

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 blow offered to Tolstoi in the refusal of the postal system to transmit his publication, the "Kreutzer Sonata," is the determination of the great devil in man to prevent the discussion of the question of purity, upon which must depend eternal life.

The Lord Jesus was the "hidden manna" revealed. "I am the bread which came down from heaven," said the Christ of God. His pure doctrine and life, manifest in him as the fruit of virginity, or his immaculate conception, gestation, birth, and devotion to and fulfillment of the law, is the only basis and hope of immortality. This bread, in his theocrasias, was appropriated (eaten) by the church, in its reception of the Holy Spirit.

The life which was in the Christ or Anointed, when consummating its fruition, will bring again into the race the same pure desire that actuated him. When such a desire and purpose begins to awaken in the race, the devils in hell will actuate men in the flesh, (the devil's flesh, for all mortal flesh is devil's flesh,) to suppress so far as in man's power, whatsoever interferes with the devil's diet.

Tolstoi's book strikes a blow at the licentiousness of modern "Christianity," which is a spurious system of religion and a poor counterfeit of the religion of Jesus the Christ. The modern stuff which passes for the gospel of the Lord Christ cannot endure the blow.

No wonder that modern Christianity staggers at the vision of purity. Mortal flesh is the food it prefers to the bread and wine, or good and truth of life. It does not want the licentious gratification of the passions interfered with; not a bit of it.

Let the beastly police literature pass without notice. It doesn't touch Wanamaker's and Comstock's religion. It doesn't aim at the purification of the church. All the vile pollution and vulgar stuff of the Beecher-Tilton scandal could go; it did not attempt to interfere with the common looseness upheld by the church and the marriage system. Touch the modern marriage system and you stir up all the devils in hell, because they gratify their lusts through the untrammelled right that the man has over the woman and all her desires, so soon as the marriage ceremony destroys her identity.

Man will fight to the last ditch, when it comes to the point of yielding his personal ownership of the "wife," whom he owns for the purpose of sordid indulgence.

The blending of the life forces of male and female, in every domain, is for the purpose of propagation, and for nothing else. Any departure from this law for mere pleasure, is a prostitution of the function of life, and the primary cause of all the sickness and death in the world. It does not require a very deep thinker to discover, that if I sow fifty bushels of wheat in the proper soil it will conduce to the life for which the wheat may be appropriated, and that if I throw away fifty bushels it is a mere waste and does not conduce to life, though it may conduce to pleasure.

"POWER FROM ON HIGH."

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Luke, xxiv, 49.

This promise was fulfilled—so say the modern theologians, Doctors of Divinity, clergymen and Christian laity—on the day of pentecost, and continued to all Christians from the early church to the present hour.

"Endued with power from on high." What, were the members of the Christian belief who became receptive to the Holy Spirit, "endued with power from on high?" I repeat, were the early Christians so "endued?"

Is it the common doctrine of modern Christianity that the same Holy Spirit is operative in the church, and that men, women, and children are acted upon, "converted," "regenerated," "born of God," "born of the Spirit," "born again," "transformed," "renewed in their lives," "endued with power from on high?"

Does modern Christianity teach that the Holy Spirit, the Spirit of God, endues men from on high? Will some of the clergymen of Chicago answer this question? Are the clergymen of Chicago called of God to preach the Gospel of Jesus the Christ? If they are called of God, as they have been declaring to the people for hundreds of years, are they "endued" with power from on high?

We ask these questions because we would like the clergymen to say yes or no, and we do not care which horn of the dilemma they take hold of. They are, or they are not called; they are, or they are not operated upon by the Holy Spirit; they are, or they are not sons of God. Clergymen of Chicago and of the world, which will you have? You need not be in a hurry to answer these questions, but rest assured the day is at hand when you will find yourselves compelled to meet this subject face to face!!!

If you stand in your pulpits by gospel authority, or by the authority ordained of God, as you claim; if you are there by virtue of the Divine Union—anointing—then you are "endued with power from on high."

In the Chicago News of recent date, it was stated that, "Cyrus Teed, or Cyrus, as his votaries call him, claims to be endowed with power from on high, a representative of the Messiah."

Suppose Cyrus did claim to be "endued with power from on high"—though he never made such a claim—would he claim any more than every clergyman in America? Suppose Cyrus did claim to be a representative of the Messiah, would he claim more than any clergyman in Chicago, or in America?

God, it is said, made man in his own image and likeness, (in the image of God and like him), and breathed into his nostrils the breath of life, and man became a living soul. Did this man which the Lord made, represent God? Was he like the pattern? Is the modern clergyman "born of God," "regenerated" from and through the Lord Christ "by the operation of the Spirit," restored through this operation to God's favor, a representative of the Christ—and of the Adam?

Does the church to-day represent Christ—Messiah? Does each member of the church to-day represent Christ—Messiah? Do the clergy of to-day represent the Messiah, or do they not. If they do not, why not get out of the pulpit and let some one in who can represent him. These are up and down questions, and susceptible of straight forward answers, and it doesn't make a "finker's bedkin's" difference to us which position they take.

Any man who represents the truth, represents the Messiah. Any man having the truth and declaring it, has the power of truth. Any man possessing truth and with courage to de-

clare it, is endowed of that truth. As all truth is from God, and all things from God are "from on high," it follows that a man having the truth and courage to declare it, is endowed with power from on high.

Cyrus declares privately and publicly that he is the discoverer of the science of life; that he has the truth, and he is bold enough to proclaim it. The subject resolves itself, then, to the question of proof.

Upon what basis is it urged that Cyrus is not "endued with power from on high?" Is it on the basis that such a claim, from any man, is preposterous and blasphemous? Is this the basis? Then I say to the clergymen, Doctors of Divinity, theologians, and laity who ordain men "by the authority of the church" and of God, and "anoint them in the name of the Lord" to declare God's gospel "from on high," to desist from a thing so "preposterous."

The preposterous thing is the inconsistency of the clergy and of the press abetting them.

When Cyrus was seventeen years old he was submitted to a test of the Baptist Church. Clergymen and laymen, he well remembers, were present at that meeting, and became judges of evidences, to them, of his "conversion." They were people "born of God," "regenerated." Their perceptions were rendered acute by having the discernment of the Spirit, for if they had the Spirit of Christ they had fulfilled in them the injunction of the apostle, "let this mind be in you that is in Christ Jesus the Lord."

Of course all these good men and women, in deciding upon the genuineness of his conversion, could not have made a mistake, and as they were Baptists, and Baptists say that if you are "converted" you cannot fall from grace, and they said he was converted, it follows that he is at least as much endowed with the power from on high as the brethren who decided upon the merits of the evidence furnished them.

They had no doubt of the morality of Cyrus till some force, either intrinsic or extrinsic, induced him to make a more critical examination of his life and see if, after all, God did not demand more of him than the ordinary easy-going profession of Christian faith; to discover if, after all, there was not something deeper in the religion of Jesus the Christ of God, as exemplified in his doctrine and life, than the modern professor of religion realized.

When the discovery was made that a greater degree of purity than characterized the modern professor, was demanded of God in the fulfillment of the Covenant, and Cyrus set about to exemplify Christian doctrine and life, the contrast was so great that the very shame brought upon the brethren by the contrast, was beyond endurance.

Then the howl began; then the clergymen began to lie; then the laity spouted; and now, as the Koreshan Unity begins to show unmistakable signs of the life of genuine Christianity, the press of Chicago, and even the press of America, is trying to put its cloven foot upon this rapidly growing kingdom.

The more the Chicago Herald howls, the better it suits us. If we were to make a request of the Chicago Herald, it would be that it do its very best in its exaggerations, and misstatements of our cause. We never grew so rapidly as since the Herald's tirade. The Herald has an influence. If it praised us we should begin to question the righteousness of our cause. We hope the Herald will never bring us into the matter of doubting our call of God, by putting upon us the "wet blanket" of praise.

Industry does not imply drudgery, but it does mean organic equilibrium, and therefore the reduction of labor, by its equitable adjustment, to its minimum for every man, woman and child in the Commonwealth.—Cyrus.

COSMOGONY.

The sun at the center, or comprising a solar limb, or the astral nucleus, is constructed upon the basis of a helix. Like the astral center around which it forms a hemisphere, it has a light and dark side. Its axis is inclined to the circumference of the earth, or to the earth's axis, in the same proportion as, in the commonly accepted theory of astronomy, the earth's axis is supposed to be inclined to her own orbit around the sun.

The sun having a light and dark side is the recipient of an influx of force from the dark circumference, or semi-circumference, while it is projecting from its light side the force or energy of light, to be focalized, in its projection through atmospheres and spheres of energy, at two points; making in all three distinct suns; one for the highest atmosphere, one for the middle atmosphere, and one for the third, last and outermost atmosphere. The last one focalized is the one which shines in our own circumference, and is visible to the natural eye.

As the astral centre revolves upon its axis, its projections from its photoic side being focal points from this side, must necessarily move in orbits around the astral nucleus.

The peculiar relation of the astral axis to the earth's circumference, and therefore to the orbits of the projected suns, causes them to move in spirals, north and south, determining the seasons. As this motion is as if there was a process of winding, like the winding of a thread upon a bobbin or spool, or like the wire upon a piece of steel as in the magnetic battery, the Greeks called the sun, helios; to wind in spirals.

The sun in its relation to the earth is nothing more nor less than a great compound magneto-electric battery, generating distinctively six primary energies; namely, light and heat, one pair; electricity and magnetism, the second pair, and levity and gravity, the third pair. These are respectively, in the order named above, photoic energy, caloric energy, electric energy, magnetic energy, levic energy and gravic energy. These energies are merely what were material substances, reduced to the most subtle solutions. Though they are energies, and substantial—composed of what had been atoms of matter—they are no longer material, but spiritual. If an atom of matter is destroyed as an atom of matter, it at once becomes the spirit of that quality or kind of matter, and while just as substantial as before, it is no longer material.

The moon is a gravo-photosphere of the seven metallic planes or spheres comprising the earth's outer rind, generated through the relation of the astral center to the circumference, with the action of these upon and passing through the five mineral crusts, and the water of the earth. The moon then is a modified reflection of the earth, mirrored by the action of the sun's energies upon these twelve strata, and forming a complex gravo-photosphere in the heavens. In looking at the surface of the moon, we merely see an outline of North and South America, Europe, Asia, Africa and Oceania with the islands of the sea, and the oceans and waters of the earth. The earth (moon) is viewed from its northerly aspect.

As the astral nucleus projects his light in the form of a circle, or in a circular radiation, so that any unobstructed reflection would assume that shape, it would give the general form of a cone, with a large base and small apex, to the outflow and inflow or projection and return of the photo-spheric radiation and convergence.

The lunar gravo-photosphere is not the direct reflection of the solar energies, as related to the concave metallic shells or strata of the earth's circumference. It is a complex reflection of all the metallic and mineral surfaces, with the surface of the earth. (Land and water.) The moon's light then depends upon the closing and

opening of the circuit of the solar helix.

One of the primary laws of the science of Koresh, and the determination of the principles of the Koreshan Cosmogony, is antithetical generation and correspondence. Involved in this law is the fact that everything in the universe must necessarily have its opposite. Light cannot be generated without, at the same time and place, producing darkness.

If we examine the solar spectrum through spectral analysis of a critical test, the dark lines of the solar radiation are distinctly manifest. Per contra, if the dark side of the sun is analyzed, the light radiations may also be discovered. The dark lines observable through spectral analysis are denominated Fraunhofer's lines; so named because of their discoverer. From the dark side of the sun, scotoic (dark) energy is projected from a focal point or nucleus, the same as on the obverse side, the photoic energy is projected. This dark energy passes out from the cone-like apex, towards its base, radiating to a circumference which it strikes, breaking its direction, or refracting and converging to a point or scotoic (dark) nucleus. Solar spots are the result of scotoic nuclei passing across the sun's disk and casting their shadows upon the solar surface.

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus, with a scotoic nucleus. As both nuclei are circular, in crossing each other the form of the shadow—or cutting off—or opening of the circuit (stopping of the current) cuts off the generation of the light, and the consequence is an eclipse.

An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. This operation in the physical, has its correspondence in the anthropic (human) conjunctions, (openings and closings,) by which we have those changes in human progressions and retrogressions, dependent upon the coming of the astral and solar men who mark the greater revolutions in all human affairs, when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that "bright and morning star," (astral nucleus,) Jesus the Christ, from whom proceeded the solar photosphere shining through the apostles and disciples of our Lord.

It is only through the great law of correspondences, or by the great system of analogical reasoning, that the exact truth regarding godliness can be arrived at. Koreshanity has this system in its perfection, and therefore the keys of knowledge which Doctors of Law, Doctors of Divinity, and Doctors of Medicine have taken away and so effectually hidden that they themselves are unable to find them.

He Wants to be Like Anthony. Or, Like Old Mother Hubbard.

It takes more tyranny to arouse a people, than it does a community or an individual. It may require more than an Anthony Comstock to arouse the press of this country to the fact that freedom of expression, or liberty of speech and conscience, are endangered from a bigoted church, working through such tools as Anthony has been, and Hubbard apes to be.

It is easy enough to see the devil's tender point, in the first step towards the suppression of Tolstoi's book. Is it because of obscenity? Not much! It strikes at the vital point and rotten nest-egg of all the corruption of modern times, and Hubbard has put in his influence so far as his censorship and authority extends. He has seen the growing magnitude of Comstock, and he wants to get there too. There is nothing like a reputation.

We wonder why he doesn't leave the obscenity dodge, and work on the basis of blasphemy? We think after this pointer he will be able to shake the FLAMING SWORD. Anything that calls in question modern "Orthodoxy," is blasphemy against God, you know.

This is your only hope, Hub. You never will find—with all your hunting—any obscenity with us. It is not because we carefully avoid it, but because it is foreign to us.

The Mystic Circle.

AND

The Prophet of Koresh.

A couple of days after the events just narrated, Bonzardonic found himself in company with a man whose physiognomy was sufficiently indicative of the character portrayed, as to furnish him all the needed assurance of the nerve and perfidy demanded to execute his most diabolical plot. The men were not strangers, neither was this their first association in crime. However the two men, Bonzardonic and his coadjutor, the latter of whom was accosted by his fellow as Captain Ficiente, (Fecheenta,) justified themselves by making the cause and demands of the Church of Rome responsible. Whatsoever was in the interests of the Church could be executed with impunity, and church authority, under Jesuitical endorsement, was sufficient exculpation.

"Ficiente," said the leader of the two men, "force of circumstances has brought once more a demand for your capacity as a navigator. How would you like to take a voyage to America in command of a craft, the principal passengers being two very aristocratic and noted personages, one of whom especially is greatly desirous of escaping justice?"

"O you villain! I see. Count Montmorenci? Ha, ha, ha, he doesn't like to be caught, and you so good a friend as to aid in his escape. By Jove, that scheme is worthy of you. It will take some ready funds. I work for pay, you know, and just now I'm run ashore. What can you guarantee me, providing I conclude to take the risk?"

"Anything you want. Spending money for the next ten years, if you execute the job according to contract."

"Have you fixed up your plan? What's to be done?"

"I have purchased the little steamer, Dialto, and have had her cleared for a foreign destination under the command of a fictitious name, which you will assume when you take charge of her. She must sail in a very few days. In the meantime there is some hazardous work to be accomplished, in which you must also engage. Man the craft to suit yourself. Let no one into the real secret of the enterprise. Dr. Fardelli," said he with a sly twinkle of the eye, "in charge of two invalid friends will accompany you to America for the purpose of change of air for his patients; change of surroundings, and to consult with American pathologists of note. Meet me to-morrow evening at 8 o'clock."

This meeting was a sequel to some nefarious work already executed, in which, in one direction, Gonsuimo and Guidona were active, and in another, Ferando and Bonzardonic were the principal participants. The reader is already acquainted with the facts regarding the Countess of Dorita. The events now being narrated were in process of execution at the time of the consummation of the abduction of the Countess.

Bonzardonic had not long to wait, after planning with Count Ferando for the execution of his diabolical purpose with Montmorenci. Shortly after the plan arranged, one afternoon Bonzardonic was as usual in his office, when Montmorenci entered with his customary cordiality and without suspicion.

"Good morning, Sir Count," said Bonzardonic, "I am glad to see you. I am dull to-day and hoped you would make me your customary visit. Be seated. I have some important matters that I have long desired to lay before you, and this is the opportune time providing it is agreeable to you."

"I am at your service to-day," said Montmorenci, "and shall be most happy if such service can promote any interest you have in hand."

"I have been weighing in my mind, since our last conversation, some of

your arguments regarding the degeneracy of the church, and I am sometimes almost convinced that you are right; that the church in many things has departed from its purity of doctrine and life as having once obtained; a condition characterizing it during its earlier history," remarked Bonzardonic.

"The declension of the church is so positively marked as to leave no room for doubt that if some energy of reformation does not agitate her from center to circumference, her doom is sealed."

"Yes, Montmorenci, there is a coldness; a want of religious zeal perhaps. This is in consequence of temporal restrictions placed upon her by the infidelity of the age, and aggressiveness of temporal usurpers of Papal authority. The church is arising and will return to its secular dominion."

"You do not comprehend me. The church is destitute of that organic force of pure doctrine and life, which, if applied according to the spirit and purpose of the Lord's mission to the race, would introduce to us, to the world, that era of righteous reign so long the subject of poet's pen and artist's brush. The world languishes because the Christ has been driven from the temple of God with greater violence than the money-changers were driven out by his vehemence at sight of such desecration as met his vigilance, and ired him."

"You exaggerate the evil, but, however, in many things you are correct, and I assure you I will work hand in hand with you to exalt the church. But come now, take this cigarette; it is one of those delicate flavored and mild ones that you liked so well."

"No, excuse me to-day. I don't know how I have allowed myself to be almost captivated by this foul and noxious weed. But gradually it begins to grow upon me as a habit, and if you will pardon, I must be excused."

"Oh, but I cannot excuse you, this is delicious; try this one, and after to-day if you do not like, I will not urge you."

Count Montmorenci took the cigarette and after smoking it, took another one. For some reason he felt slightly exhilarated, and when he was offered a glass of wine, contrary to his custom, he took it, shortly after which he stretched himself upon the sofa specially provided for him. He was soon placed under the influence of a permanent and powerful anesthetic, when the sofa was rolled into an adjoining room in Bonzardonic's office.

Thus the prey of a foul conspiracy had fallen, unconsciously and without opposition, into the trap set for him, and so far, an easy conquest for the conspirators in the scheme to transport to America both victims to this Jesuitical treachery. We will not now attempt to follow the victims of duplicity through the detail of their embarkation, and trip to America. They were kept under the influence of soporific drugs till they were landed safely at their point of destination. Count Fernando accompanied them under the nom de plume of Dr. Fardelli.

(CONTINUED.)

DISAPPOINTED.

I have listened to Talmage, and was disappointed. I listened to him in the "old tabernacle" in Brooklyn fifteen years ago, and was disappointed then. My first disappointment was perhaps from lack of appreciation. But I was disappointed this time because the observation and experience of fifteen years tell me that the well fed, well dressed optimist is out of harmony with the heart-rending and pathetic facts of every day life. Only think of it. Mr. Talmage received \$700 for a lecture and sermon at the assembly. The wages of 700 common laborers for a day; the wages for two weeks of 100 girl clerks in a Chicago department store; the price of 1400 bushels of wheat, or 5,888 bushels of corn, at the price in Cowley County last winter. Is it any wonder that the reverend doctor looks at the world through rose-colored spectacles? Is it any wonder that his heart is filled with hope for the future? Standing amidst this shower of "golden guineas," is it any wonder that he has faith in the great wealth of this country? "Money is the root of all evil," so says the old adage; but Dr. Talmage is not at all superstitious, and is laying in a goodly

supply of the "root."

Dr. Talmage in his lecture gave expression to ideas that are a shame to a talented man of the world, who, with his eyes open, must know of the terrible lives lived by multitudes of human beings; not their fault either, but the fault of the class who salary Talmage to apply mental anesthetics to the wronged and suffering masses. Mr. Talmage insists that the world is the color of the spectacles through which one looks. Doctor, give you the conditions surrounding a multitude of human beings, and the world would look blue, without the aid of spectacles.

The doctor told of the great crops and the great resources of this country, and their price at the seaboard. Say, Doctor, what do you suppose the farmer cares about the value of the wheat and corn crop at the seaboard, when it don't pay the cost of production in Iowa or Kansas? What do the people of America care about the gold and silver product, when that product goes into the pockets of a few men? What do the people care about the petroleum yield, when 100 men and less, own it all? What do the people care about the wonderful agricultural development of this country, when speculators and combines pocket the proceeds, and the titles of the farms are passing into the hands of the money loaners, at a terrible rate. You don't know these things, Doctor? Then you are not fit to be a teacher of the people and the \$700 paid by the assembly to tell us what you know, would have been better spent if given to some one else to tell what you don't know. But that would take a library. Doctor, you gave us a glowing description of the forty thousand acre farms in Dakota, but you would have interested us more if you had told us of the 160,000 people crowded on to each square mile in the tenement house district of New York City, just across the river from your home. With your pathos and eloquence, I am satisfied that you could have brought the tears to many eyes, had you told them of pathetic and heart-rending scenes being enacted every day and every hour within a mile or two of your home. Say, Doctor, did it ever occur to you that everybody can't have a forty thousand acre farm? Did it ever occur to you that the more farms of that size in the world, the more people there must be, who, like the "Son of man," haven't where to lay their heads?

Doctor, you gave us a charming picture of the content of the old apple women, and rag pickers, and common laborers; but they are all ready to swap conditions with you; and if you think that degrading poverty is so full of charm, why not swap for a while? Surround you with the conditions that surround multitudes of helpless human beings, and you would change from an Optimist to a Pessimist in the twinkling of an eye. And what a kicker you would be. Doctor, with all your self-satisfied complacency, there are little starving girls in your own Brooklyn that can teach you lessons in the true heroism of life.

It is striking 6 o'clock p. m., Doctor. Come stand with me on this street corner for the next hour; I want you to read a chapter in real life. Take off your rose-colored spectacles, and study the passing pictures with your naked eyes. See that little pale faced girl going by. How sad she looks, poor child, and oh, how tired. Work, work, work, all day long. Robbed of the sunlight and the pure air, and of school, and of home life, and of love—yes, of love, for grinding poverty has driven the gentler sentiments out of her parents' hearts. Oh, well, she is only one girl. Only one, did you say, Doctor? She is the vanguard of a great army that will soon go trooping past, pale faced and haggard, and weary, dragging themselves along to their attic homes, to eat their scanty supper, and lay down upon their poor beds, to dream, perhaps, of a happiness that will never come to them. Some might think that I am overdrawing the picture, but you know better, Doctor, for you live in the great city, and you have seen it all in more vivid colors than I describe it. And knowing these things, as you do, you take \$500 for a single lecture, and charge us to be content. Doctor, I will give you another little talk next week. One chapter will not begin to do you justice.—*Fernon Malcolm in Nonconformist.*

"KREUTZER SONATA."

Count Tolstoi Has Hit One Nail of the Ecclesiastical Coffin on the Head. It Makes the Corpse Lively.

I have met "refined" gentlemen, inclusive of clergymen and laymen, in social meetings when their common topic of conversation was vulgarly directed towards the things generally excluded as subjects of conversation from the mixed society of "ladies and gentlemen." I have listened to the conversation when in disgust I would leave the vileness; the prostitution of sacred things—for all things are sacred when not prostituted—because of the obscenity.

I have accidentally overheard the indecency and obscenity of "ladies" when a few of the "gentler sex" have convened for social intercourse. I have had a relish of the conversation of the "refined ladies," in social gathering, and I know vulgarity and obscenity to be common among the people of what are called the higher walks of life. Count Tolstoi knows the same thing. I am glad he is a Count, who would have been hobbled as courteous, refined, and belonging to the higher walks while in his filth, but who is despised when condemning the evils of his former life.

Tolstoi the Count and sinner, would have found friends among the pious officials of our country, but Tolstoi the penitent and plebeian is too base to be tolerated. He has in a plain but very respectable way applied the axe at the root or near the root of the tree of evil, and the corruption of the age, from the officials of some of the countries, is vomited upon him.

One sentence in "Kreutzer Sonata," or at least one paragraph is worth the price of the book. It is his definition of adultery, which for twenty years has been our own.

Mr. Pecci, of Italy.

"The prisoner of the Vatican," fearing that he is being forgotten, again lifts his voice in lamentation. This is his latest:

"The persecution of me and the Church in Italy is increasing. Twelve years have I been confined within these walls, and it is only within these last few years that the offenses charged against me have become intensified. While I live I must protest against and expose the blasphemous way in which Italy is treating the Holy See."

The "persecution" to which the poor Pope is subjected is simply agonizing. The Catholic Church was always very merciful to its enemies; that, every one knows. It did nothing worse than torture and burn and condemn them to hell. Compare this loving ministration with the atrocious cruelty of the Italian government's treatment of that Church's highest officer, when it gives him only twelve times the salary of the President of the United States (not mentioning the palace and other perquisites,) and you will wonder how human nature could have endured such privations for such a length of time. But, in the midst of his tribulations, Mr. Pecci should remember that "Whom the Lord loveth he chasteneth," and "God works in a mysterious way his wonders to perform." Think how many sinners will be brought into the Church by witnessing the miracle of the superhuman endurance of the martyr on the banks of the Tiber.—From a paper by Gail Hamilton, in the *North American Review*, I quote: L.

The law of guarantees of 1871 gives an independent postal and telegraph service to the Vatican, free from national supervision, free from all charges and taxes. The Pope is also exempted from the oath of allegiance and may keep his own guards; yet any attempt upon his person, even be it only insult, is to be punished exactly as if it were upon the King. The conclave of cardinals is free from political or police investigations. All envoys, ecclesiastics, and couriers of the Pope to foreign nations enjoy the same immunities and the same prerogatives that are given to the accredited envoys of the national government.

I can not see that the Pope is restrained from the exercise of any important function of the holy office, except that of burning Bruno. He has perfect spiritual freedom, practical, temporal independence, singular immunity from municipal burdens, royal honors and privileges. All in vain. He refuses to be placated for his lost dominion. The State provides him an imperial income, six hundred thousand dollars a year, which he will not touch. The State secures him a magnificent palace, and he sulks in it, calling himself a prisoner. Even if he were imprisoned there, it would still be an imperial residence, for the Vatican is not only a palace, but a series of palaces. The Vatican, says one authority, has more than two hundred staircases, twenty-four courts, and forty-four hundred rooms. De Quincey tells us that Lady Murray made particular inquiries and learned that the total number

of rooms, including cellars and closets capable of receiving a bed, was fifteen thousand. Judging from impression, I should say I had been through a million rooms myself. Investigation, however, is safer than impressions, and we shall do well to stick to Lady Murray's figures. And if we cut it down to the eleven thousand, five hundred of the later dates, we shall still have ample room and verge enough.

To the Pope's spiritual sovereignty his official report shows that sixteen hundred persons are necessary. Twenty chamber servants, one hundred and twenty house prelates, one hundred and seventy privy chamberlains, one hundred and thirty supernumerary chamberlains, two hundred extra and honorary chamberlains, ten intendants and stable-masters, fifty doorkeepers, indicate the good "style" of the papal house-keeping.

Moreover, this prison-palace of the Vatican contains the world's masterpieces of art and learning. The garden and grounds of the Vatican are of such extent that, if the Pope could not leave them, he would still be monarch of all he surveys. But there is nothing to hinder him from leaving. I asked one of the high dignitaries of the Church in Rome why the Pope confined himself to the Vatican, why he did not drive in the streets and suburbs like any other gentleman; and he could give me no better answer than that the Pope would be insulted by the mob. But Italy is Catholic. Why should she insult the Pope? How can it be that the people wish the Pope to be reinstated in temporal dominion if they insult him the moment he puts his foot on temporal soil?

The Pope is no prisoner, but he chooses to call himself a prisoner. It looks like pure childishness, constructive dishonesty, and bad policy—childishness because he can go where he likes and stays in the Vatican only because he likes to stay there; constructive dishonesty because in remote corners of the Catholic world to-day devout persons are cherishing a wisp of straw as a part of the hard bed to which the "prisoner of the Vatican," the holy father, is reduced—taking literally his charges against his country, and knowing nothing of the real liberty and luxury at his command.

Our Pope has no sword to draw, and the nineteenth-century sword, drawn in his behalf, has not been wholly successful, nor, to his credit be it said, wholly agreeable. But he still has resources. If he can not prevent the statue of Bruno from rising in Rome, he can at least lie on the floor all day and cry about it. This is not only childishness, but spoilt childishness. Bruno was burned. He was horribly tortured, and then he was burned alive. He was tortured and burned to death for his opinions. It is not a question for taunts between Catholics and Protestants. Both have burned men for their opinions, and both might confess their sin and profess their repentance, or, we may even put it, both might agree to celebrate their growth in grace by rearing a statue to every man who was true enough to truth to burn for his opinion, whether that opinion were right or wrong.

To every liberal-minded man the sight of a Pope prone on the floor all day because a statue is consecrated to the man whom that Pope's predecessors burned is simply repulsive. It would be foolish enough if he were mourning because Bruno was burned. It is something worse when he mourns because he can not burn him.—*Fair Play.*

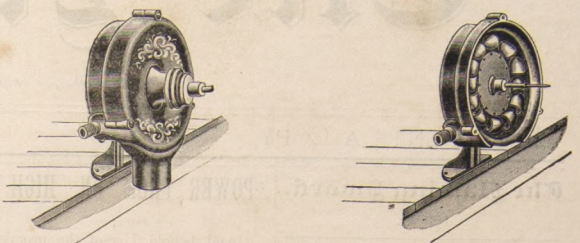
A Will 5,000 Years Old.

A will 5,000 years old has recently been discovered in Egypt. By it an Egyptian of the upper class, named Sekiab, leaves his property to his brother, a priest of Osiris. Accompanying the will is a document by which Sekiab recommends his daughter to the care of her uncle, and makes certain stipulations on her behalf. Both these manuscripts are drawn up in strictly legal form, and the second document shows that Egyptian women had the power of administering their own fortunes and could dispose of them at their own pleasure.—*Catholic Tribune.*

Startle the Masses.

People have got to be shocked to wake them out of old absurd routine. Use paralyzes us to almost every injustice. When people are shocked they begin to think and inquire.—*H. B. Store.*

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, Address all communications: GUIDING STAR ASSEMBLY, K. U., 3619 Cottage Grove Avenue, Chicago, Illinois.

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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, Suffrage, Education, 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.

Among The Shadows.

[Written for the Flaming Sword.]

BY S. SHIELDS.

CHAPTER III.

Harry's abrupt departure seemed to break the thread of conversation, which wandered indefinitely from theme to theme until Matie excused herself to superintend the preparations for dinner. As she left the room Dr. Anstruther drove up to the gate, and springing out of his sulky, came up the walk with quick, light steps, leaving his well-trained horse responsible for his own behavior.

The doctor's practice was so large that a friendly call from him was a rarity much valued by all his friends, and Mr. Rider met him at the door with a cordial greeting in his outstretched hand.

Little time was ever wasted in chit-chat in the brief visits of the doctor at Mr. Rider's. The minds of both men were too deeply engaged in earnest thought to lose the few opportunities they enjoyed of exchanging ideas, and Mr. Merley, who had recently come into the neighborhood, was not slow in perceiving the similarity of thought in the minds of these two men with the creations of his own brain; in which exercise he had previously seemed to himself to be almost completely isolated from the mass of humanity. Mr. Rider's first remark after seating his guest was, "The idea you advanced yesterday about the redemption of humanity through the centralization of the forces of thought in one person, to be given forth again in an organized unity, has clung to my thoughts with a tenacity that refuses to let go its hold. May I ask you what steps of logic led you to that conclusion?"

"I was first led into the thought in my analysis of the anatomy of the human body. I next traced the analogy existing between that body in its simple form of one person and the vast body of humanity as existing in its complex form. From that it was but a step to the history of the different epochs of man through the ages."

"Do you not believe that humanity has already been redeemed through the Lord Jesus Christ?" queried Mr. Merley.

"I believe that humanity was redeemed in the Lord Jesus, and that through the potency of that redemption, others can pass through the same regenerating processes that He did, and attain to the same results."

"Upon what premises do you found such a belief?"

"Upon the facts which underlie the anatomy of the human body, its analogy to the aggregate human mind, and the confirmation of my position from the Inspired Word of God as found in the Bible."

"I should be pleased to hear how the proposition you have placed before us could be deduced from the human body."

"The seminal beginning of a human organism is simply a brain and spinal cord which are composed of nervous tissue. In this center is involved all the potency and possibility of formulating the outgoing forces of an embodied human life. Its tendency is to expand and separate its particles, but it is received into a germ in which lies the potency and possibility of conserving and formulating life forces."

These germs then unite in a perfect chaos which completely breaks down the structure of both, and from this chaotic union arises a new germ which goes on toward development, just as a white corpuscle of the lacteal fluid from digested food unites with a dark corpuscle of the venous system, and from the union, in which both are burned up and converted to mental

energy, the red corpuscle is formed which is converted to flesh.

As the nervous fluid presses outward it is received by resisting forces in this germ, whose life or delight is in form, or the power of construction. A bony wall is built around the little eagle that is determined to spread itself, pinioning its wings by directing its power of expansion through certain outlets which determine the direction of its outflow. This direction once obtained, a less resisting medium is used, which allows the segregating tendency of the sperm more liberty of action, and it ramifies into the delicate net-work of the nervous system, becoming more and more easily controlled and restrained, until finally the soft tissues of the skin are sufficient to turn back its reflex forces."

"Your description presents to my mind a picture of the powers of thought being tied down to the practical uses of life."

"Then your mind and mine are in unison so far. Thought based on truth is Divine; what are called the practical uses of life, such things as minister to the necessities of earthly existence, are human. To tie Divine thought to human uses is to unite God and man, which accomplishment is the desire of every earnest soul that is really interested in the welfare of humanity in general."

"I also agree with you in that thought, but as there is no such union at present in any degree of completeness, it is evident that there must be a retying to effect the unity. Religion is the Latin term for retying, and as there is no religion at the present day which is adequate to the demand, it follows that we need a new one."

"That is very true, yet all we actually need is to have the teachings of Jesus the Christ, which are really as old as the universe itself, brought into practical use, and we have a new order of things."

"Literal obedience to the commands of Christ as laid down in the sermon on the Mount, would be impossible at the present day," remarked Mr. Rider.

"In the present conditions of society, I admit; but form a society and place it in conditions making it possible for its members to conform to the Divine teachings, and opportunity would be open to grow into the Divine life."

"The question is," observed Mr. Merley, "would they avail themselves of the opportunity?"

"It would at least be a test of the sincerity of their desires," said Mr. Rider, "but such a society would need a head having access to the wisdom of the ages."

"And that head," rejoined Dr. Anstruther, "must needs be a person in whom is centralized all that wisdom."

"Yes," said Mr. Merley, "and Jesus Christ was such a head."

"True, and the society in question needs for its head a person who is able to redeem the humanity in his own organism by overcoming all the actual evils in his own nature, just as Jesus the Christ overcame all the tendencies to evil which lay in the environment structure, both physical and mental, which he derived from Mary."

"The conflict in the life of the hypothetical personage we have before us would be even greater than that in the person of the Lord Jesus," observed Mr. Merley, "for he would need to overcome actual sin in himself, while Jesus never transgressed the law, and therefore had on occasion to combat anything but the tendencies to evil in his inherited organism."

"What then is the meaning of the passage in II. Cor. v., 21: 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him?'"

"The body of Jesus Christ," replied Mr. Merley, "while it was the central temple of the living God, knew no sin in itself; but when he dissolved it in his translation or theocrasis, and transformed it to Holy Spirit, which entered into the organic structures of his followers and transformed them to temples of God, it blended with their natures and became sin. I will illustrate this by the union of gases in a closed vessel. Hydrogen is the lightest known gas; if set free in the open air it rises to its own atmosphere and refuses to mingle with the gases in our own environment fluid; but enclose a portion of this gas in a tube closed at the upper end but connected at the lower with another filled with carbonic acid gas, one of the

heaviest of the gaseous forms, and in two or three days, notwithstanding the superior position of the hydrogen gas, it cannot retain its levity freedom, but the two gases will be found mingled equally in both tubes."

"Bringing the analogy of that case into common humanity," said Mr. Rider, "it would follow that if two persons of opposite qualities of life are confined together without complete liberty of action, their natures will mingle and both become modified."

"Yes," returned Mr. Merley, "but set the gases free again and each seeks its own level; as is the case with the two persons mentioned, if their natures are radically unlike; but the only genuine difference which can exist between two persons in this stage of the world's progress lies in the growth of the Christ-life which has been implanted within them, and which is not really their own. This life grows in the actual overcoming of evils lying in the selfhood by resisting them as sins against the God-life planted in the inmost seat of being, which if given its freedom by throttling the evil passions of human nature which smother it, will burn itself free from them and rise to its own domain, carrying the consciousness of the individual with it."

"It would at least," said Dr. Anstruther, "be a dangerous experiment to confine a person in whom the Christ-life had attained a high degree of completeness, with one in whom that life had not yet come into any conscious growth, especially if the restraining tie was a friendship of love, which Swedenborg warns us is exceedingly dangerous in the natural world, where deception has more advantages than in the spiritual world, where everything appears to the life."

"Yes," replied Mr. Merley, "and the nearer to the conditions of the spiritual world the place of confinement might be, the greater would be the danger. Should such a case occur and contamination make itself manifest, there would be but one remedy, and that would be to entirely separate the two parties until such time as one or the other should return to the normal condition possessed before the confinement; then it could be seen which had actually overcome the evil passions of human nature, and which one had only the semblance of such overcoming."

As these words passed from Mr. Merley's lips, Harry appeared at the open door-way, and bowing to Messrs. Rider and Merley, said hurriedly to his father, "Mr. Green, who lives at the Corners, has met with a serious accident and desires your presence immediately."

Taking the doctor's vacant chair, he addressed Mr. Merley: "What would you denominate the evil passions of human nature?"

"Every affection that man clings to because its gratification ministers to his own life," was the reply.

"Strikes me a man's affection for his wife would come under that category," and Harry's eyes twinkled with a quizzical expression in which was involved the suggestion of several varying lines of thought, but even his apparently volatile nature was startled into gravity by Mr. Merley's reply.

"Not only that affection, but the love of parents for children and the reciprocation of that love, and all the ties which grow out of the family relation in its present manifestation, have in them a root of selfishness which must be eradicated before any of them can be pure in the sight of God."

"Would you, then, destroy the family relation?" gasped Mr. Rider.

"If it were in my power, I would so amplify the affections which are brought into play in that relation that their exercise would extend as readily to those outside that pale as to those within it, and qualify the same loves so that evil in the life would appear no more commendable in one near of kin than in a stranger."

"I have always looked upon the mutual forbearance with each other's faults existing in the family circle as one of the most valuable characteristics of that relation," remarked Mr. Rider.

"When the forbearance is mutual and for the purpose of overcoming those faults, that is indeed a true bond of unity," Mr. Merley paused and looked at Mr. Rider with a piercing gaze that seemed to read his very soul, then continued: "How many families have you been acquainted with in which that condition of

affairs existed?"

A look of distress gathered upon the face of Mr. Rider, and twice he opened his lips as if to reply, but closed them again in silence; and an invitation to the dinner table from Matie, which came at that most opportune moment was accepted with a sense of relief by at least one of the party.

"I have noticed that you seem to have a comprehensive knowledge of the science of correspondences, in which I also am deeply interested," said Mr. Rider, as he placed a juicy slice of roast beef on a plate and passed it to Mr. Merley. "Have you ever thought of making a practical application of it in the choice of food?"

Mr. Merley smiled.

"I confess a thorough acquaintance with the labyrinthine methods of attempting to get into the realities of the life of the spirit by getting away from the clamorings of the material body. I have tried all manner of diets and lengthened periods of no diet at all. I have tried to bring my surroundings into a correspondence with what I imagined my own life to be, and failing in that, have tried to convince myself that my environments were in exact correspondence with my real character, and it would be difficult for me to decide which effort placed me in the more distressing position."

"Do you not think that the food we eat has something to do with the formation of our real characters?"

"I think the development of our natures depends more on the discrimination and cultivation of desires than it does on the mere external nature or quality of the food that we eat; yet the very cultivation of high desires leads to the selection of food in correspondence with those desires when freedom of choice is attainable."

"Would you not then, deem the wise choice of food a commendable characteristic?"

"When that choice can be acted upon in freedom, without interfering with the choice of another person, yes."

"Is it one's duty to remain in bondage in order that another person may act in freedom?"

"There is no earthly tie of any kind or nature that is strong enough to bind the spirit which must soar, for any great length of time, but the soaring spirit is not the one who coerces another by resistance, but leaves others in freedom by retiring into its own interior recesses of thought and affection."

"I cannot see anything soaring in that; it seems to me more like a hermit confining himself in his cell."

"That is because your thought shapes itself in accordance with a false cosmogony. According to the Copernican system of astronomy, rising is expansion. According to the true conception of the formation of the universe, which is, that we are inside the earth's crust instead of outside, rising is concentration or intensity, and the retiring of the hermit into the cell is really an outward expression of that very rising; but because of the pertinacity of the human mind in clinging to old beliefs, the correspondence is not seen. The facts in the case, however, bear out the analogy, for men of deep thought are inclined to be much alone."

"Were it not for your promise to unfold your ideas at the next meeting of our Society, I should entreat you to explain your new theory to me now, for I am beginning to feel much interested in its relation to human thought. Though I am not willing to accept it *in toto* without due investigation, yet for conversational purposes, in order that our minds may act together in harmony, I am willing to assume that your theory is the correct one. The starry spheres as unfolded to our natural vision have ever been accepted as a type or symbol of heavenly things. To be heavenly then, would be to retire from everything not congenial, at least in thought, and as no two minds are exactly alike this retirement if carried out literally would result in a race of beings isolated and insulated from each other."

(CONTINUED.)

Every person coming into the new or resurrected life, must reach that condition through the observance of some natural law or laws, because ultimate immortality is the immortality of the body.—Cyrus.

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.

The Lord Jesus Christ, the Father of Communism.

The Lord Jesus, whom "Christians" (?) profess "to delight to honor," came into the world for the purpose of planting the seed of a kingdom of righteousness, and, conformably to this purpose, indited the prayer which embraces the importunity, "Thy kingdom come; thy will be done in earth, as it is in heaven." The Christian world for nearly nineteen hundred years has professed to believe in, and has made use of this prayer.

If the prayer is answered, the time has arrived when it should no longer be used. If it has not been answered, but is to be, the time must come, when, in the purpose of the Almighty God, the kingdom of righteousness will be established in the earth. What is the character of this kingdom?

There can be no basis for the study of this subject from the Christian standpoint, independently of the doctrine and life of the Lord himself. Is that standpoint communistic?

The entire Christian system is grounded in the law of God as committed to the world through Moses. Involved in that law are the two phases of love, equally binding, namely, supreme love to God, and such a love to the neighbor as will place him on the footing of perfect equality.

Modern theologians and Doctors of Divinity may distort the plain statements of the Lord's doctrines to suit the demands of Paganism and a paganized "Christian" system, but it will be impossible to eradicate from the pages of the Jewish and Christian Bible, the sacred record of God's opposition to the competitive system of the world, which is antichristian as well in the church as out of it.

The Lord Jesus, the Christ of God, was the archetypal communist. This fact is so patent that no specious sophistry of the modern church; no power of occlusion through ecclesiastical indifference, buffoonery, or subterfuges; no fallacious modifications of scriptural renderings and interpretations can so transform the words and acts of Jesus the Lord, as to make them say or mean anything but the bare fact, that he meant the common distribution of wealth and the equitable adjustment of that domain of use, called "labor."

"Labor" is the degradation of normal use. It is the prostitution and debauchery of what would otherwise be one of the most pleasurable indulgences and obligations; a real genuine immunity. It is only in the prostitution of use—under the immoral pressure of a devilish system of gambling called the pursuit of business—that the performance of use becomes a drudgery, and this is only possible in Paganism, or in an adulterated or paganized Christianity.

When Jesus prepared for the planting of the germ of the final kingdom of righteousness; when he prepared the matrix as the receptacle of the root and seed of the tree of life; when he chose twelve men and called them together for the purpose of inaugurating the nucleus of a system, the gospel of which was "peace on earth good will to men," he said to them, bring me a purse; then to the twelve whom he had chosen to represent him in the twelve categories of being, he said, put within this purse all your possessions.

They might have inquired, what does this mean? And he would have replied; by this I make the first step in the actual application of the fundamental principle of my gospel; namely "Thou shalt love thy neighbor as thyself." Put him on an equality; hence ignore the love of money as individuals—it is the root of all evil—appropriating wealth only for the common good, the good of the common brotherhood.

The church in its inception, had the common purse. Who instituted this system? Was it the anarchist, socialist, or communist of to-day, or

was it the great Father of Communism, the Lord Jesus Christ?

Jesus formed the nucleus of his church in the appointment of twelve representative men, placing them upon the pedestal of financial equality. There came to him a young man inquiring what he should do to "inherit eternal life." The Lord said to him, "Keep the commandments;" summing them up to mean that if you would love your neighbor as yourself, manifest such love by selling your possessions and make a distribution of them. This is the spirit and letter of my gospel; of my command.

If modern Christianity doubt such an interpretation of the significance of the gospel of Jesus, inquire of the Holy Spirit. What office did the Spirit perform as touching this question?

As many as received the Holy Ghost went and sold their possessions and brought the price of the things that were sold and laid them at the apostles' feet, and they had all things common. Was this Communism? Was Jesus the Christ of God, the founder of the system? Is this part of the doctrine of the Lord God of heaven and earth, and these acts of Jesus and the Holy Ghost—his true and faithful witness—performances of evil?

Is genuine Communism—such as the Lord instituted and the Church of Christ destroyed, by its fall and adulteration with Paganism—a bad institution? The first act of the Lord in the inauguration of his church; his advice to the young man in a line with that act; the influence of the Holy Spirit and the following performance of the church in adopting the communistic system of life all attest the virtue of the system, and the opposition of the modern world and modern Christianity to the real intent of the Lord's gospel of peace, and good-will to men.

The Christianity of to-day is a pagan Christianity. The Christianity of to-day is antichrist. The Christianity of to-day is a polluted, debauched, blasphemous substitute, and a gross libel and counterfeit of the Christian system inaugurated by Jesus the Lord, who was the archetypal Communist of the world.

When modern Communism rallies to the standard of the great standard-bearer, then may we expect to see the modern money-changers fleeing before the Christ from the desecrated temple; then may we expect to see a rattling of the speculators' chink as it falls again from the overturned tables of the Shylocks.

NOTICE.

Mrs. Annie G. Ordway, of Chicago, President of the Society Arch Triumphant and Fellow of the Koreshan Unity, will be in Boston, Mass., next week (D. V.) All letters addressed to the General Post Office for her, on and after that date, will reach her. Koreshans in the vicinity of Boston will be cordially received.

"Jesus understood his doctrine, not as a vague and distant ideal impossible of attainment, not as a collection of fantastic and poetical reveries with which to charm the simple inhabitants of the shores of Galilee; to him his doctrine was a doctrine of action, of acts which should become the salvation of mankind. This he showed by his manner of applying his doctrine. The crucified One, who cried out in agony of spirit and died for his doctrine, was not a dreamer; he was a man of action. They are not dreamers who have died, and still die, for his doctrine. No: that doctrine is not a chimera.

All doctrines that reveal the truth are chimerical to the blind. We may say, as many people do say, (I was of the number,) that the doctrine of Jesus is chimerical because it is contrary to human nature. It is against nature, we say, to turn the other cheek when we have been struck, to give all that we possess, to toil, not for ourselves, but for others. It is natural we say for a man to defend his person, his family, his property; that is to say, it is the nature of man to struggle for existence. A learned person has proved scientifically that the most sacred duty of man is to defend his rights, that is, to fight. But the moment we detach ourselves from the idea that the existing organization established by man is the best, is sacred, the moment we do this, the objection that the doctrine of Jesus is contrary to human nature turns immediately upon him who makes it.—Count Tolstoy, in "My Religion."

The Mystery of the Fellow-Heirship of the Gentiles.

(Continued from No. 34.)

It will be discovered then, by the foregoing, that there must be another antitypical circumcision, therefore another sign. Hence the words of Jesus: "Then shall appear the sign of the Son of man in heaven: and then" (after the appearance of the sign) "shall all the tribes of the earth mourn," (the tribes of the lost church) "and they" (the tribes) "shall see the Son of man coming in the clouds of heaven with power and great glory." The mourning of these tribes is preparatory to their entrance into their inheritance, for "Blessed are they that mourn for they shall be comforted."

We may know the character of the second antitypical sign, by the nature of the first. The first was the translation of the man Jesus, and the shedding forth of the Holy Spirit. Again there must be the translation of a man, and the shedding forth of the Divine fire. This will be the sign of the Son of man, which Jesus said should be seen in heaven. As circumcision was the token of the Covenant, and the real circumcision, indicated by the type, was the cutting off through translation and the consequent outpouring of the Spirit, it follows that this is the sign by which Israel, in the antitype, must claim restoration from the great apostasy.

The Hebrew word *mol*, signifies to cut off. Its true meaning is identical with the meaning of the English word *mole*. The rite pertains, in its ultimate design, to such a cutting off of the brain form and function, as to obliterate the propagative instinct and power through the sensual flesh. This is so, because so long as sensual or natural propagation is perpetuated, the covenanting generation is projected forward, and thence the day postponed for the fulfilment of the Covenant.

A knowledge of circumcision in its typical and antitypical force and relation, with the organic laws of the rite, its specific effect upon the physical, mental and spiritual natures, with its various physiological and biological characteristics, are all essential to a useful conception of the ordinance. In its appointment, God had in his infinite purpose the restoration of fallen man, the salvation of the race. The Jews, in their observance of the ceremony, were ever reminded of the promises of Jehovah foreshadowed in the typical covenant, pointing to an everlasting inheritance which they were to come into possession of through a Deliverer and King, chosen from among the people.

It is a well known fact that the brain and spinal column, the cerebro-spinal axis, is the functional center of the physical organism. It comprises in its functional operations, as diverse and innumerable offices as the structure to which it imparts functional force is comprised of organs and parts. There is no part of the human body that does not sustain a specific relation to, and dependence upon the corresponding part of the cerebro-spinal axis. As the body is composed of a variety of organs, so the brain is made up of corresponding functional centers, and between these and the corporeal organs related to them, there is a reciprocal tendency and action.

The organs of the body are composed of innumerable cells. Though apparently homogeneous in physical character, they are thoroughly heterogeneous in functional quality and capacity. If, for instance, we examine the dark globules of the venous circulation, we cannot, by microscopical or other tests which are applied, discover physiological or chemical differences in their composition, yet we know from analogy and from the observance of their activities, that there are no two cells possessing the same functional power. In the apparently homogeneous nature of the dark venous blood cells, there are no two alike; yet they may be divided into two general divisions, which may be denominated progressive and retrogressive globules. These progressive and retrogressive cells are electro-positive and electro-negative in character, and chemically alkaline and acid in their respective chemical reactions.

The progressive cells possess an acid reaction and electro-negative force, while the retrogressive cells

possess an alkaline reaction and electro-positive force. A progressive cell in the nature of its vital force, is one, which, if it be a venous globule, will, upon reaching the respiratory center, so unite its electro-chemical forces with those of its coordinating white lymphatic cell, as to progress through the union into the formation of an arterial cell, which, upon its deposition at the opposite extremity of circulation, is receptive to a higher vitalization.

A retrogressive cell is one which, instead of being carried forward as a permanent structure, gradually loses its cohering powers and breaks down into serum, and yields up its forces to both the progressive and retrogressive globules. The heterogeneous characteristics of the innumerable cells determine the points of their location in the physical structure. Hence it may be seen that the cells of the solid structure of the body are governed, in their determinations and locations, by the specific qualities of the cells themselves.

During their progressions through the various spheres of morphological vitiation, they are sustained, so to speak, by an invisible chain or cord suspended from the brain sphere to which each cell is successively related. There exists a perfect analogy between the progressive and retrogressive forces in the globules and disks of the fluid and solid structures of the body, and the electro-negative and electro-positive forces generated by the cells of a galvanic battery. They enter and pass out at the anode and cathode, or by the upward and downward way, as in the flow of the galvanic current. This analogy holds the same when applied to the qualities or states of man.

As the conversion of the negative or positive forces of a galvanic apparatus to the forces of the opposite character depends upon the polarity of those forces, or upon their reaching the extremities to which their qualities determine, so the conversion of the liquid or solid globules depends upon their reaching either the one or the other extremity of the circle they are traversing. This law is equally applicable to mankind in general; to the Grand or Universal Man.

The circumcision of a part, in its effect upon the portion circumsised, was emphatically the destruction of the cells or combination of cells so removed. But what, it may be asked, would be the effect of this operation upon the brain center from which these cells were suspended, or to which they were related? There would be an arrest of functional activity, therefore a suspension of vital communication towards that particular extremity, and consequently a husbanding or conservation of a special potency. In a family, if continued sufficiently long without interruption, it would result in the final obliteration of the brain center, with the exclusion of its final office in that direction.

Observed as a national ceremony, with the minds of the people as a nation polarized in the conception of a visible and tangible head, a man in human and outward manifestation, it would result in the aggregation of the force as a national center, visibly apparent. It would become cumulative as the age progressed, till the polarization was effected or till the extremity of circulation was reached, when the emulation of the potency would destroy or remove the visible national center. As the circumcision of the part was its removal to absolute waste or destruction, so the coordinate brain force, suspended or held in reserve through the efficacy of the ordinance, was absolutely conserved. The destruction of the one was the conservation of the other. Herein is manifest the universal law, "If a man would save his life he must lose it," or, as applied to particulars, if he would conserve the force of a special function of the brain, he must destroy the physical coordinate of that which he purposes or desires to perpetuate.

The prodigal son is generally welcomed warmly; the light gleams in the window for him, the bells are rung, and anthems of joy float upward on the wings of air. But the light dies out and the doors are locked should the prodigal daughter struggle homeward through the snow, and in her way falter on the road, and if she falls and dies, she may lie where she has dropped, by the roadside, to be pointed to as a Horrible Example. Is this as it should be?—*Ex.*

POVERTY.

There must be something radically wrong in our system of government, or the way in which it is administered, or in peculiar economic forces which are inherent, or for some cause unknown or unalterable by us. Poverty has no more right to be in these United States than has a Caesar. Yet it is forced upon our notice day by day. Walking the streets it makes its demands upon our purse. In the home, the office, the workshop or the store its demands are incessant for relief. Whole volumes of literature are dedicated to its cause, reams of paper in pamphlet form attest to its presence and ubiquity. There must be something rotten in the state of Denmark that makes such a thing at all possible in such a country as ours; a country that produces in lavish profusion of all that can be needed by the varied classes and types of mankind that are native or have made their homes here.

Many different theories have been advanced to account for this anomalous state of affairs. One comes forward and gives the single tax system as a relief for this. Another offers a panacea in the shape of unlimited coinage of silver. Yet another decries that idea in toto and demands a gold standard—this genius is generally of the "leading" plutocracy. Then protection, free trade, greenbacks, nationalism, socialism, anarchism and other endless isms are freely offered to abate this widespread and dire disease of the body politic.

A charity organization, or any other poverty-assisting society has no right to be needed under any guise in this land. Yet there are such in every variety of form. The rich, the mean, the miserly, are becoming wealthier, meaner, more miserly, and grinding with each day. The poor, the laborers, are getting poorer and more ground down and trampled upon, with less chance of securing employment if they have it not, than ever before. The demand for eight hours is one answer to this. Why have we poverty and how remove it? But this cannot ease all the woes we suffer under.

A system of politics or government, call it what you will, that allows one man to grab the wealth that should be distributed among 5,000,000 of people, is rotten. It has no right to be existent in a free country. But that it has is known to all. There are men, many of them, in our midst who have made during a short "business" career more than one-third of the value of the labor of all the people. This is most certainly an anomaly and is the greatest cause of the impoverishment of the multitude. Who shall minister to a body so diseased? Not our present political managers, for each have shown their inability to check it. A new party must be formed by the men who create the wealth. This done in truth and honesty the old vileness will pass away and a new regime of right and plenty will obtain. So mote it be.—*Baltimore Free Press.*

Wanamaker Changed His Mind.

He Thought the Book All Right If He Could Get a Big Discount.

Boston, Aug. 1.—Benjamin R. Tucker, the publisher and translator of Tolstoi's "Kreutzer Sonata," says that Postmaster General Wanamaker did his level best to secure the book for sale at his Philadelphia shop, but, as the figures were too high, he didn't get the book. "Before I published the book," said Mr. Tucker, "I sent out a circular to the book trade offering a special discount to dealers who should place advance orders. One of these circulars I sent to John Wanamaker. At first I did not hear from him, but after the book appeared and was selling rapidly, he wrote to me pretending that he had mislaid the circular, and had been thereby prevented from placing an advanced order, but now giving me a large order for the work at the special discount named. I replied that unfortunately it was too late, and that I could allow him only the regular discounts. It now appears that the book which John Wanamaker, merchant, was willing to sell if he could only buy it cheap enough, is adjudged by John Wanamaker, Postmaster General, unfit for circulation in the mails."—*Chicago Herald.*

Immortal life must come by processes the reverse of those upon which mortality depends.

CARDINAL POINTS OF KORESH

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

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

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

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

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

Enoch was thus *theocrasised* 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 snite 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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