for me the question over which I have studied much, devising scheme after scheme which I have abandoned one after another as soon as planned. Work quickly with the details," said Count Ferando, "everything is arranged for carrying out the general plan."

(CONTINUED.)

Among The Shadows.

[Written for the Flaming Sword.]

CHAPTER II. CONTINUED.

"Dear Papa," said Matie, "I am sure this must be true. It gives me such a feeling of rest. I have always loved to hear you talk of correspondences, but the application of them to real life distressed me, because I could see nothing but conflict. Now everything seems to stand before me in living reality. It seems as if every thought I have ever received from any source had a new life."

"It may be true, it may be true," murmured Mr. Rider, putting his hand to his head as if it hurt him, "but I want to see it demonstrated."

"Papa," exclaimed Matie, "why can we not have this subject brought up and explained at the next meeting of our Scientific Circle? Then all of us would have the benefit of it."

"That would be a good idea. Would you be willing to lay the subject before us at that time, Mr. Merley?"

"I shall take pleasure in doing so, if it meet the wishes of the whole Circle."

"Then, Papa," continued Matie, "let us return to our original subject, please. It begins to have a new and wonderful meaning which I never dreamed of before."

Mr. Rider did not seem so much enlightened by the new idea as his daughter, but he gave a smiling assent to her proposition, and she proceeded with her discourse.

"The roots of a tree are out of sight of the branches, and the branches are out of sight of the roots, but that is because the earth which surrounds the roots is so gross and dark that it hides them in such a manner that they cannot even see each other to any extent. If now the earth could be made transparent, the roots could not only see each other in continuous form, but could also see their branches with their foliage, blossoms, and fruit, and the roots themselves could be so plainly seen by the branches. Thus the tree would be conscious of its whole form."

"And not only the one tree," said Mr. Merley with impetuous eagerness, "but every tree in the garden would be conscious of the whole form of every one there."

Light seemed to break in upon Mr. Rider's mind also. "Whether your new cosmogony is true or false" said he "one truth has become clear to me. The body of man is gross because of sensuality. Remove all that sensuality and the thoughts become clear and rational because seen in the light of truth. If one man while in the body could rise above every sensual, earthly desire, and cleanse his life absolutely from every impurity of thought, he would come into the knowledge possessed by every spirit whose thought or affection had entered into his life. Not only would this be true, but those spirits would be able, through the transparency of that man's body, to see their own earth life, and the man would become conscious of that also."

"Now let another embodied soul, man or woman, come into the same condition. If their affections are similar, and those two lives come into outward contact, conjunction must inevitably follow, and the thoughts of those two lives become known to each other in time. If two lives could become thus transparent to each other, more could do the same. If the whole earth, or the entire mass of embodied humanity could become thus cleansed, there would be no more death, for soul and spirit would be in eternal, conscious unity."

"Yes," said Mr. Merley, "if sensuality were not again permitted to enter."

For a few moments all were absorbed in silent thought. Matie broke the silence by saying: "Papa, suppose for instance, my life could be thus purified. I have read the thoughts of many authors, some of whom lived thousands of years ago, and they have seemed so beautiful to me that I would gladly embody them in my own life if I could. Now according to what you have said, should I awake to the conscious knowledge possessed by all those persons, I would be thousands of years old in experience, would I not?"

"What's that, Cousin?" said Harry, stepping in unceremoniously and tweaking Matie's ear slyly. "Are you

trying to be a second Ayesha, like Mr. Haggard's 'She'?"

"I am beginning to think that story is something more than the 'pack of nonsensical trash' you called it," replied Matie, rubbing her ear.

"Mr. Haggard is only one of many writers who seem to have a glimmering idea of the real truth that is about to burst upon the world in all its fullness," remarked Mr. Merley, "but they all fail to see from beginning to end, and from end to beginning. Take the evolutionists for instance; they can readily trace man from the mineral kingdom upward, but not one of them dreams of tracing him downward to that same kingdom."

"Strikes me it would be a hard blow to a man's self-conceit to be told that he would one day be only a mineral," remarked Harry.

"We all know that many a man makes a mere beast of himself; is it not as easy to comprehend the fact that beast-life can descend to vegetable life, as that man-life can descend to beast-life? And if life can descend thus far it can descend to the uttermost limit."

"Strikes me if it keeps on descending it will, eventually, come out on the other side."

"According to Mr. Merley's theory," interrupted Matie, "it would find itself in outer darkness just as the Bible says in Matt. viii, 12; xxii, 13; xxv, 30."

Mr. Rider started forward in his seat and fixed a piercing gaze on his daughter for a moment, then settled back and pressed his hand over his brow with an expression of anxiety and pain.

"What's that, Coz? If there is anything new on the tapis let's have it. I could swallow an elephant, howdah and all—with the privilege of Jonah's whale accorded me," he added *sotto voce*, yet loud enough to catch Matie's quick ear.

"If you use the wisdom of that whale and throw your elephant out on dry ground, you may not be so far out of the way as might be," said she merrily.

"Explain yourself if you please, most wise of your sex."

"Well, the whale, you know, being the greatest fish, corresponds to the knowledge of universal law, which enables the one possessing it to determine the relation of particular things to each other."

"But the whale is not a fish, my dear cousin, it is warm-blooded, and a mammal."

"Well, its home is in the waters, which correspond to truth, and it is all the better for being warm-blooded, because that shows that Jonah was preserved from being drowned or overwhelmed with the vastness of the truth into which he was cast, by being swallowed up in an affection for unity in life, for the whale produces but one offspring at a birth."

"What are you going to do with the dry land? I am beginning to be interested in the fate of my elephant."

"Well, land is earth; and the only earth that is part and parcel of humanity is the earth of our bodies; and dry land would be earth that is suffering for the knowledge of genuine truth."

"And what does my elephant correspond to?"

"Animals, you know, correspond to affections because they have voluntary life, and the elephant, being the largest animal, would represent the culmination of all affection."

"Then if I spit out the culmination of all affection on the dry land of my body which is suffering for the lack of knowledge of genuine truth, I am supposed to be another Solomon." And Harry rolled his eyes upward with a gesture of comic gravity.

"I think a genuine affection for the body which would lead one to search for the knowledge by which that body could be redeemed from all its evils, including the evil of death itself, would be worthy the wisdom of even Solomon," returned Matie with some spirit.

Mr. Rider and Mr. Merley clapped their hands and laughed.

"Pretty well done, Daughter! I see your lessons in correspondences have not been in vain."

"Papa," said Matie with animation, not seeming to notice the compliment, "you were saying to Mr. Merley before Harry came in, that if any one could cleanse his life absolutely from every sensual thought and desire, he would come into the knowledge possessed by every spirit whose thought or affection had entered his life,

Now if Divine thought and affection had entered into his life, according to your statement he would come into the full knowledge possessed by God himself."

"And in that case," supplemented Mr. Merley, "he would become one with God."

"Strikes me you would make an infinite being of man in that way."

"On the contrary, he would be finite. Look at the meaning of the words: finite, finished; infinite, unfinished. A man possessing the knowledge of God would be a finished man, because complete in wisdom; now he is unfinished, because incomplete."

"Singular way of turning things upside down that! We have always been taught that God is infinite."

"So He is until He comes out in a finished manhood. God cannot exist outside of man, and it is only when He comes out into the very external of humanity and becomes flesh, that He is finite. Jesus Christ was the only finite man that has existed in the cycle of Mazzaroth since the Golden Age; and the world was in such a divided state that it could not hold him in that condition, so He sowed himself in the race as Divine Seed, and became divided with them, thus unfinished. We have the promise that in the fruitage of that Seed we shall have many finished or finite men who shall be like Him. If you do not believe me, look at John, i. 12, Rom. viii. 14-19, Phil. ii. 15, I. John iii. 1-2. I could cite you to many other passages, but these will suffice."

"Well now," said Harry, "if this desirable accomplishment depends upon the elimination of all earthly desires which reside in sense, from a body whose very existence is derived from the necessity of sense, it strikes me the body would leave the earth about the time the desire for earthly things leaves the body."

"That would not be such a dreadful catastrophe, and would be only a fulfillment of the prophecy in Isaiah xl. 31. 'But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.' Besides, they would still be in the earth, though not pinned down to its crust."

"How are they going to mount up and get inside of the earth at the same time?"

"The simplest thing in the world, as they are already on the circumference of the inside of the earth, and going up would be merely rising into the interior."

"Is that the elephant I am to swallow? What kind of a cosmogony do you call your new theory?"

"The true cosmogony. The macrocosm of which man is the microcosm. The only macrocosm which could be a real unfolding of that which is involved in man."

Harry gave a long, low whistle and looked at Matie; but she was demurely stroking the soft, white fur of Neptune, and did not look up.

"Strikes me you'll have to produce some powerful proof to get the world to accept that idea."

"All the proof that is needed can be found in the actual facts which lie upon the surface of things, and can be comprehended by any accurate observer."

"Well, march out your facts and I am prepared to swallow my elephant." "Mr. Merley proposes to explain his new theory at our next Scientific Circle," observed Matie.

"I must beg leave to remind you that the proposition came from yourself," said Mr. Merley, smiling, "but I am prepared to demonstrate the truth of my position if the other members of the Circle desire it."

"Then I must remain in outer darkness nearly four mortal weeks, it appears, since that is the deplorable condition of those who dwell on the outside of this earthly ball, and that is where my thoughts place me until you have landed me safe on the inside. *Au revoir*."

(CONTINUED.)

To be born of the flesh is to be the product of the planting of the flesh of Lord. This is to be born of the will of God; and to come into this condition, is to become the veil of the temple; and to pass through it and enter into life, is to pass beyond the veil into the Holy of Holies. To be born of the flesh or the will of God, is quite a different thing from what is usually supposed.—*The Wisdom of Koresh.*

There is no Hope for Modern Christianity except through the Humanity of such Nondescripts as Comstock.

It is such an outrage upon justice as this that makes me feel that it is a kind of disgrace to be out of prison; that it were better to be dead than to live in such a world as this; and that the only excuse for living is to help on the time when such doings will be impossible.

Now, while Mr. Harman languishes in his cell, let us consider what is going on in the outside world. The men who spied upon him, the miserable, sneaking detectives who hounded him to prison by the technicalities of the law, whose vulgar minds are incapable of understanding his motives or appreciating the noble work he is trying to do, are praised and petted and advertised in mass meeting by prominent officials of the church that calls itself the church of Jesus Christ; the church, many of whose priests, ministers, elders, and deacons are guilty of the very crimes against women that Mr. Harman abhors. What can be said of a church or a body of clergymen, some of whose heroes and saints are men who write decoy letters and otherwise tempt persons to break the law in the interest of what is called righteousness? Ugh!

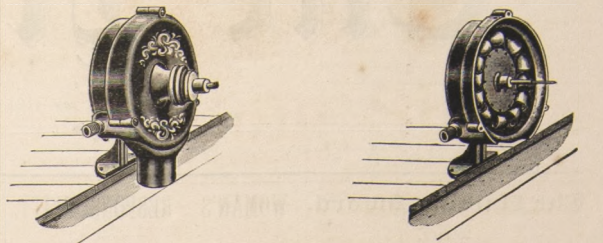
I do not mean to cast reflections upon the morality of clergymen and church members or to intimate that the consensus of church opinion is against such men as Mr. Harman because they are the apostles of sexual purity, for I think that the rigorous public opinion that sanctions the imprisonment of a man like Mr. Harman is more ignorant than malicious. But I do not believe that the chastity of clergymen nor the sexual morality among church members in general is such as to warrant the conviction of a good man for publishing and mailing one questionable word, especially when his motive in doing so was good and pure. The conviction of Harman does not mean that most people are so good that they cannot endure badness; it means that public opinion is so pharisaical that actual crime and shame are less offensive than the verbal description of them for purposes of purity. While Harman is in prison for a technical offense against the Comstock law, I ask you to consider what is probably going on in many a parish among those who are out of prison.

My own opinion is that the morality which cries out against Mr. Harman is a humbug morality, which is sure to enthrone vice; that the eye which sees in Harman a bad man will be sure to see in some rascal a good man. And it is not in the least surprising to me that in the year in which Mr. Harman goes to prison one of the most popular preachers in the world is probably only a charlatan; one of the most exalted public functionaries in the world probably obtained his position by a corrupt use of money; one of the most popular actresses in the world has grown rich not by her talent but because people rushed to see a woman who floated on a cloud of scandal, and one of the most popular authors in the world is known to fame by one book of such a reputation that most people who read it hope to find it worse than it really is.

All this is just what we might expect. When honest religion is scarce, sham religion is magnified. When pure politics are unknown, morning prayers are said in the White House. When genuine morality is low, reformers are sent to jail. When the mails are flooded with really debasing literature, there is a pretense of keeping them sacred. When thousands of men have one wife in public, and one or more in secret, there is a hue and cry against the Mormons. When thousands of husbands and wives can hardly look each other in the face, you hear a great deal about the sacredness of marriage.—*H. O. Pentecost.*

At every stage of progress made in human development, and as human necessities augment, all the conditions favorable to the supply of the demand are found to exist, or to have been provided through the operations of spiritual and natural law, but there always succeeds a struggle between the progressive, and—so-called—conservative for the rights of the progressive as they obtain in the higher or progressed stage of development, whether pertaining to spiritual or natural degrees.—*Cyrus.*

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

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

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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.

Mrs. Stanton's Speech.

Thus far we have had a distinctively masculine civilization based on the idea that society is constructed for the best interests of man alone. As he has been the dominant power thus far during the reign of physical force, he has naturally in all his arrangements consulted his own tastes and inclinations. Our best legal authorities from Blackstone down to Kent and Story, all take the ground that man and woman are not to be judged by the same moral code. This idea runs through all our laws and judicial decisions in all cases in which man and woman as plaintiff and defendant appear in our courts, and the popular sentiment in society life reflects these decisions.

Many jurists, says Kent, Vol. 2, page 88, are of the opinion that infidelity of the husband ought not to be noticed or made subject to the same animadversions as that of his wife, because it is not evidence of such entire depravity nor equally injurious in its effect upon the morals, good order and happiness of domestic life. Montesquieu, Pothier and Dr. Taylor all insist that the case of husband and wife ought to be distinguished, and that the violation of the marriage law on the part of the wife is the most mischievous, and the prosecution ought to be confined to the offence on her part. ("Elements of Civil Laws," page 254.) Lecky, in his "History of European Morals," says, Vol. 2, page 283: "There has risen in society a figure which is certainly the most mournful, and in some respects the most awful upon which the eye of the moralist can dwell. That unhappy being who is scorned and insulted as the vilest of her sex, and doomed to disgrace, wretchedness and an early death, appears in every age as the perpetual symbol of degradation and sinfulness of man. Herself the supreme type of vice she is ultimately the most efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few, who in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. On that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people."

Such are the sentiments and opinions of men who are quoted as authority on this question, and yet these "high priestesses of humanity," while their profession is considered a necessity, have no protection in church or state, under the canon or civil law.

Though the victims of men, they are hounded like wild beasts by men from one shelter to another, dragged into the courts, taxed by the state, robbed of their property, shunned by society at large, and left to perish on the highway.

While the women of wealth and position who shed tears over George Eliot's portrayal of such wrongs in "Adam Bede," and in Hawthorne's "Scarlet Letter," shun the hapless victims of our social system, they welcome the destroyer to their domestic altars.

Alas! the cheapest article of commerce to-day is womanhood. A vast organized company circumnavigating the globe has a profitable business buying and selling young girls in every market of the world; and like cattle the prices rise and fall according to the demand, now east, now west, now north, now south according as the tide of emigration tends, or as new sources of wealth are discovered; they form a recognized

fraction of the army and navy, alike in peace and war. When those terrible revelations were made in London three years ago, the world was startled with the iniquities in high places. That was but a rift in the dark clouds that surround all womanhood, giving casual observers but a hasty glance into the world of misery and crime. Speaking from woman's standpoint of this dark problem, one remedy I see is the thorough education of our daughters for self-support and financial independence.—Chicago Express.

[The sure remedy is in the new birth of humanity in which is established the kingdom of God in earth.—Ed.]

THE INEQUALITIES OF LIFE.

A woman was found by a police officer in a doorway hugging to her breast the dead body of her babe—dead from starvation; and in the same city other women are spending \$60 each for night dresses made of such material that they can never be washed. A man is arrested for parading the streets with a placard on his back asking for employment. He has invented this novel peripatetic want column because he has not the fifty cents to pay for an advertisement in a daily paper. At the same time Tiffany is selling silver stewpans for millionaires to cook their breakfasts in. Women and children crying for bread in our great cities, and speculators creating a corner in wheat at the same moment! And the Evening Post seriously tells its readers that the labor problem "consists simply in the collection at certain points of more mouths than there is provision for!" There is ample provision in this country for all the mouths in this country; ample provision in or within easy reach of New York City for all the mouths in New York City. But when eighteen-hundredths of the population of the United States, own three-fifths of the wealth of the United States, some of the other eighty-two-hundredths of the population would go cold and hungry. If there is a congestion of blood about the head, the feet are pretty certain to be cold.—Christian Union.

WHY WOMEN ARE POWERLESS.

Men tell us that we are responsible for the home and the education of the children; that the morals of society are in our keeping. Suppose, says Rev. Olympia Brown, when the war was raging, our generals had taken some of those tall, stalwart men and bound their hands behind them, and put them in the front of battle and told them to go in and win. What would have happened? Evidently the army would have been cut to pieces, and they would have been entirely routed. But that is what they do with women. They put us in the front of the great battle against intemperance, gambling, impurity, and they take away the only weapon which anybody could use in a republic—and yet they hold us responsible for the morals of the community. Our first business is to free ourselves, before we can help any cause. Then, when we are free, we shall not go about getting up strawberry festivals and oyster suppers and crazy quilt lotteries, but we shall vote appropriations. At present, women are powerless with regard to the great evils which they are asked to overcome; and the first service that we can render to humanity or to God, is to get ourselves into a position of independence.—Southern Industry.

The curse of labor or drudgery, and the curse of woman's subjugation will both be removed by the energies of progressive evolution, now so rapidly emerging. With the removal of these curses, the energies of liberation will rapidly progress to the regulation of all human affairs, including the adjustment of all such matters as are now made the issues of political factions, and therefore causes of the uncertainties of commercial and industrial relations and interests.

The consequence of sin will be removed so soon as man ceases to do violence to the law of life as formulated from the scientific analysis and synthesis herein provided.—Cyrus, in the Guiding Star.

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. VIII.

All our previous discussion has been with light as a local affair. We have produced arguments with which we prove that the present theories of light, as a local agent, are false.

In this article I will expand our views, and hustle off into space and distant things, and note the practical workings of the motion theory on the celestial scenery and machinery.

The reader must admit two things; one of which is that there is not one atom of proof that space has no limit. Our opponents look away from the earth in every direction, and they guess that space has no end. They guess at it. There is no positive proof with which to establish said assumption. I look away from the earth and guess that space has a limit. All of us guess at it. My opponent has not gone far enough away from the earth to prove that space has no bounds. I have not demonstrated by actual experience that space is limited. In fact we both guess at our conclusions. Now, by what law of right or reason should I admit that my opponent has outguessed me? I will never admit that my opponent is right when his conclusion is purely guess-work.

We must, therefore, stop talking about external space and worlds and systems ever wheeling through it, as something beyond question. We can do nothing but produce collateral evidence with which to establish our guesses as evident truths. I claim I have the advantage over my opponent. The facts are that we can go so far and no farther. Our vision is limited. As far as our needs are concerned we have no use for boundless space. As far as all experience goes, space is not illimitable. The fight against experience, vision, and need, is a battle my opponent cannot hope to win. Hence, I give these three things as evidence in favor of the limitations of space.

Another fact is conclusive, and that is, that no one has proved the existence of universal ether. Our opponents guess there is such a substance. They guess that it occupies all space, even if said space is preoccupied by other substances. This is mere guess-work. With the basis of celestial light as pure guess-work, I do not enter the discussion reverentially. The present undulatory theory says that the sun by some unknowable process causes vibrations or waves of motion in this universal substance, ether. These waves start out in space in every direction from the sun. They go on missions of mercy. They are to carry light and heat to distant planets, and even to distant imaginary suns.

If the reader will stand on the bank of a large pond and throw a rock far out on the water, he will observe a series of little waves to begin at the point where the rock struck, and these waves, if undisturbed, will form a series of rings around that center. These little waves in the water will spread toward the edges of the pond until they are destroyed by coming in contact with something else, or the water regains its equilibrium by the action of gravity. In this case we know the water exists. We know it took vital power traveling a nerve, to stimulate a muscle to transmit a substantial force to the rock, which carried it to the surface of the water which caused the waves on the water.

In the motion theory they cannot prove there is an action of the sun; nor can they prove the existence of ether; nor can they prove that the sun can set ether in motion; nor can they prove that light has any relation whatever to waves in ether. Hence our reader observes that the whole basis is merely guess-work, and not even sensible guessing.

Ether waves are said to pass along gently and undisturbed, (another mere guess,) until they come in contact with the atmospheres of Mercury, Venus, Earth, Mars, etc. Space is absolute blackness until these atmospheres are

agitated by these gentle ether waves.

The Copernican theory stands on the above pegs. If all of this can be proven, well and good. If it is simple guess-work, said pegs are not certain. To begin with, our opponents have guessed that all the planets are surrounded by atmospheres. They have not proven such a proposition. They argue from analogy. They have not actually ascribed atmospheres to any of the planets but Venus, Earth, and Mars, except by inference.

The reader must keep close to the main question, that is, the sun is the prime factor in giving motion to ether. What the sun is, and the methods by which it sets the ether in motion, have not been settled. Seldom do we find two authorities who agree about the nature and condition of the sun. The whole problem is clouded in mere opinions and assumptions. For argument we will admit there are no mysteries and no guess-work about the sun, ether and atmospheres. If there is any light in our solar system, that light is due to the sun. In other words, I am told by all the authorities that the sun is the center of, and supplies light to the solar system. Also, I am taught that the moon and planets are visible because light is reflected from them to the earth.

This reflected light is not generated on the planet, but it is generated in the atmosphere of the planet. Waves of ether pass out from the sun—the center—towards the circumference of our solar system. I am told in plain words by the astronomer, Flammarion, that "Outside of all atmospheres there is only the black of infinite space." I am compelled to infer the same from the arguments on light and its functions of all writers on the subject. Therefore I am clinging to the ladder of authority when I say space is absolutely black from the sun to Mercury; and that the ether waves generate light and heat in the atmosphere of said planet. There is a ring of light around this planet which is in keeping with the depth, density and elementary condition of Mercury's atmosphere. The gentle waves of ether move on through absolute blackness, until they come in contact with the atmosphere of Venus, some thirty million miles farther on from the sun. When these waves strike into the substance of the atmosphere of Venus, they generate light and heat to the planet; and when they pass on outside of said atmosphere, they travel nearly thirty million miles more through black space, when they strike the atmosphere of the earth in which our light and heat are generated. These ether waves then move nearly fifty-five million miles farther on through black space, until they strike the atmosphere of Mars, in which light and heat for that planet are generated.

The reader remembers our argument, in a former article, on the difference between light and waves in ether. From all the writers we have read, we cannot discern the difference. They say light is a mode of motion, or gentle waves of ether. Then they affirm that ether waves are not light until said waves strike the atmospheres of the earth and planets, and by friction these ether waves destroy particles in the atmosphere, by the destruction of which light results. There are ether waves in all this black space beyond the atmosphere. Yet there is light beyond the atmosphere. These two statements are made by all acknowledged authorities. Herein is a flat contradiction. They affirm that light is motion of ether waves; that ether waves fill all solar space, then declare all space absolutely black outside of the atmospheres of the planets. Such is high science. I am branded as a dangerous blockhead because I spit out the pill after chewing it.

Again, the reader will note that ether waves, which cause light and heat in planetary atmospheres, seem to have the ability to pass through each planet and its atmosphere without serious molestation. Again, all light is from the sun, (so the theory goes,) and the strong waves pass always from the center towards the circumference. As this is the vital basis of all celestial vision, I ask some one to explain how we see Venus and Mars, say nothing of the million of lesser celestial lights we appear to see. Mars is said to occupy an orbit some fifty million miles outside of that of the earth's orbit.

To see Mars in appearance by some unknowable process, it must vibrate

ether into waves which must travel towards the sun and meet the strong, powerful waves from the sun passing towards the circumference of the solar system. How these ether waves from Mars, a cold opaque body, are generated, is unknowable. That we see Mars, is positive proof that ether waves must be generated there, or else the ether waves from the sun must strike Mars and rebound, and come back to the earth against much stronger waves. That we see Mars at all is proof that said direct or reflected waves must override the sun's waves, and must have force sufficient to generate light, another kind of motion, in the atmosphere of the earth. Note this fact, that the space from Mars to the earth is absolutely black. All the light visible to the eye is within the atmosphere of the earth. Beyond that, space is black. Herein is another fatal objection to this motion theory. All space is black, except in the atmospheres of planets. There is no positive proof that any other planet has an atmosphere. There are no proofs of the nature and condition of these various planets.

There is not one proof that man can see beyond the earth's atmosphere. Any argument about anything beyond the atmosphere of the earth is pure imagination. I say there is no proof that one ever did or can see anything beyond the confines of the earth's atmosphere. All the books written admit that there would be no light without atmosphere. Then atmosphere is just as essential to light and vision as the sun and the eye. All books declare the atmosphere is something like 45 miles deep. The planets are opaque. Space between us and the planets is absolutely black. The atmosphere is some 45 miles extant. There can be no vision without atmosphere, consequently no human eye ever saw a planet or anything else beyond the limits of the air.

No one can see into darkness. No one has ever given a principle of vision by which he could see a black cat 100 feet away on a very dark night, nor can he find a principle that will enable him to see the moon and stars outside of the atmosphere. From all of which I declare that the whole is a theory without reason or principles to back it. To tell me the sun is so large, and at such a distance, when they look at its picture on our atmosphere, savors of nonsense.

It is just as sensible for me to say, I can look at an electric light down the street on a dark night and tell the direction and distance to the dynamo that generates the force out of which the electric light is formed, or that I could tell whether a boy's dead mother had gone to heaven or hell by looking at the boy or his mother's picture. The argument here hinges on vision, its extent, powers, etc., and not on what some big astronomer believes. For me, I deny, and have offered evidence herein to show why I deny, that our present accepted theories are all nearly true. I ask any living person to prove that he can see the sun. After he proves that, there will be plenty of time to establish other points. Therefore I declare the motion theory of light, when applied to the celestial mechanism is absolutely fatal to every one of the vital tenets of the Copernican theory of astronomy. It is within the province of this article to assert, therefore, that all evidence and observations are directed toward establishing as a fact the substantiality of light. My present arguments destroy the motion theory. They are in favor of the substance theory. Not that I specially desire to espouse the cause of either one, but I am forced by evidence to pin my faith on the theory that light is a substance; that it has elements; that it is generated by transmutation in many different points; that it is the product of great alchemic action in the physical world. I have not exhausted the subject. I have offered sufficient evidence to prove to our friends that our claims are well founded. The next article will be on heat.—R. O. Spear.

The first essential step towards the destruction of the money king, is the systematic and orderly formation of organic groups, that quietly submit to the laws which are in force, till, when they become the majority they shall re-establish law on the basis of justice and equity. Cyrus, in the Guiding Star.

"Bleeding Kansas" in the Remorseless Grip of Shylock.

Not even the syren song of the politician can much longer so beguile the farmer as to make him forget his miseries, or blind him to the guilty cause, which is stupid and unfaltering allegiance to the corrupt old parties. There are 2,500 lodges of the Farmers' Alliance in the State, having a membership of over 78,000.

Inquiries recently sent out from the State to local Alliances, have brought out the astonishing facts, that, of the whole number, only 7,500 have farms unincumbered, and of this small number a majority are loaded down with chattel mortgages at high rates of usury that are even more burdensome than farm mortgages.

This farm mortgage indebtedness aggregates the immense sum of \$146,568,134, and rests on about 45,000 farms. The majority of these slaves of Shylock have defaulted their interest, and are already liable to foreclosure at any time. The Alliance membership includes 21,000 renters, most of whom lost their farms by foreclosure of mortgages.

How much longer will these patient donkeys vote for such fine gentlemen as Senator Ingalls, to rouse the sluggish northern heart against the dreadful southern Democrat? It is time they began to realize that the stealthy, lying, thieving Greeks are upon themselves.—O. F. L.

THE WAGE-EARNERS' Hell.

The Rev. Dr. Lyman Abbott tells about the "Wage-earners' wrongs" in the July Forum—and tells them plainly and powerfully. In the course of his remarks he makes the following statement:

"Here, then, is the wage-earners' indictment of the wage system."

Every man has a right, because he has duty, to earn his daily bread by the sweat of his brow. The wage system denies this right to myriads of willing workers. In America, the working man's Eldorado, nearly 1,000,000 willing workers were thrown out of employment in 1885. "Enforced idleness," says Carlyle, "is the Englishman's hell." That system cannot be right which turns 1,000,000 of willing workers in rich America into this hell and locks the door against them. Every man has a right to the product of his own industry; under the wage system the greater part of the products of industry go into the hands of the few tool-owners. The wealth of this country has increased during the past century from fourteen billion to forty-four billion. A careful statistician estimates that the wages of 5,200,000 unskilled laborers were in 1884 less than \$200 a year, while the average wages of workmen engaged in manufacturing, including skilled laborers, was but \$346 a year. That system cannot be right which gives the profits of industry to the few and compels the many to live always praying, Give us this day our daily bread.—The Sentinel.

If Dr. Abbott really understood and meant what he said as a fact, he could not fail to see that the men whose inordinate greed is responsible for the dreadful state of affairs he describes, are devils. Such in very deed is the plain import of the teaching of Jesus.

He said to all men of his time, I came down from heaven; ye are of your father the devil. It is only by destroying the old man, that is, the devil, with all the selfishness that he engenders, that we can become in any sense the children of our Father in heaven.

It is only when we get within us the same Holy, unselfish Spirit which animated the Christians before the rise of the present apostasy, that made them sell all they had and lay the proceeds at the apostles' feet that distribution might be made to all that had need, that we have any right to consider ourselves the real sons of God, the children of the heavenly Father. This only can cause the kingdom of heaven to come in earth, which Jesus promised, and for the coming of which he taught us to pray. Short of this, all else is hell, ourselves are hell.

Happily this consummation devoutly to be wished is close at hand in the resurrection of the dead, the "harvest" that will soon come in the end of the Christian dispensation.—O. F. L.

NOTICE.

We are in receipt of a circular from Mrs. Helen Wilmans, Douglasville, Ga., calling attention to her course of "Twelve Manuscript Lessons" in Mental Healing. Mrs. Wilmans was formerly of Chicago, where she at one time edited a paper. She says in her circular: "These lessons are in the plainest of typewriter characters, and are as easy to read as large print."

"The price of them is \$15 where the student copies and returns them, and \$20 where he keeps them. Suitable reduction is given to classes."

The Wilmans' College of Mental Science was granted a charter by the Georgia Legislature in 1889. Diplomas are granted to students of the second course.

We are about to organize the Brotherhood of the New Era, and want to hear from those who are thinking on this subject.

Address Helen Wilmans, Douglasville, Ga."

Every Christian man and woman,
in view of the facts above set forth,

Peter, in his confusion, spoke wiser than he knew, for they three were indeed to be tabernacles; himself, as the head of the apostles, whose name was always spoken first; of Jesus, the head of the church; and James, of Moses the giver of the law: (as was seen

"God moves in a mysterious way
his wonders to perform," but there
is nothing more mysterious than the
ways and means by which public
men on an annual salary of \$5,000 to
10,000, become millionaires in a few
years. There is no God in this mys-
tery, but a little explanation from the
potentate of sheol might clear up this
mystery, showing that mysterious
ways are not all confined to the
deity, but are found both in Washing-
ton and sheol. No wonder the nation
ladders under depression when cor-
ruption reigns in high places. Were
not for its wonderful resources,
there are evils enough practiced by
public men to make the country a
howling wilderness, and the masses
subject paupers. How long shall we
endure it? how long shall the ballot
serve only those who rob the people?
Let the industrial masses answer.—
Yorkman, Dayton, Ohio.

From this standpoint we advocate the destruction of *fictitious* money, the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

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