

# 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 world was in no condition at the Lord's advent in the beginning of the Christian age, to regard the Christ anything less than a man "half crazed by the magnitude of the evils which he" was "considering." Of course he was a "fanatic." A wicked world which has totally departed, in its Church and State departments, from the life of the Christ, as exemplified in his person and the disciples of his early church, cannot comprehend the possibility of the attainment of a pure life.

God's kingdom will so surely come in the earth and set aside the present church and kingdoms of the world, as the Lord Jesus indited the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."

There is no morbidity in man when he sets aside spiritual things and runs into blank atheism, infidelity, and materialism, and exhausts every mental resource and energy to amass material riches. But when a man goes as far the other way, departing from the love of worldly things as did Jesus, and through such departure making it possible to enter into life through his theocrasies, he then, of course, is insane.

A man may say, "I renounce all carnal desires," as every person joining the M. E. Church is compelled to do before he can become a member, and it is all right; that man is not insane nor a fanatic. Why? Merely because he is a liar, knowing that it is not his purpose to renounce them, and every one knows that it is not his purpose to renounce them, including the Presiding Elder who puts the question.

The time is drawing near when modern and adulterated Christianity must give way to the science of the Lord's gospel and mission to the world. The time is at hand when the gospel of peace on earth good-will to men, must be substituted for the sham Christianity of the modern church.

Already the "fig tree" puts forth her leaves, and the indications are that the summer is nigh; even at our doors. The few are awaking to the consciousness of the significance of the science of life, and the difference between mortality and immortality; corruption and incorruption.

So far mankind has passed through corruptible dissolution, except here and there the way-marks of the new and living way, the fairest example of which was the power of the Christ to demonstrate the efficacy of obedience to law. Jesus overcame death and the grave. This power he guarantees by transmission to all who in this latter day will know the science of the law of God, and make the same application that was made by the Christ our Lord.

Awake now, sleeping humanity! Loosen the shackles of the ecclesiastical bondage which subjugates you; apply the laws of life and die no more! This is our heritage according to the promises of God vouchsafed in his revelations to man, and corroborated in every prophetic indication of the laws of nature; laws concerning which, up to the present time, the world is ignorant.

Know the science of the commandments; keep the law and die no more the physical death which in itself is proof that the fruit of the tree of life is not matured!

### Coats of Skins.

ATHENS, MICH. AUG. 7th, 1890. CYRUS:—As you are an expert in interpreting the Scriptures, I would like to have you explain the meaning of the following: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them."

Prof. Hiram E. Butler in *The Esoteric* for August, in his article on "Bible Reviews" page 70, says: "As to the real meaning of this verse: I have no light. I might speculate on it as many others have done, but that would be useless. True it is that God made skins to grow on animals, and they might have gotten them from the 'heathen,' but that would not justify this word-formation; so we leave it, as we do not consider its explanation essential to the further illustration of our subject."

Please give your explanation in the columns of THE FLAMING SWORD, and oblige, yours for the Truth.—H. J. Wilson.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." We are asked to explain the above passage. The skin is the integument of the body. It is that which binds the body together, and connects it in all its parts.

Adam had eaten of the tree of the knowledge of good and evil, and therefore knew good and evil. He had the power of discrimination which he did not possess till he had partaken of a tree, the fruit of which was the knowledge of good and evil. He then used this power of discrimination, and found himself possessed of both good and evil. His condition is laid bare, that is, he is naked. Now he is not ashamed to confess his nakedness. His not being ashamed means that he is willing to confess that he is both good and evil. This condition must be covered up, so God brings the law of righteousness in which is involved, not good and evil, but wisdom, faith, and truth, and Adam is made to pass through conditions, under the influence of discriminating powers, till he has transformed the evil to good, by the application of the truth.

The skin is the covering; it is the complexion of the entire body. Complexion means the complex covering. There is but one process by which the metaphorical statements of Genesis can be understood and explained, and that is by the great law of analogical reasoning, or by the law of correspondence.

The skin of anything is its rind or pediment. Man is a microcosm in his individuality; a macrocosm in his aggregate form and relation. Both as a microcosm and macrocosm he is like the physical universe.

By the laws of cosmogonical construction, Koreshan Science is enabled to define the form of the physical cosmos. The crust of the earth by this science is shown to be a complex shell of twelve strata, seven of which are metallic plates, laminae or layers. As this constitutes the skin, or rind, or pediment of the universe and the basis of all physical construction, and its knowledge the scientific foundation of our knowledge of God, we regard the science also which reveals this system, to be the skin, rind or pediment of the mind.

The skin signifies, then, the science or knowledge of outermost things associated with the life of outermost things.

A man's coat is his virtue, and his cloak is the science of that virtue. A coat of skins implies the real application of the science of life to the actions of life. This means integrity. When humanity becomes clothed with a coat of skin, the brotherhood will be bound together by that integral bond of unity—involvement in the science of the decalogue and summed up in that consummate summary of the Lord—which must be forever perpetuated as the relative obligation and bond of unity between God and man. This is, namely, supreme love to God and equal love to the neighbor. This involves equal distribution of wealth, and the equitable adjustment of labor. This is the integument of the macrocosm—humanity—as the skin is the integument and binding form and power of the body.

### Children By the Operation of the Holy Ghost (?)

In an interview with two of Mr. George J. Schweinfurth's followers, one of whom is a prominent apostle and promulgator of his claims as both Lord and God of the new age, and tabernacle of the Holy Spirit, we have the undisputed statement and admission of the fact, that two children have been born of Mrs. Tuttle at the Schweinfurth "heaven," "by the operation of the Holy Ghost," as declared to us by Mr. Baldwin, the Schweinfurth apostle; otherwise they are illegitimate. He says, furthermore, that Miss Weldon is about to become a mother, as he declares, by the operation of the Holy Ghost. These facts two of Mr. Schweinfurth's witnesses not only do not dispute but have affirmed to us.

The statement that the claimant to Messiahship has taken out a marriage certificate and will marry Miss Weldon, they stoutly and vehemently deny.

The facts are that two children are already living, one about four years of age, the other two, the third one about to be born. The claims are that these children are the offspring of the Holy Ghost, by spiritual or virginal conception. Here is material enough for a study.

Jesus was murdered or executed after a biased decision of a court of justice, as competent to try a case as any criminal court of this age. Among the claims made for him was, that he was begotten of the Spirit, a phenomenon in which the law was set aside, they say, so claimed by the entire Christian church. (Consult Talmage and others.)

It was claimed for Jesus, that he was begotten of the Spirit. The Christian church of to-day believes it, promulgates it, and indoctrinates even the children over which it has educational control, into the dogma. This is done without setting forth any law by which parthenogenesis can obtain. This dogma is a basis to which Christian hope is anchored; and no Christian of modern times has ever been able to give a reason for such a hope. Can Schweinfurth give a reason?

Christianity cannot maintain its claim for the virginal or parthenogenetic conception of Jesus, unless it can sustain it by the demonstration of the existence of such a law in nature.

Before the Christian attempts to violate the laws of state, by inciting the mob, it had better look to it, that its own claims for virginal birth are better grounded than those of Schweinfurth. Schweinfurth makes the claim, with the argument, "Thus saith the Lord." Christianity makes the claim and attempts to sustain it by the same argument: "Thus saith the Lord." Neither claim amounts to anything, and if the church through its intolerant bigotry excites a discussion of this subject, it will be compelled to supply to the world something better in the shape of theology and theologians, than we have any record of in these modern times.

If Jesus was born of the Spirit by parthenogenesis, is there a law to back it? If Schweinfurth's children are of the Holy Ghost, as his followers claim for him, he must back his claim by law. Nothing less than this can satisfy the mind of this rationalistic age. The dictum, "Thus saith the Lord," will not suffice.

We maintain in the Koreshan Church that while we believe in virginal birth, and can demonstrate it by facts in the animal kingdom, we deny its possibility at the present time, in the human race, and for this denial we also give the law. We affirm on the basis of this knowledge, that it is known by the mothers of these children that Schweinfurth, or some other man is their natural father. We believe that the women are sincere in the conviction, that children born of George

J. Schweinfurth, (naturally conceived) are the children of the Holy Ghost; for he claims that he is both God and Lord, and that the spirit in him is the Holy Spirit. The secret, that he is the natural as well as the spiritual father, is not for the "wicked world" just at the present time. It is a little too previous for Schweinfurth's convenience.

Our advice is that in an age when facts, principles, and claims are being investigated on their merits, there is plenty of time for the discussion of this question of virginal propagation, and Messianic claims may be thus discussed.

We further suggest that before the Christian church incites the mob to do violence to Schweinfurth, who must stand or fall on the scientific merits of his claims, it had better look after the great run curse, which it upholds through the support it gives to a political power, a curse destroying its millions, ruining its hundreds of thousands of homes, while Schweinfurth's claims, whether true or false, cannot even soil the Holy Spirit, nor any person in whom the Holy Spirit is operative.

We advise modern Christianity to dispose of real dangers before kicking up a fuss over a false alarm. Before the world worries itself over the immoralities of Schweinfurth, it will do well to look to it that the "good moral characters" of the drunkard-makers are so well sustained that the government income from that source of revenue is not diminished, and the church, before it meddles with Schweinfurth, should look to it that its revenue from pew rent does not suffer through its interference with the rich whiskey dealer who contributes to the support of the ministry.

### Huxley vs. Moses and Jesus.

Huxley's Thrust at the Religion of Moses and Jesus, and His Defense of "Science" so-called; a "Science" which to Support, He is Compelled to Ignore all the Facts of Nature, or Place upon them a False Interpretation.

Under the caption, "The Lights of The Church and The Light of Science" in the *Nineteenth Century*, Huxley annihilates (?) the Christian religion.

Before settling down into the conviction that genuine Christianity is disturbed by his weak argument, Huxley would do well to tell the world just how motion can be generated by inertia. The theory of evolution, or the development hypothesis presupposes matter—inert—to be distributed throughout space, equal and homogeneous, and that motion self-originated in that which inherently had no motion nor life.

Before Professor Huxley disputes any of the miracles (wonders or astonishments) of the Bible, would he not do the world a great favor by explaining the "miracle" involved in his own premise, or the premise of the evolutionists, namely, that a perfectly dead atom of matter could create its own motion, and from that evolve the human race?

Which calls for the greater credulity, that a dead atom of matter gave to itself the motion that could evolve the universe, or that inhering in an already constructed universe are perpetually all the forms and functions of being, acting in cooperation, inhering in which, with many other laws not yet understood by Huxley, is the law of virginal propagation?

Huxley sneers at the title, "Our Lord Jesus Christ," but he doesn't have any scruples in taking in at one gulp the idea of motion being self-creative. "Our Lord Jesus Christ" will be long remembered after Huxley is forgotten, and his weak support of Atheism is obliterated.

To insure social equality there must obtain some standard of excellence which must be upheld as a possible goal of attainment.

## The Mystic Circle AND The Prophet of Koresh.

COLONEL OGLE OF THE SECRET SERVICE.  
CHAPTER X.

The summer following my peculiar experiences, phases of mental activity and modifications which might be denominated as specifically psychical, I arranged to leave my home for the West, having already generalized my plans for the execution of my purpose as incited by the development of my states of trance, and their attendant phenomena. This purpose was to discover and liberate one whom I supposed to be a male prisoner, confined in some private and obscure place of detention.

I remembered a lady friend whom I had known while at school, living near Salt Lake City, and through correspondence arranged for the first step in an undertaking peculiarly novel, exciting, and hazardous for one of my sex. I believed my seat of operations to be the vicinity of the Mormon city, and accordingly bent my energies of investigation in that direction.

The college friend with whom I had determined to spend some months, if necessary, to consummate my designs, and with whom I had already mutually arranged, was the jovial daughter of a well-to-do farmer, somewhat younger than myself and just the companion I would prefer to associate with, at least during my earlier exploitations.

I will pass by the details of the journey and subsequent meeting with my friend. I found them in good thrif, the family consisting of father, mother and daughter, with hired help to carry on the activities of an extensive farm. Their names were Upton; the daughter's name being Ursula.

It did not require many days after my rest from the journey and first acquaintance with the good people of my recent association, to discover the fact that among other things the Uptons were the possessors of some fine horses, and that my friend was an expert equestrian. I had been cultured somewhat in horsemanship, and Miss Upton and I spent many hours in the saddle, her purpose being my delight, while my secret inclination was to discover, if possible, some clue which might lead to the location of the object of my search.

I was almost daily in the saddle, and soon became as expert in the art of horsemanship as my friend. We often rode together, but frequently I would make tours of investigation alone, and on such occasions would make greater distances, taking new routes and extending my exploitations into new fields of investigation.

One day while riding alone I was accosted by a young man on horseback, who had overtaken me while in deep contemplation I was taking my way leisurely towards home. I started in slight alarm upon my first observation of the horseman who had so suddenly aroused me from my reverie, but upon looking up and obtaining a glimpse of his open, fair and youthful countenance my trepidation subsided; especially when he hastened to enquire if I could direct him to the home of Mr. Frank Upton.

"I am on my way to Mr. Upton's," said I, "and shall be delighted to direct you. It is about seven or eight miles from here."

The dress of the stranger was a peculiar one, unlike anything I had ever seen, and indicated that he might be an official of some secret order. I noticed at the same time that while unique, it was peculiarly becoming the physique and character of the person it so gracefully adorned. He was an attractive young man, very youthful in looks, graceful and refined in manners, and I soon

became so much at ease in his company that I found myself almost desiring to reveal to him the secret of my visit to that part of the world.

"Beg pardon," said I, "but my curiosity—proverbial you know—leads me to inquire the name of the gentleman in whose company I have the honor to ride. I trust it is not an impertinence, if so, again I beg your pardon."

"Your inquiry is both pertinent and honorable, and also becoming your ladyship; but further than to say to you that I am in the Secret Service, I am not at liberty, at present, to divulge myself or my mission. My friends call me Ogle for short; Col. Ogle. You may know more of me in future."

"Is your business at the Upton home connected with the Service mentioned?"

"Yes, I am sent to arrange with Mr. Upton for a temporary sojourn, if I can so provide, as this vicinity is the location of my present work," said Col. Ogle to his fair questioner.

At this last remark of my mysterious companion, I suddenly became so extremely thoughtful and oblivious to my surroundings, that the young Colonel desisted from further conversation till I should be inclined to renew it. My thoughts were concerning the possibility of procuring his aid in the execution of my own enterprise. We rode some distance in thoughtful silence. I was oblivious almost to the presence of the vivacious officer, but he sedulously refrained from interruption, allowing me the freedom of my own thoughts. I was quick of discernment, and there entered an interpolation to my cogitations which caused me to suspect that I might have discovered a secret, which the dress and manners of my charming companion might preclude in less critical observers.

The conversation was not renewed till we came in sight of the Upton farm, when I broke the silence by remarking: "Here we are. This is Mr. Upton's."

It was towards evening when we rode up to the door of the mansion, and Mr. Upton met us. I introduced the new comer as well as my slight acquaintance and knowledge of his personage permitted. Direction was given to take charge of the horses with special care regarding the stranger's horse. From Mr. Upton's reception of the young officer it appeared that he was not an unexpected guest.

With all my deepening curiosity and an interest heightened by the fact that I believed myself to have discovered a secret which the Colonel had so precariously and scrupulously tried to obscure, I showed no trace of curiosity or interest either in my conversation or manner after his first remarks regarding his relation to the service in which he or she, the Colonel, was engaged.

Days and weeks passed, and the Secret Service officer still remained at the Upton home. Frequently he was absent for two or three days. Sometimes we three, Miss Upton, our mysterious guest, and I, would take long rides in company; these equestrian exercises, apparently for pastime, generally or often directed so as to further my own scheme of discovery. In my association with the Colonel, who had become an acquaintance while at the same time he remained a stranger and as mysterious as ever, I became more inspired with the energy of intrepidity; more penetrating in mental acumen; more observing and profound in the direction of measures adopted for the prosecution of a work which I felt moved upon to hasten while it called for, in the meantime, all the coolness, deliberation, and patience at my command.

One day, well along in the summer, I was making my usual and almost daily tour of observation, accompanied by my friend, the agent of the Secret Service. I departed from my

customary routes so completely as to open up a new field of exploitation. Nature seemed almost to have transformed herself. The landscape had varied from everything before observed.

Suddenly we found ourselves by the side of a high wall so overhung with a dense profusion of tree tops, branches and foliage as to entirely obscure the view from the direction of our approach, of whatsoever lay within the enclosure or beyond the wall. We soon passed around to another side and were enabled to obtain a better view of the place, the wall in what seemed the front of the grounds and buildings within being less elevated than that upon which we first observed the situation. Within the enclosure, according to the best of our observation, there seemed what appeared to be tolerably well kept grounds, and far back from the road an imposing mansion.

The reader is already familiar with the history of the place, so far as that history at present concerns the progress of our story. I hastily settled one question in my mind, namely, that this was an essential step in the direction of the accomplishment of the mission bringing me into the locality, so remote from all my former associations and friendships.

While my thoughts were active with a thousand questions springing into my mind, I had but little to say that would indicate any real interest in the discovery. In my estimate of the distance I was at least twenty miles from the Upton farm, and as it was late in the afternoon and that twenty miles was yet to be made, we did not spend much time in observations. The day's work was complete and satisfactory. In my enthusiasm it seemed to me that I had accomplished more in that one day, than in all the previous weeks of my detective service. I did not then realize how eminently essential to subsequent labor, was the experience of those many weeks of exercise, observation, of mental growth, and even of the acquisition of physical endurance.

Within the next few days I had made a number of visits to the place lately described, taking in its various bearings; but as yet I had discovered nothing regarding the occupants of the mansion and grounds, further than to note the fact that there were two large blood-hounds upon the premises, and once I had observed two rough looking men who seemed to be attendants, not the proprietors of the establishment. At another time I saw a close carriage being rapidly driven from the place, and the ponderous gate closing after its passage from the grounds.

One day I hinted my suspicions regarding the place in question, to my friend Col. Ogle, and gave him to understand that to discover its true character and to know personally of its occupants, or at least one of them, was the labor of the succeeding days, weeks or months, and that all my energies in future would be devoted to this work, till I had accomplished my undertaking. I gave as much of the detail of my belief as I could, without revealing the processes by which I came to my conclusions.

He seemed at first to doubt the correctness of my convictions but I told him that my suspicions were so well grounded that there remained not a doubt as to the soundness of my conclusions. I must by some means gain the cooperation of some one or more, in order to the successful issue of my project, and I had reached the conclusion that I could trust him so far as essential—provided I could procure his cooperation—with the execution of my scheme. He encouraged me by the assurance that, if he could not enter personally into the undertaking of gaining entrance to the grounds and mansion, he might aid me in procuring assistance without which he said it would be impossible to accomplish my desires.

In our subsequent conversation upon the subject I made the discovery, unconsciously to him, that this point of so much interest to me was also the object of his investigations. I learned also that he was not so unfamiliar with the place as he appeared to be when we first came into observation of it in company.

While these isolated grounds and mansion contained a mutual interest for us, these interests were not identical. He came to me one day, remarking that he had completed his

service there, and would shortly leave for parts unknown and might not see me again, but that he would give me a letter of introduction to a party known to the Secret Service, whom he knew would aid in any undertaking sustained by a laudable purpose, with promise of humane and successful issue.

He gave to me the promised letter of introduction, saying, "You can only reach the gentleman in question through a Mr. Stanhope whom you may also possibly interest, and engage."

He enclosed a note of introduction to Mr. Stanhope, and as he handed me the sealed envelope he also gave me an address, saying:

"If at any time you should require my services, a letter thus addressed will reach me. I may be able to render you just the aid you need. If you need me do not hesitate to write. Do not, under any circumstances, break that seal. When you meet the man whose name I have enclosed, you need not mention to him the name by which you have known me. I know him, and he knows me well, but I have introduced you as from another name and as another character."

(CONTINUED.)

#### Notes on Comstockism.

Not satisfied with the abridgement of the freedom of the press and of mails accorded by the existing obscene literature law, its backers have prevailed upon Mr. Sweeney, of Iowa, to introduce in the present Congress a bill (House Bill 8976) to modify the existing law so as to exclude from the mails "any newspaper, magazine or other paper, devoted to the publication, or principally made up of police reports, criminal news or pictures, or stories of immoral deeds, or crime."

We are glad to notice that the daily newspapers of the large cities are protesting vigorously against this amendment. We have in hand editorials from the *Boston Daily Globe*, *Chicago Herald*, *New York Sun*, the *New York Graphic*, *New York Daily News*, *Jersey City Argus*, the *Newman*, *Journalist*, and other prominent and powerful representatives of the press. We would like to quote them all at length but can not spare the space. *The Sun* says: "To convert the Post Office into an extraordinary tribunal and to make every little postmaster a judge to suppress the liberty of printing which the constitution guarantees, is an intolerable proposition. We have too much paternal government already and Mr. Anthony Comstock is already too much of a grand inquisitor. No law to enlarge or intensify his power is admissible. Hands off."

The *Chicago Herald* says: It often happens that some of the most useful, valuable and indispensable issues of the daily press would come within this law."

The *Boston Globe* says: "Such a law would inevitably be strained and perverted. It is time to call a halt on these Anthony Comstockian schemes to curtail the liberty of the press."

The *Jersey City Argus* says: "We want no postmasters as censors of the press by law, for some of them now take it upon themselves to delay papers of opposite political faith."

Much that has been said in opposition to this amendment applies equally well to the original and existing Comstock mail law and on the ground that a state of things must sometimes be made worse before it can be made better, it might be fortunate if the promoters of this bill should be able to squeeze it through in the last hours of the Congress, as the first one was. Already there has been a great deal of abuse, under the existing law, of weak but worthy editors and publishers and if it should come about that this form of gripe should fall to the lot of strong and popular papers it would inevitably lead to a general discussion and understanding of the whole subject, and probably to the removal of all such laws from the United States Statutes. The *Chicago Herald* thinks the courts are amply competent to deal with obscene publications, and any Congressman who votes to turn over this power to the postmasters, would never get another term.—*Foot's Health Monthly*, New York.

The desire in man for life is innate. He naturally longs for continued existence, but because his culture from every source leads him to the conviction that the death of the body is inevitable, he regards the immortal state as beyond, somewhere, and believes it is entered upon only at and through the death of the body. There is obviously something radically wrong in the common human conviction as acquired through ecclesiastical culture, for to believe in a glorious immortal state transcendently ecstatic, at the same time with a desire to remain in the mortal state in preference, is to say the least, very irrational, and inconsistent.—*Cyrus*.

#### Hubbard and the "Kreutzer Sonata."

Mr. John M. Hubbard, the Assistant Postmaster of Chicago, more than once has displayed mellifluousness and skill as a singer in Sunday-school and church-choirs, likewise at Shrievally picnics and campaign rallies. In this line of industry he is equalled by few and excelled by none. We believe he is also performing his postal duties with marked ability. As chorister, cantor, precentor, and Assistant Postmaster he is altogether worthy of commendation. When, however, he steps aside from these duties and seeks to constitute himself censor of literary morality and critic of cold type for the United States, *THE TRIBUNE* cannot endorse him. It doubts seriously his ability in this direction, and is of opinion that there are scholars in his Sunday-school class more capable of filling that responsible position.

Mr. Hubbard has initiated himself into his duties as literary censor of the United States by recommending that Count Tolstoi's "Kreutzer Sonata" shall be excluded from the mails, and in a moment of extraordinary exacerbation, Postmaster Sexton, Assistant Attorney-General Tyner, and Postmaster-General John W. Wamaker have indorsed his recommendation and thus indirectly have manifested their confidence in Mr. Hubbard's ability as a literary critic and inspector of book morals. Having met with such marked success in his first venture it is highly probable Mr. Hubbard will extend his researches and prosecute his inquisition among the works of "those d—d literary fellers" with zeal intensified by his victory over the Russian fanatic. If, however, this and other communities hereafter must go to Mr. Hubbard for their reading matter, and he is to be the censor of propriety, we want him to do his work with intelligence, discrimination, and thoroughness, and not strain at gnats and swallow camels. *THE TRIBUNE* will gladly aid him in this work, and it notifies him now that the "Kreutzer Sonata" is as harmless as Pope's "Essay on Man" or Davies' "Legendre" compared with shoals of books that are passing continually through the post-office, contaminating the mails, endangering the young and guileless clerks who handle them, and scattering the germs of moral miasma through all the public and private libraries of the country.

Among these dangerous books we would suggest a few of the more prominent ones which are worthy of Mr. Hubbard's prompt attention. After he has read them we are quite certain he will warn Brother Wamaker of their dangerous contents and that they not only will be excluded at once from the mails but also will be removed from the shelves of the store kept by Mr. Wamaker, merchant, and consigned to the flames or sent to Mr. Hubbard for expurgation. As a first installment *THE TRIBUNE* would suggest the Holy Scriptures; (new and old version;) Shakespeare's, Ben Jonson's, and Beaumont and Fletcher's plays; Ovid and Apuleius; Goethe and Heine; Swift, Sterne, and Steele; George Sand and Victor Hugo; Daudet, De Maupassant, Dumas, and Zola; the poems of Chaucer, Spenser, Shelley, Byron, Burns, Gay, and Swinburne; Rabelais, the Decameron, the Heptameron, and the Reliques of Father Prout; the Memoirs of Count Grammont, edited by that bold, bad man, Walter Scott; likewise his editions of Joseph Andrews, Jonathan Wild, Humphrey Clinker, Roderick Random, Tristram Shandy, and the Sentimental Journey; Auerbach's "On the Heights;" "Elective Affinities;" Walt Whitman, Ella Wheeler Wilcox, and Edgar Saltus; Onida; Carpenter's Physiology, and Fowler's Phenology; all the reports of medical societies; the music dramas of Wagner; the fads of Ibsen, and the universal mythology. These constitute but a tithe of the dangerous matter which is passing constantly through the mails, and most of it is to be found in every well regulated library, but, from Mr. Hubbard's point of view, it is all worse than the "Kreutzer Sonata," and should be excluded. We will not be answerable for Mr. Hubbard's state of mind after he has read all these works. His present grief will be light in comparison, and we feel confident that he will do his duty fearlessly when he discovers this mass of fetid literary compost which is infecting the mails, the manners and morals of the people; and that after he has gone through it with his muck rake nothing more dangerous than Sunday sermons, moral essays, and disquisitions on the tariff and seal pups will get into the post-office, and that, having accomplished his great work, the censor will sing to his congregations a new song of thanksgiving in exultant but exemplary bass to the decorous accords of sackbuts, cymbals, and shawms. He will grieve no longer.—*Chicago Tribune*.

#### SALVATION ARMY.

CHICAGO, ILL. Aug., 1890. DEAR SIR:—We of the Salvation Army are making every necessary arrangement for the grandest and most interesting demonstration that we have ever yet had in this city. There is no doubt it will be worth all the trouble it may cost any one within two hundred miles to attend. Our work is now being successfully carried on among every class and condition of suffering humanity. We are operating in thirty-six different countries. The different branches of our work are as follows: Public evangelistic meetings for the masses. Junior soldiers' meetings for children. Slum brigades who work among the slums of large cities. Food and Shelter Departments for the homeless. Rescue Homes for fallen women. Prison gate brigades to care for and encourage liberated prisoners. Our Official Organ, *The War Cry*, has a circulation of 31,000,000 per annum.

Our strength is 9,200 officers, and about 150,000 soldiers. We held our 25th anniversary meeting last month in the Crystal Palace, London; it was the largest religious meeting on record; there were present 25,000 uniformed soldiers, also 45,000 Christian friends and sympathizers. The meeting which we are now making elaborate arrangements for will be held at First M. E. Church, cor. Clark and Washington Sts., at 8 P. M. Aug. 19th. Also at Farwell Hall, Aug. 20th, at 8 P. M.

The object of these meetings is to make known the success of our work in India and to raise funds for the same. These meetings will be conducted by Comm'd and Mrs. Ballington Booth of New York, assisted by Staff Capt. Jai Singh, Capt. Kanta Rantahella, Lord Ranta Pala the sacred Buddhist priest, and Lieut. Abdul Aziz, the sacred Mohammedan Shiek, all from India, also Brig. and Mrs. Fielding, and scores of local officers and soldiers.—*E. Fielding, Brig.*

#### RESIST NOT EVIL.

"They are very simple, these words; but they are nevertheless the expression of a law divine and human. If there has been in history a progressive movement for the suppression of evil, it is due to the men who understood the doctrine of Jesus—who endured evil and resisted not evil with violence."

The advance of humanity towards righteousness is due, not to the tyrants, but to the martyrs. As fire can not extinguish fire, so evil can not suppress evil. Good alone, confronting evil and resisting its contagion, can overcome evil. And in the inner world of the human soul, the law is as absolute as was even the law of Galileo, more absolute, more clear, more immutable. Men may turn aside from it; they may hide its truth from others; but the progress of humanity towards righteousness can only be attained in this way. Every step must be guided by the command, Resist not evil.

A disciple of Jesus may say now, with greater assurance than did Galileo, in spite of misfortunes and threats: "And yet it is not violence, but good, that overcomes evil." If the progress is slow, it is because the doctrine of Jesus (which, through its clearness, simplicity, and wisdom, appeals so inevitably to human nature,) has been cunningly concealed from the majority of mankind under an entirely different doctrine falsely called by its name.—*Count Tolstoi in "My Religion."*

#### ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor  
All communications for this department must be addressed, H. D. SILVERFRIEND, 3619 Cottage Grove Ave.

#### Notices.

THE SOCIETY ARCH-TRIUMPHANT meets the first Tuesday of every month for the transaction of its private business. None are admitted to this Assembly but members of the Second Court.

The meeting is called to order at 7:30 p. m. by the President of the Society.

All Post Office Money Orders must in future be sent to CYRUS, Editor of the FLAMING SWORD.

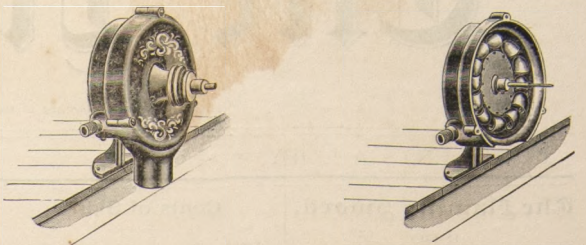
Be particular in thus making out the orders, writing the address in full as above. It will save us much delay and trouble with the postal department.

It was Prof. Spear's purpose to make Heat the subject of his paper in this issue, but he continues the question of "Light," leaving the consideration of "Heat" for another paper.

We send free to any address a sample copy of the FLAMING SWORD. We will make a liberal discount to Clubs.

The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the KORESHAN SYSTEM, have their central office at No. 2 and 4 College Place, Cor. Cottage Grove Ave.

## 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.

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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, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

## Woman's Religious Right vs Man's "Legal" Claim.

PEORIA, KAN. AUGUST 7th, 1890.  
DEAR SIR:—Sometime since I asked to see samples of your FLAMING SWORD, of which you have sent me a number of copies. Many, many thanks; I wish its circulation were universal. Much of your doctrine I do not understand, but some things my inmost soul tells me are true. May it ever increase, and to help hasten the spread of its views, find enclosed a list of names to whom please send sample copies.

I want to ask you a question, yet hardly know how; that is, how best to gain a full insight into Koreshan Science? Can I attain to it by degrees while my husband does not wish to? This is a serious question to me, for part of your doctrine I've always felt ought to be true, and for five years I've known it was the only right way, and I am anxious to help make it known to all. Very Sincerely,  
A. C. H.

When it comes to the question of woman's right to her person, and the time arrives for woman to assert her religious conviction as against the "legal" right of the husband; in other words, the woman's religious right against the man's legal claim against moral and religious liberty, the woman is justified in taking a bold stand.

I believe now in at least seven states of the Union, by legislative enactment, woman is reinstated to her personal identity, though married, and in all things except the right to vote she is made the equal of man. This is as it should be. The curse is to be removed. So says the book of Revelation. The removal of the curse has direct reference to the curse pronounced in Eden.

The curse upon the woman was, that she should bring forth children in sorrow, and that her conception should be multiplied. Is not this according to facts as observed in the so called marriage relation: "Thy desire shall be unto thy husband and he shall rule over thee?" Is not this true of the married, and does not marriage to-day carry out the curse, and is not the marriage ceremony a copy of the curse?

The curse is to be removed and woman is to be restored to her rights as at the beginning. It will bring with it the woe! woe! woe! And why not, if woman is the woe-man, as she will prove herself to be when actuated by the purpose and power of God to regain her liberty?

Woman is as much justified in rebellion against the tyranny of man, as any body of people are justified against oppression. And when it comes to the question of religious conviction and right, she is not only justified, but God will sustain her when it is in the line of a religious direction, born of God's holy purpose and the Spirit of the resurrection.—Ed.

The only thing that saves this world from being a very immoral place is the fact that for women and men there are two widely divergent standards of morality. It would require volumes to enumerate the things which are perfectly proper when measured by the standard for men, but which border on total depravity when the actor is a woman. As an instance of this, take the case of the man in San Francisco who shot his wife a few weeks ago because she drank liquor. The fact that at the time he shot her he was intoxicated was a matter of no consequence. It was but a little vice for him—a man—while a crime deserving death for her—a woman. As *Freethought* truly says, "All these tragedies spring from the mistake which men make that wives are their property and subject to their will and correction."—*Fair Play*.

## 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. IX.

During the remainder of my criticisms on the popular belief concerning light, I shall direct the attention of the reader heavenward. As I roam through space with him I expect to be able to upset his preconceived opinions concerning the structure of the universe. I hope to be able to hold on to facts in order that the reader will be more readily convinced that something is wrong with the old theory, when we are done firing at it.

What is the origin of light according to accepted authority? Step by step we must enter the arguments for and against the present theories. I ask the reader to remember what I said in the beginning of these articles, concerning what we must know before we can be certain that our observations are true. We must know what light is. Its relation to the object and eye, and also the relation the mind holds to the eye and object to be seen. In the eight articles preceding this one, I have shown that these questions are not answered. I have endeavored to show that the present theories are false. Now I shall prove to the reader that I am right, when we apply the present theory of vision to celestial observations.

It is assumed, not proven, by the present philosophers that ether is in all space. If this be true all the confines of our solar system, which is over six billion miles in diameter according to the Copernican theory, are filled with this universal ether. By some unknowable process the sun is said to vibrate this ether. The reader must note here the fact that this is simple assumption. No one knows whether the sun is of a nature or in a condition to set anything in motion or not. To make the theory work it has to be assumed. No one has been to the sun. We shall prove later on that no one has seen the sun, hence it is not definitely settled in the books whether the sun is hot or cold, nor how it starts waves in ether. In theory these waves are started and they move out in every direction from the sun. These waves are assumed to move out in straight lines, until they are disturbed in the atmospheres of the so-called planets which occupy our solar system.

I wish to stop here and call the attention of the reader to another assumption that is found in all the books, and one that is of vital importance in summing up the whole theory of the structure of the universe, according to Copernicus. The assumption is made that these ether waves move out in straight lines until they reach our atmosphere. There is no proof of said assumption. We have no proof that the atmosphere does not extend to the sun. Prof. Young in his new book on astronomy, page 69, article 98, says: "There is abundant evidence from the phenomena of meteors that the atmosphere extends to the height of a 100 miles at least, and it cannot be asserted positively that it has any definite upper limit." Every man void of prejudice admits that Prof. Young is correct. No one in our school books has given definite proof that the atmosphere does not extend to the sun. Therefore another assumption has to be woven in, in order to make the theory work.

Here are two vital and exceedingly important questions guessed at. That the air does not extend to the sun, is guessed at. That waves of ether called light come to the earth in straight lines, is guessed at. It makes a mighty difference whether the light comes in straight or in curved lines from an object. But our books say that our atmosphere extends only 45 to 50 miles from the earth. They make calculations that convince them these figures are large enough. Our readers will note here, also, that the books do not agree on the 45 or 50 mile racket. You notice in the quotation from Prof. Young—who affirms that there is proof of a higher elevation

of air than 50 miles—he says 100 miles at least. Therefore, when the reader comes to this part of the discussion I wish him to remember that I am not arguing against facts, I am exploding theories.

To follow out this origin of light I will say that there is no reputable astronomer, or even a common college professor, who does not accept the fact that the atmosphere of the earth is necessary to the light of the earth. In other words, if there were no atmosphere there would be no light. The claim is made by our motion theorists that the ether waves are converted into light as they descend through the atmosphere of the earth. Think of it for a moment! It is said that the sun is 93 million miles from the earth; that there is no atmosphere that amounts to anything beyond 45 miles; that all the space from the earth to the sun has no air in it. If the motion theory is correct, and if the Copernican theory is correct, I want some one to show me how to get out of the following ridiculous position:

I have discussed the origin of light and now I must devote some time to the extent of it. From what has been said the reader learns that light is really generated in our atmosphere. Dr. Rogers, of Dunkirk, New York, says positively that there is no light nor heat beyond the atmosphere. He says experiments prove that at 1½ miles high the light is only 1-10 as great as it is on the surface of the earth. The French astronomer Flammarion says, "Beyond the atmosphere there is nothing but the black of infinite space."

In all the books on physics, we are taught the function of the earth's atmosphere in the production of light. The higher we go the darker it gets, the same as the higher we go the colder it gets. If the books are true as to the uses and extent of the atmosphere, I want some one to show me how he can see beyond the confines of the atmosphere. When the eye reaches the blue just above us, it appears to rest. When we reach the limits of the air we reach the limits of vision, or else the air has no other function than that of refraction, or bending motion into a curve. If this were true it would not grow darker as we ascend heavenward.

The sun may be 5,000 or 93 million miles away, who can tell? We cannot see where there is no light. We find that light is limited to the air, hence all that we do see must of necessity be within the atmosphere of the earth. Who has proven in the books that the sun is light of itself? All who believe and teach the electric theory, affirm, without qualification, that the sun is dark and habitable like the earth. The great Herschels taught the doctrine of a dark and habitable sun. Now and then an astronomer says he believes that the sun is a ball of fire; that is his faith, not his knowledge. Again we read of an astronomer who believes the sun is an igneous body, like a hot rock or piece of iron at white heat. What it is they do not know. The weight of the evidence is in favor of the conclusion that the sun is a dark body.

Remember, please, that I am not putting one Koreshan idea as to the real facts of astronomy in any of these articles. As soon as I disprove the old theory I will attempt the solution of the real structure of the earth.

From the foregoing the reader learns that there is no light beyond the air; that all space above that is black; that all we see is within the atmosphere. This question has not been explained away by any man I have met or read. I am certain that my objections must and will remain fatal to the whole theory. If we do not see beyond the air, then I ask some one to prove that he ever saw the sun. To call that the sun which we do see shining in the heavens, is to guess at it. To say that we can tell the distance and direction to the real sun by looking at its projection or focal point on our air, is all bosh. We do not know its direction, distance, or anything about it, for a fact, according to the present theory of light.—R. O. Spear.

The Shylocks have overreached themselves. They did not intend to arouse the sleeping monster of discontent among the people, but their continued contraction of the currency has caused such misery and poverty that the people now see their only salvation is in wiping out this robber system.—*Times, Atchison, Kansas*.

## The Sin Against the Holy Ghost, or the Unpardonable Sin.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world," (Greek, *aion*; English, age, dispensation,) "neither in the world" (age) "to come." Matt. xii. 31, 32.

The parallel passage, Mark, iii, 28-30, reads, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;

"But he that shall blaspheme against the Holy Ghost hath never forgiveness," (Greek, *eis ton aion*, hath not forgiveness; English, for, or during the age,) "but is in danger of eternal damnation:" (Greek, *enochlos aionion krisis*; English, subject to an age-long judgment or condemnation.) "Because they said, He hath an unclean spirit."

Vastly important as these passages are, no minister nor commentator has ever yet explained them, for the obvious reason, that, as Jesus said of their class 1900 years ago, the lawyers, secular and clerical, have taken away and lost the key of knowledge necessary to unlock their real import.

When, in the end of an age, the Son of man, the Messenger of the Covenant, Elijah the Prophet, the Anointed One, the Messiah of the succeeding age comes, he appears "As a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

We are ready to say, concerning him, what the Jews said about Jesus: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." John, ix. 29.

Because of the uninviting appearance and surroundings of the Son of man, men might be forgiven for not recognizing, nay, more, for rejecting him in his personal coming. But he is the bread of life. He is the good seed promised in the garden; the ripened fruit of the tree of lives. In his personal coming that bread is not broken, not in a condition to be appropriated by dying men, to become in them the germ of the higher, the God-life.

But when this bread of heaven was broken in his translation, and, as Holy Ghost, the Comforter which he promised to send them if he went away, has come to be received and appropriated by them and in them to become the seed of the higher, the God-life, to mature in the harvest at the end of the age, whosoever now speaks against him, or refuses to receive him, sins against him, and cannot have forgiveness so as to attain eternal life during that age, or until the end of the next one. Not because God is angry with, and seeks to punish such for their sin in rejecting the Holy Ghost, but because having failed to receive the seed, the Holy Ghost, at the time of the sowing of that seed, when the Holy Ghost was poured out in the beginning of the age, they cannot in the harvest of that seed become the ripened fruit, the sons of God, like the one Son of God, the seed sown.

But do not men now receive the Holy Ghost? There is no scriptural evidence that they do; indeed, there is much proof to the contrary.

"But he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"And all that believed were together, and had all things common;

"And sold their possessions and goods, and parted them to all men, as every man had need."

The people who profess to believe and receive the Holy Ghost now, show none of these signs, exhibited by the early Christians, and as they were put on record to show us who really had received the Holy Ghost and those who professed to, but did not receive him, we are justifi-

fied in saying that they have not received the Holy Ghost.

John, vii. 39, reads: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

It will be noticed that the word, given, is in italics to indicate that it is no part of the Greek text. It is in fact a misleading comment; since the passage plainly means that the Holy Ghost did not have an existence yet, in the form to be appropriated as the bread of life, the good seed, the Comforter, nor could it have till Jesus' body was broken by translation. As this spirit was poured out at the time of seed sowing, and was itself the seed, it could not remain long in the form of seed, since, according to the law of seed, it must die in order to germinate and bring forth fruit at the end of its cycle, which was to be the harvest at the end of the Christian age.

Those who received the Holy Ghost were born of the Spirit; had a new spirit within them; experienced a birth of the Spirit; which spirit, being that which was in Jesus, caused them to do just as Jesus did; it took out all selfishness and devilishness which before was in them, but the people who profess to be born of the Spirit now, are just as selfish and devilish as they were before, except that their selfishness generally finds a new channel and manifests itself in new forms.

This birth of the Spirit was declared to be a begetting again, for a birth of the body to take place after an age-long period of gestation, corresponding to the cycle of the good seed which was to mature and ripen at the end of the dispensation, at the harvest, the new birth, the resurrection of the dead.

If John were to speak again of this time he would say, "for the Holy Ghost is not yet, because that Jesus" (Savior) "is not yet glorified."

But why may not those who failed to receive the Holy Ghost, the good seed, in the beginning of this age, the time of seed sowing, be forgiven, or attain to the harvest, the resurrection, during the next age? If the end of the wheat cycle came at the end of the year, and if I had fifty bushels of wheat of which I wanted to sow ten, all the wheat that sinned against the measure by not getting into it at the time of sowing would fail of reproduction during that year and the next. So all those, whatsoever their treatment of Jesus when on earth in person, who received the Holy Ghost, the seminal fluid of Deity, the good seed, will, in the harvest of that seed, the new birth, the resurrection of the dead, come forth as the sons of God, like to the one Son of God, the seed planted.

All those who blasphemed or sinned against that Holy Ghost, at the time that it was sowed, by refusing to receive it, cannot have forgiveness, so as to be regenerated or reproduced and come into the new birth, the resurrection of the dead, either during that age or the next; not because God is angry with their refusal or neglect to receive the Holy Ghost, but because having refused to accept the seed they cannot have the benefit of the harvest.

The common conclusion of orthodoxy, contained in the mistranslated phrase "hath never forgiveness," has no foundation in the Scriptures. The plain and simple statement here is, hath not forgiveness for, or during the age, but is subject to, not "an eternal," but an age-long condemnation, so that he cannot come into the harvest, the new birth, the resurrection of the dead at the end of that age. There is a clear implication that he may at the end of the next, or some subsequent age, thus verifying the words of the Apostle Paul: I. Cor. xv, 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."—O. F. L.

Setting aside entirely the question of the Messianic principle of salvation for the race, the economy of nature is practically a failure, if, in the progress of evolution as working through human development, the world is not to advance to the practical establishment of such a kingdom of righteous and divine brotherhood as prophetic-ally involved in the Lord's prayer.

## PRINCE MESSIAH.

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his Christ, to Cyrus, whose right hand I have holden, to subdue nations before him."—Isaiah, xlv, xiv.

"The forces of evil are arrayed against the sacramental host in our country. The shock of the first day's battle was felt in 1861 in the war of the rebellion. The second day's battle is now going on over the liquor traffic, Sabbath desecration, speedy and easy divorce, etc. Though armed "with mountains, as with weapons" the battle has been a "drawn one." The third day will reveal the Prince Messiah. He must bear the glory of victory."

"Two days are, therefore, past, the third is thine; For thee I have ordained it; and thus far Have suffer'd, that the glory may be thine Of ending this great war, since none but thou Can end it. Into thee such virtue and grace Immense I have transfused, that all may know In heaven and hell thy power above compare: And this perverse commotion govern'd thus, To manifest thee worthiest to be Heir Of all things: to be Heir and to be King By sacred sanction, thy deserved right. Go, then, thou Mightiest, in thy Father's might, Ascend my chariot, guide the rapid wheels That shake heaven's basis, bring forth all my war, My bow and thunder; my almighty arms Gird on, and sword upon thy puissant thigh; Pursue these sons of darkness, drive them out From all heaven's bounds into the utter deep: There let them learn, as I like them, to despise God, and Messiah his anointed King."

Extract from "Paradise Lost," Quoted in Christian Statesman.

## Sham "Morality."

The Pharisees Who Object to "The Kreutzer Sonata" Brought to Book.

That staid, proper, and conservative old newspaper, the New York *Commercial Advertiser*, discussing the recent order excluding "The Kreutzer Sonata" from the mails, makes the following statement on the merits of the case, which should be read carefully by Brother Wanmaker and Censor Hubbard:

Were the order in the interest of morality we should support it, but it is sham morality and false morality which is offended by Count Tolstoi's book. We are far from taking the position that "to the pure all things are pure." But we do hold that from the pure all things are pure, and volumes like Tolstoi's "Kreutzer Sonata" and Daudet's "Sappho," which deal with immorality in the high and serious moral spirit of Hebrew prophets, are no more to be condemned as immoral than the plain spoken passages of Scripture are to be so condemned. The "Kreutzer Sonata" does not seem to us to be a well balanced book. It is the work of a man who has been half crazed by the magnitude of the evil which he is considering. Yet the morbidity of it is the morbidity of a fanatic and not the disgusting morbidity of Ouida or Saltus. Nothing could be more false than the statement that it "contains more or less philosophical free love arguments." The doctrine of the book is put in a few words at the beginning of Chapter VIII., where the murderer of his wife says: "Yes, I want to tell you how I killed my wife. I killed her before I knew her. I killed the wife when I first tasted sensual joys without love, and then it was I killed my wife." Daudet's "Sappho," which deals with the same questions, with the same spirit, is addressed to his son "when he becomes 21 years of age." Tolstoi's "Kreutzer Sonata" might well have had a similar dedication. The book is not one which you would wish a young girl to read who has been brought up in a doll's house, but the chief reason that you would not wish it is because its picture of life would haunt her and lead to hysterical morality. Yet the book is one which many men—and generally those of the purest and strongest character—would wish that their sons should read.—*Chicago Tribune*.

Competition is a false doctrine. It has run riot in this country until the big operators—corporations, trusts, syndicates and combines—have possessed themselves of every avenue of profit. The small dealer, wageworker and farmer have no place in the land except to fill gaps in the ranks of the five millions of tramps, vagabonds, thieves, insane persons, and objects of charity who have beaten the road of adversity smoothly by their footsteps, engulfed by starvation and want; and as constant dripping of water wears the rock, so this condition of enforced degradation will ultimate in the destruction of all liberty and our republic will be lost.—*Nonconformist*.

## The American Bastille.

A powerful Editorial, Written by Hon. J. Burrows, Editor of the "Alliance," Lincoln, Nebraska, in which Brother Burrows Shows the Dangers That Threaten American Liberty Through Our Plutocratic Supreme Court.

It is only a little while now to the centennial anniversary of 1793, the memorable year of the French Revolution—the year which saw the storming of the Bastille and the beheading of Louis the Fifteenth. The Bastille, a grim iron-barred fortress in the heart of Paris, stood as the material expression of eighteenth century tyranny. Thither, on the mere order of an irresponsible King, were haled without trial men who were in his way, men who opposed the existing order of things, men who advocated new ideas, men who dared to have opinions, aspirations and convictions, and to utter them. Often, too, this irresponsible power was used by favorites of the monarch to wreak their vengeance on an unfortunate enemy or put out of the way a successful rival. In short, the Bastille was used by the "ins" as an engine of oppression upon the "outs," and as a force to suppress free thought and overawe men who longed to be free.

The day came in France when the last drop of blood had been taken from an exhausted people—when gaunt wraiths stalked in all portions of Paris, and when famine strode unopposed through all the land. Aristocracy and privilege, by farmed revenues and government monopolies, had done their fearful work. "A poor woman gathered leeks in the public highway to save her children from starvation, and by some chicanery the state took every third leek under the name of a tax." The hour came when the people had no more to dread and no more to lose. It was then, in the desperation of despair, that they massacred the Swiss guard and beheaded Louis the Fifteenth. Marat sent to Marseilles saying, "Send me a thousand men who know how to die," and the men marched because they had nothing better to do than to die. It was then that they stormed the Bastille. It stood there, the frowning, tangible expression of the tyranny they were trying to destroy. Within its dungeons were immured men who had suddenly disappeared from their streets, and never been seen again. With cannons and battering rams and sledges and pikes, they opened its doors. They killed the guards. Maddened and frenzied, but still with a sort of shrinking horror, they drew back the bolts of its dark dungeons, and led into the light of day the poor victims of man's inhumanity to man. The light of God's sun has never shone upon such another scene. Poor, ragged, dazed wretches, foul with vermin, clothed in dirty tatters and bloody fetters, were led forth, supported by their avengers, to look again upon God's blue sky and green earth. Some were maniacs, some were demented, some came only out to die. Men—men created in the image of God—immured for eighteen years in a loathsome dungeon, without a knowledge of any crime charged or committed, and without the shadow of a trial. What should be done with such a suburb of hell? Raze it to the ground!—and razed it was, till not one stone rested on another—amid blood and murder, and vile ribaldry, and a license that smote the day with horror.

That revolution was a cyclone of terror—but the air was purer afterward. The memory of that day and that Bastille will haunt the sons of France for a thousand years, and no more such prisons will pollute her soil for many and many an age.

But free America is building a Bastille to-day which is as purely the creation of the spirit of tyranny, which will be as surely the instrument of irresponsible power, and which will as surely crush out and blight the liberties of freemen as did that mute and horrid pile in Paris. That Bastille is our United States Supreme Court. There is a power in this country that works like "a mole in the earth"—a power immense, secret, cunning, unscrupulous. That power is the railroad and money power. Its representatives are the railroad kings and millionaire bankers of the East. Its congresses are little conclaves of half a dozen railroad presidents who connect their schemes in some private

railroad office or some bank parlor. Its executives are the subordinate railroad officers who enforce their decrees. Its courts are the courts of the United States. This power is deliberately and surely packing the Supreme Court of the United States, to secure the undoing of all the great work which it has done for the people in older years. Can the steady change in the tone of this court and in the character of its decisions have escaped the people? Already the granger decisions are reversed. Already the power of a state to regulate its own internal affairs has been denied! The legal tender decision will next be attacked. From the day that Jay Gould demanded the appointment of Stanley Matthews to the Supreme bench it has been manifest that the railroad autocrats appreciated the power of this tribunal, and determined it should be their own—and from that day to this that object has been steadily pursued.

These judges occupy their positions for life. They are not removable by the power that appoints them. From their decisions there is no appeal. They are gradually building up a system of judicial law to take the place of statute law. From the power conferred upon them by the Constitution to say what the law is, they are usurping the power to say what the law shall be.

In the darkest pages of history there can be found no blacker tyranny than judicial tyranny.

We warn our countrymen now of this impending danger. The day will come when the barred dungeons of this American Bastille will have to be invaded, and its victims led out shuddering into God's sunlight. We warn our countrymen now, that no tyrant ever sat upon a throne, no usurper power ever lorded it over an oppressed people, that was not able to command the highest courts of law as its instrument. There is only one case in English history where a court stood out against a tyrant; and in that case an irresistible rebellion of the people was already in progress.—*The Farmer's Voice.*

## Extract from Count Tolstoi in "My Religion."

"Our entire social fabric is founded upon principles that Jesus reproved; we do not wish to understand his doctrine in its simple and direct acceptance, and yet we assure ourselves and others that we follow his doctrine, or else that his doctrine is not expedient for us. Believers profess that Christ as God, the second person of the Trinity, descended upon earth to teach men by his example how to live; they go through the most elaborate ceremonies for the consummation of the sacraments, the building of temples, the sending out of missionaries, the establishment of priest-hoods, for parochial administration, for the performance of rituals; but they forget one little detail—the practice of the commandments of Jesus. Unbelievers endeavor in every possible way to organize their existence independent of the doctrine of Jesus; they have decided *a priori* that this doctrine is of no account. But to endeavor to put his teachings in practice, this each refuses to do, and the worst of it is, that without any attempt to put them in practice, both believers and unbelievers decide *a priori* that it is impossible.

Jesus said simply and clearly, that the law of resistance to evil by violence, which has been the basis of society, is false, and contrary to man's nature, and he gave another basis, that of non-resistance to evil, a law which, according to his doctrine, would deliver man from wrong. 'You believe' (he says in substance) 'that your laws which resort to violence, correct evil; not at all; they only augment it. For thousands of years you have tried to destroy evil by evil, and you have not destroyed it. Do as I command you, follow my example, and you will know that my doctrine is true.' Not only in words, but by his acts, by his death, did Jesus propound his doctrine, 'Resist not evil.'

Believers listen to all this. They hear it in their churches, persuaded that the words are divine; they worship Jesus as God, and then they say: 'All this is admirable but it is impossible as society is now organized; it would derange our whole existence, and we should be obliged to give up the customs that are so dear to us

We believe it all, but only in this sense: that it is the ideal toward which humanity ought to move; the ideal which is to be attained by prayer, and by believing in sacraments, in the redemption, and resurrection of the dead.'

The others, the unbelievers, the free-thinkers who comment on the doctrines of Jesus, the historians of religions, the Strausses, the Renans, —completely imbued with the teachings of the church, which say that the doctrine of Jesus accords with difficulty with our conceptions of life, —tell us very seriously that the doctrine of Jesus is the doctrine of a visionary; the consolation of feeble minds; and that it was all very well preached in the fishermen's huts of Galilee; but that for us it is only the sweet dream of one whom Renan calls the "charmant docteur." In their opinion, Jesus could not rise to the heights of wisdom and culture attained by our civilization. If he had been on an intellectual level with his modern critics, he never would have uttered his charming nonsense about the birds of the air, the turning of the other cheek, the taking no thought for the morrow. These historical critics judge of the value of Christianity by what they see of it as it now exists. The Christianity of our age and civilization approves of society as it now is, with its prison cells, its factories, its houses of infamy, its parliaments; but as for the doctrine of Jesus, which is opposed to modern society, it is only empty words. The historical critics see this, and unlike the so-called believers, having no motives for concealment, submit the doctrine to a careful analysis; they refuse it systematically and prove that Christianity is made up of nothing but chimerical ideas.

It would seem that before deciding upon the doctrine of Jesus it would be necessary to understand of what it consisted; and to decide whether his doctrine was reasonable or not, it would be well first to realize that he said exactly what he did say. And this is precisely what we do not do, what the church commentators do not do, what the free-thinkers do not do—and we know very well why.

We know perfectly well that the doctrine of Jesus is directed at and denounces all human errors, all *tolu*, all the empty idols that we try to except from the category of errors, by dubbing them 'Church,' 'State,' 'Culture,' 'Science,' 'Art,' 'Civilization.' But Jesus spoke precisely of all these, of these and all other *tolu*. Not only Jesus but all the Hebrew prophets, John the Baptist, all the true sages of the world denounced the Church and State and culture and civilization of their times as sources of man's perdition."

The reader will please note the material fact that the Church, and State, culture and civilization, denounced by John the Baptist and the sages, have always been the old Church and old State, in the corrupt, degenerate and oppressive condition which they always reach before the end of a dispensation, when, in the language of prophecy, they are called "old heavens and old earth," and never the state which they always attain in the beginning of a new dispensation, when they are styled "new heavens and new earth wherein dwells righteousness."

This latter is the happy condition now close at hand to which all prophecies and all signs point.—O. F. L.

## The Duty of Government.

Every human being has a natural right to happiness. Anything preventing the enjoyment of that right is an evil, and must ultimately be destroyed. Long and grinding hours of toil, depleting the physical and mental forces; starvation wages, which mean poor food, poor clothes, and poor shelter, making life a curse instead of a blessing, and death a relief, are fruits of present social and commercial systems. These things are destructive to happiness, therefore they are evils; hence they must be swept away. If the centralization of wealth means misery to the masses, then it must be de-centralized. Gold is not as valuable as human happiness. The duty of government is to enhance the happiness of all its subjects. Not leaving them to a heartless struggle, in which the triumph of the strong means pitiable poverty for the many.—*Nonconformist.*

## 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 *theosases*, (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 *theocrasized* and absorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

Third. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

Fourth. Those who come into the highest state of perfection, comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity is one of the first steps towards the attainment of the higher life.

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

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

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

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

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