

# 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. 1890.

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There are two distinct factors of the labor problem which render it a difficult one to supply the solution of, short of its inevitable trend to the final issue, which will sink both so far out of sight as to place them beyond resurrection. It is a fight to the knife; a conflict between Gog and Magog, capital and labor, both of which are tyrannical, exorbitant, grasping, selfish, and inhuman.

By the New York Central tie-up the labor unions have compelled the millionaire to take another reef in his topsail, and exercise a little more stringency in his measures of caution against the coming storm.

The strike is not a "futile" one. It has not only taught both sides to the controversy one more lesson in the science of organic unity, and the power of combination in which each will equally profit, but it has brought us one more step towards the fulfillment of the prophecy in which divine prescience could accurately predict a time, when "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

We are entering the third woe, and when the crash comes the world will awake to a realizing sense of the truth that the "battle of Gog and Magog" is the conflict of capital and labor.

One of the uncompromising controversies of the age is the gold and silver question. It has a peculiar significance in these latter days of the dispensation, because it symbolizes the relations of a divided house in every domain in which the hand of the unregenerate man is shown.

Gold and silver as the primary noble metals—one the symbol of divine good, the other of divine truth—ought to go in harmony, hand and hand, to represent the unity of love and wisdom; the unity of charity and faith; the unity of good and truth; the unity of Church and State, and, in the purely physical domain, the unity of heat and light, instead of the conflict of these forces, so clearly shown in the present condition of humanity.

A house divided against itself is in danger at least of falling, and the very fact of a controversy where unity ought to exist is sufficient proof that something is wrong. It is a war to the knife between two unscrupulous sets of demagogues, both of which appeal to the cupidities and avarice of those whom they would hoodwink into the support of either party to the controversy.

The stamp of Caesar should be removed from both metals. They would then stand, as all other substances, upon their own base.

The free trade mark ought first to be placed upon gold. Relegate it to its intrinsic value. Every honest man ought to see without argument that when you place a fictitious valuation upon any article of commerce you stamp a lie upon it, and that lie is the foundation of a multitude of outgrowing evils. Fictitious valuations are fraudulent to begin with, and they end in the degradation of all who countenance the deception.

Farmers will not be benefited through any process of monkeying with either of the combinations of rascals—represented on the one hand by gold and on the other by silver—nor by allowing either of these combinations to monkey with them. The remonetization of silver is not the farmer's panacea. In another issue we will suggest a more efficient remedy than the one proposed by the gold and silver nabobs.

## Miracle Not the Sign of Messiahship in this Age.

There is a class of people who regard miraculous procedure or phenomena as evidence of divine power. The word *miracle* is a Latin word, or an anglicized word from the Latin, and means wonder or astonishment. No phenomenon however wonderful was ever performed contrary to some law, which, though unknown by the populace, is well known by the person using the law (higher or spiritual law it may be) to perform the wonder.

Jesus wrought miracles or wonders through his knowledge of natural and spiritual law, using his knowledge always in the direction of good works through love to God and man. He raised the dead, healed the sick, cast out devils, etc. While he did this he said to his disciples: "Greater works than these shall ye do; because I go to my Father." In His day and theirs these greater things were not accomplished. From that time to the present these greater things have never been performed. Despite all this the time must arrive when the words of the Lord Jesus shall be fulfilled, and according to Koreshanity the time is at hand when these greater things will be wrought, thus fulfilling the prediction of Christ the Lord.

What are these greater things? A greater thing than to restore a person to common physical health—to die in future—is to proclaim the law or science by which thousands may overcome death that they may never die.

The promulgation of the Science of Immortal Life is to the end that the law of life may be scientifically applied; and the effort of Koresh is to so enable men to enforce this law as to bring into immortal being the children of the resurrection, or to give birth to a nation in a day.

Jesus performed miracles or wonders whenever the people were prepared to be receptive to the influence of His dynamis, (potency,) but He could not perform many mighty works in Capernaum because of their unbelief. Every great work must and can only be wrought through the intensity and continuity of thought in the direction of the desire, and purpose to accomplish.

The supreme thought of Koreshanity is in the direction of bringing into manifestation the sons of God; in other words, to bring about and accomplish the destruction of the power of death over such as now aspire to immortal life. The healing of the common sick and their restoration to the common condition of health is but incidental to the greater achievements; namely, the perfection of this body and its restoration to immortality. Such effort must not interfere with the supreme purpose. The thought must be continuous in the line of the greater work or desire, or the consummation will not be wrought.

The Koreshan school, in the application of its cult, is now establishing and developing its battery of life according to principles already understood and taught in the college. When the psycho-pneumatic battery is complete and its consummate power mobilized towards the formulation of the immortal flesh, or the body of the resurrection, the great miracle will be wrought and the sons of God will stand forth in all their glory. Jesus performed his miracles after his baptism by John. Koreshans will perform their great wonder when the baptism comes which is soon to be poured forth.

Let not the inquirer mistake the miracle of the Devil for the power of God. The image of the beast has power to perform wonders, and to call down fire from God out of heaven in the sight of men, and to deceive men by the miracles which he has power to perform.

God is not come in miracle now, but in science. He comes now not to perform works by law known to himself, which he cannot disclose to the people, but to declare the science and to remove the wonder or astonishment through a revelation of the principles of spiritual life and their scientific unfoldment—Cyrus.

## The Mystic Circle AND The Prophet of Koresh.

"Your anchor is cast and it clings to the rock of the New Church," quickly responded Mr. Edmonds.

"I thought so, Father, but this last experience shakes my faith even in the Swedenborgian Christianity. I was walking along—Street when I heard the mournful voice of a child, a little girl seven or eight years of age, saying:

"Please Ma'am I want to tell you about my mamma."

"I was walking rapidly and did not at first notice that she addressed me, and did not stop, when she cried in pitiful anguish:

"Oh my mamma will die!"

"I answered the appeal, saying:

"What is the matter, my little one?"

"Come and see my mamma, mamma is dying."

"Where is your mamma?"

"Will you come? I will show where."

"She took me to a scantily furnished but tidy room in the third story of an apartment building, where I found lying upon a bed what must have once been a beautiful woman. She was about thirty-five years of age, refined in appearance, her voice and speech indicative of refinement and culture. I gathered from her in few words the fact that she had been lying sick about three weeks, from a fever caused by prostration from over-work and scant food, during which time she had been kept alive by the efforts of this little and only child who had begged upon the streets.

"She desired to tell me her story which she said was a very painful one, for she thought she was about to die and she had instructed the child to bring to her some lady, because she desired to arrange for its care after she had gone.

"I had lost my faith in humanity," she remarked, "but it was my only hope for my child and my soul yearned for some one to help me carry my burden."

"This was all she could say. She had completely broken down, was gasping for breath and I supposed her to be dying. My first impulse was to hasten to our physician, but I knew she required food more than medicine and so soon as I had soothed her and quieted her emotion I hastened to a store but a little distance away and procured some milk, which I gave her to drink, feeling that upon this nourishment she would be sustained till I could prepare for her whatsoever delicacies the situation suggested.

"The milk greatly revived her and she attempted to renew her story, but I would not permit it.

"You are better now," I said. "I will nurse you till you are stronger then you may tell me all."

"Do you think I will recover?" she asked.

"Why certainly you will. In a few days you will be well and strong. I will send some one to care for you and I will see you every day till you can be removed, when I will provide for you a more comfortable and convenient place."

"After administering the milk I left her in care of the child till I could procure the means for the preparation of the little delicacies and restoratives which her feeble condition demanded, and hastened again to her room and bedside. I at once procured a competent nurse and after providing for herself and child all that I thought necessary till my return, cautioned her against talking to the attendant and left her for the day.

"I cared for her and the child daily, till I believed her sufficiently strong to communicate to me what I knew to be weighing upon her mind, when upon my usual daily visit I relieved the nurse, telling the lady I had come to hear her story.

"I will tell it to you briefly," said she. "The same old sad tale of woe.

"My father was a wealthy merchant in high social position. I had received every advantage that the ordinary means of culture provided. My parents were proud and in the matter of marital affiliation deemed themselves competent to decide for me the question of my future relations and happiness. Their choice for me was so abhorrent that I utterly refused to consider it for a moment. My father was greatly angered at my refusal to respect his wishes in his selection of my matrimonial mate, and gave me the alternative of marrying the man whom he had chosen as my future husband, or leave his roof penniless. I chose the latter alternative and without delay took my departure. My mother sympathized with my father, though before leaving home she placed in my hands a purse containing three hundred dollars.

"I made my decision to leave the city hastily, because in my exasperation at the treatment I had received from my parents I determined to place as much distance between us as possible, and I consequently ticketed for New York. The day after reaching the city I answered an advertisement for a governess, and was engaged in a wealthy family to take charge of the younger three of a family of five sons and daughters, the two eldest being a young lady about my own age, and a young man somewhat my senior in years.

"The gentleman in whose family I was employed proved to be a banker, and the son a cashier in the bank. A number of weeks came and went and my duties were pursued regularly. I never met with the members of the family except on the most distant terms, owing perhaps to my own purpose not to be obtrusive.

"One day after being there about three or four months, I had been unaccountably depressed, but had succeeded in performing my usual routine of duty, and had finished my cares for the day—I never had the children after five o'clock—when I took a stroll in the grounds of the residence; but feeling so badly both mentally and physically I seated myself upon a rustic bench in a little grove. I had been there but a few moments when Miss Alice, the daughter of the Chesterfields,—this was the name of the people with whom I was staying—came up to me and viewing me a second, said:

"How pale you are. Are you ill?"

"With this everything turned dark. The next I knew, I found myself lying upon a sofa in the study. When I recovered from my fainting spell, as it proved, upon looking up I saw young Mr. Chesterfield standing over me, his hand resting upon my forehead. As I opened my eyes I met his steady gaze but for an instant. He spoke tenderly to me saying:

"I hope you are better. Do you feel very ill?"

"It was the first sympathetic word I had heard since leaving my own home, and I was touched to the heart.

"I am all right now," I replied, "but my voice trembled and I broke forth into a flood of tears."

"I will remain with her for a little while," said the mother. "The others left the room."

"I cannot stop to tell you all, but Adelbert Chesterfield became devoted to me from that time, and I gave him my history in detail. He asked me one day if I would loan him my money, which had then reached the sum of four hundred dollars. I most gladly embraced the opportunity of rendering him the accommodation which I flattered myself I was granting.

"A month later he came to me, saying: "I have turned your loan to a little account through an investment I have made for you, and your bank account has advanced to your credit

two thousand dollars."

"I thanked him kindly, but said, 'I do not wish to be placed under obligations, and fear it would not be honorable in me to accept your generosity.'

"You do not compromise yourself," said he. "My action is both a pleasure and obligation. The obligation is the common one that I owe to my fellows, and upon many occasions I have served myself by rendering a kindness to others when opportunity has thus favored."

"I saw that my invalid friend was becoming exhausted and I insisted upon deferring the recital till the next day. Her nurse had just returned and I left her with the assurance that early the succeeding day I would hear the remainder of her story. I fulfilled my promise and on my return the day following found her considerably improved though not yet able to sit upright in bed. She continued her story as follows: said Clara.

"From that time forward Adelbert was more than ever attentive, and I became in reality an inmate of the home. To make a long story short, I married Mr. Chesterfield with the full consent of his parents and the sincere approval of his sister, who became my warmest friend and admirer. The family, old and young, were members of one of the most fashionable and aristocratic churches in New York. I did not so well understand it then, but my husband was an operator on exchange, a business which I afterwards realized was stock gambling.

"Just after the birth of little Georgie, her papa lost all his property in a risk he had taken. Before making a total failure he involved Mr. Chesterfield, his father, and the firm of Chesterfield and Co. passed out of existence. My husband, who had been a moderate drinker, rapidly yielded himself to the influence of strong drink. In the meantime he had accepted a situation in a large banking house, and we were living very comfortably though not luxuriously. I watched my husband's growing habits of dissipation. He began to remain away from home late at night, sometimes till midnight, and often he remained away all night; going to his place of business the next day, not returning till the following evening. I saw the end and knew that it was only a question of time when ruin would mark the termination of an ignoble career that might have been a glorious and noble one. I exerted all my energies to no purpose. My husband's parents had died, also the sister. The children had been taken by an aunt, and I excluded myself from church and society more and more as Mr. Chesterfield's disgrace reduced us all to poverty and himself to ruin. He terminated his career in a gambling and drinking house. He was murdered in a drunken row, and Georgie and I were left in poverty and disgrace. I had a little money which remained to me of my first investment through Mr. Chesterfield.

"The sequel to my story is this: I had become interested in the writings of Emanuel Swedenborg and through this formed the acquaintance of a wealthy Swedenborgian, an owner of real estate, and I learned incontrovertibly that the place in which my husband had spent many days and nights in dissipation, and where he finally terminated his earthly existence, was owned and rented for the abominable use of sending people to hell, by this same Swedenborgian. I lost my faith in the church, yes, in humanity and almost in my God; but you hold out to me one more ray of hope."

"I said to her," Clara further added, "were it not that I knew of the aspiring genius of my own purpose to arise, through a superhuman effort, to the possibility of obliteration

from the escutcheon of our national integrity this foul blight of the rum curse, I also would lose my faith in the human race and the power of God to subjugate evil. I will have no mercy upon the so-called church of Christ, be it Roman Catholic, or Protestant, so long as it refuses to wield its united effort, and its possibility to overthrow this power of hell and instrument of Satan, against this curse."

"My daughter," said Mr. Edmonds, "the church is awaking to its responsibility, and while it sees the great evil of the rum traffic it depends more upon the power of Christ in the evangelization of the race than upon the world's selfish methods, involved in which are the uncertainties of political issues."

All turned involuntarily towards the Prophet, for his answer to Mr. Edmonds. Our expectations were not disappointed. The Prophet of Koresh with deep pathos and utterance, which seemed to sink to the very depths of every soul present, replied:

"When the church can present to the world, in its statement of Christian doctrine and the application of the same to life, the assurance of a united faith; a united baptism; and a united Lord; one Lord, one faith, and one baptism, that faith, Lord and baptism the Christ of God, embraced in the body of God in earth, there will be no more question of the right, propriety and obligation of the church to control the issues of our national politics. The old church as a body will never rise to the sublimity and glory of this achievement. The forces of disintegration are at work; its fate is sealed; its vitality is gone; its Christ is mammon. It is blinded by the god of this world and there only remains the coming cyclone to sweep it from existence, preparatory to the rebuilding."

"But do you not believe in the promises of the Lord to his church?" said Mr. Edmonds. "Already the power of the new church through its opening of the spiritual sense of the Word, is doing much to modify and correct the religious errors of the past, and soon the doctrines of Swedenborg will permeate the old structure and renew its vitality, and through this application of the leaven of regeneration the world will be reclaimed."

"Yes, I do believe in the Lord's promise. The world will be reclaimed. Every curse will be removed. The axe will be laid at the root of the tree of evil, and when the tree falls every curse hanging upon that tree will sink with this coming crash. Find the tap-root of evil; strike deep at that root of its vital tenacity, and with the final blow bring the crisis of the age."

"You speak of the root of evil at which you say the axe should be driven, as if that root were of so specific a character that its quality could be defined and the remedy applied," said Mr. Eldridge.

"The lack of justice, of balance, of equilibrium, is our sickness. This is the leprosy of the race. There can be no justice so long as the love of money sways the world. The love of money is the mainspring of human activity. A moneyed valuation is fixed upon all things; honor, virtue, everything can be purchased with gold. Religious zealots ply their energies for greed of mammon. Courts of so-called justice are bought and sold like common merchandise. That most sacred of human qualities, feminine virginal 'virtue,' is at the command of the highest bidder, and the fluctuations of love are subject to modification and transferences governed by monetary considerations."

"I agree with you," said Mr. Eldridge, "that your estimate of human frailty in the tendency of the unregenerate soul towards evil, is correct, and that mankind is largely influenced by love of money, but you have exhibited the pessimistic side of life, and you fail to discriminate between the un-

regenerated and these actuated to deeds of charity through religious motive. The incentive to good, through Christian life and effort, greatly overbalances evil."

(CONTINUED.)

The Primal Cause of Trouble.

We are in the midst of a period of strikes. There is an epidemic of labor convulsions rife in the land. The aggressive and oppressive attitude of capital periodically forces labor to resist the baneful pressure that is sought to be laid upon it.

There can be little doubt that the Republican party is doing much to develop the deplorable conditions that prevail. The leaders at Washington are satisfactorily proving their utter incompetency to legislate for the people.

We have an instance of the Republican disposition right here in this city. The organ of the party of great moral ideas is always ready during a political campaign to fling to the winds its banner bearing the lying legend, "Protection to American Workingmen."

When the cut was made in the wages of the laborers employed by the city two years ago, the Republican took the same position it takes to-day, and, in fact, this is the only one that is consistent with the Republican policy in its treatment of the interests of the common people.

We do not believe that there is very much to choose between the two old parties. The leaders of both are corrupt. There can be no doubt in the honest and thinking mind that free trade is the correct policy for a great nation to pursue.

Extract From Koreshan Cosmogony.

It is a common dogmatism of orthodox theology, that physical science can by no possible means prove or demonstrate the existence and character of the Supreme Being, and that it is therefore left solely to the process and power of inspiration to reveal to man the existence of God and his purpose concerning him.

God, But Not Immortality.

C. L. SWARTZ: I have been a reader of LUCIFER for one year and have learned to love its old editor. While I don't approve all he believes and teaches, I recognize him as a lover of humanity and truth as far as he knows what truth is.

A FUTILE RAILROAD STRIKE.—Because of the discharge of some employes who were "Knights of Labor," an attempt was made on the 8th inst. to "tie up" the New York Central and Hudson River Railroad.

Charles Ensle, a Langlade County farmer, has been bound over in the United States Court, at Oshkosh, for refusing to answer the questions of a census enumerator.

Jesus, the Messiah of the Christian age, came to bring life and immortality to light. He came not merely to teach "The new and living way," but to plant the germs of immortality.

Salvation Army Demonstration at Farwell Hall.

Demonstration was the term fitly used by the leader, Mr. Booth, in opening the performance. In the course of the meeting, as it seemed to me, several things were demonstrated.

This unquestionably great and powerful army now claiming to enroll in the whole world about a million men and women, claims to save men, doubtless does save them, just in the same way that the churches save them, out of one condition of error and sin into another, if better and happier for the present existence.

The conversions of which they speak are doubtless real conversions but not to God or Christ, as Mrs Booth illustrated in her talk, but to the Salvation Army in which people are made not real Christians, to become in the new birth or resurrection the sons of God, like Jesus, but Salvationists.

The scenic display of marching, clapping, handkerchief waving, cheering, and various devices to reach the sensibilities of people, together with almost constant defense of, and boasting of the order, its great numbers, its officers, and good works, and (after charging an admission fee) importunate begging for that, the love of which the Bible declares to be the root of all evil, were all in striking contrast to the entire rejection of all display, and the direct and constant appeals of the early Christians, not to men's sensibilities but to their reason.

From their circumstances and from choice, these "Salvationists" are exempt from the vulgar display of wealth and mammon worship and indifference to the sufferings and hardships of the poor which characterize the churches of to-day.

The encampment of the literal Jerusalem with the Roman armies in the end of the Jewish age, was a type of that which should happen to the spiritual Jerusalem, the Christian church in the end of the Christian dispensation.

There can be no more certain destroyer of the Christian church so-called than the Salvation Army which teaches, and as they think, exemplifies to the world the fact that men can be saved without the efficacy of the ceremonies and sacraments of the church.

They are also performing a brave and necessary work in breaking down caste and destroying many oppressive, conventional, and legal customs and so preparing the way for the descent of the New Jerusalem.—O. F. L.

SPIRITUAL POLITICS.

A new danger threatens the Republics. It will be remembered that several months ago a man named Reid was convicted of fraud upon the mails at Grand Rapids, Mich. He was a spiritual medium, and his defense had its merit in the verity of his spiritual connections.

The law of the resurrection is the law of development, which embraces two complementary processes, namely, evolution and involution. These operations proceed from the germ, evolve the tree and fruit, and involve the new germ.

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.

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.

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.

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.

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

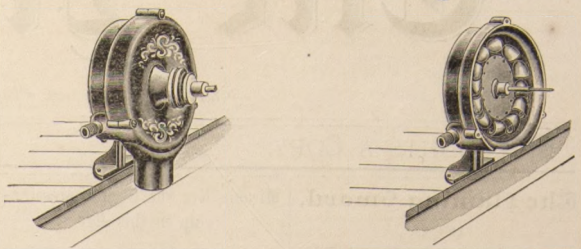
Sixth. The Lord comes to establish his kingdom in the earth in fulfillment of the promise and in conformity to the prayer: "Thy kingdom come; the will be done in earth, as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing 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 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.

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

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.

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.

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.

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.

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.

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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THE Koreshan System OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

The College of Life. Is the Center for the Koreshan Cult. For Particulars address, CYRUS, 2 & 4 College Place, Chicago.

Koreshan Astronomy. PRICE 50 CENTS.

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.

The above sent on receipt of price. Address, PROF. ROYAL O. SPEAR, Guiding Star Publishing House, 3619 Cottage Grove Avenue.

Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

## WOMAN'S \* DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

### Woman's Freedom From the Curse Will Come Through the Messiah of This Age.

If we were to single out any one of the great vital issues of the hour as specific standards, to make it the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all urge into most conspicuous effort the liberation of woman from the thralldom contingent upon the fall, and following her expulsion from the garden of Eden, and man from the curse and degradation of labor brought upon himself through violation of the divine command, and also accompanying his expulsion.

The curse pronounced upon the woman and the man, and which has followed them through the ages, is that against which they both cry out, and against which they contend at this most vital hour of the world's history and progress.

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

Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored; and according to which purpose the powers of the human soul are impelling her to activity. She is struggling for her emancipation from masculine dominance and bondage, and just so sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans.

If the world had a Messiah in the Lord Jesus, it had that Messiah for the sole purpose of restoring man from the condition brought upon himself through violation of God's law, attended by the application of a penalty at least as specific as the violation. The curse pronounced was coincident with the disobedience, and the mission of the Lord Christ must be coincident with the curse.

If the mission of Jesus as Messiah had any relation to the fall of man, or in other words, if the Christ came to restore, the first step towards that restoration will be to exalt woman above the influence of the curse pronounced upon her. The common tendency of the modern effort to elevate woman, as seen evinced with those who are foremost in the movement for her enfranchisement, involves a determination to deny the curse as incompatible with God's justice, and consequently untrue.

It seems to be taken for granted, by many, that the curse stands in the way as the source of a religious sentiment unfavorable to the progress of the woman suffrage cause, and that the easiest way to dispose of it is to either ignore or deny it. The curse is a fact and the woman is under it, and her emancipation must and will come through the power of the Christ who came to lift it.

Koreshanism is unequivocal in its position regarding the fall of man and his restoration through the Lord Jesus. The Messiah came to restore both the woman and the man from the fall and the curse—its essential and inevitable concomitant.

As the two great factors attending the fall of man were the curse of masculine supremacy and the degradation of economical use to labor,—involving the "sweat of the brow" by which man should be compelled to earn his bread—so the two great factors of agitation towards recovery will comprise these two greatest of questions.—*Cyrus, in Guiding Star.*

The establishment of righteousness will be the destruction of *competism*, and the inauguration of equitable adjustment of labor, and distribution of wealth.

## 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 Foes of our own Household.

Humanity is gestated in the womb of mystery, and man comes into this world full of strange contradictions, with illimitable desires that transcend even the decrees of nature, and with an inordinate pride that makes him utterly miserable as he becomes conscious of his dependence upon all that surrounds him. A creature of circumstance, yet created with plenary power to become superior to circumstances. Whether we take into consideration his physical organization, his intellectual powers, or his religious nature, we are compelled to acknowledge that he is fearfully and wonderfully made.

There is no life subject to so much diversity, such wide and striking contrasts, or so strangely checkered as a human life.

Blindly man treads the many intricate paths through the wondrous labyrinths of this world, till anon there dawns upon his hitherto darkened mind a knowledge that he is but an embryo soldier, needing both growth and culture to enable him to wear the full armor of a warrior that he may be able to protect himself from the assault of the many foes that lie in ambush beside his mystic pathway, across which falls the dark shadow of human frailty.

In the dim distance is heard the muffled foot-fall of countless enemies, and the awakened soul, as with a telescopic vision, scans the vast range of the universe that is impelled by powers unseen, and taking up his burnished weapons he is compelled by inherent forces to join the ranks either for God or the Devil.

It is said that evil has its origin in our own lusts and in that which excites them; but ambition, as a leader of this wild horde, while thirsting for power, acts as an incentive; for it is like oil poured upon a latent fire, generating a spirit of unparalleled hatred and brutality that would disgrace even a brute.

It is vain for man to turn back and scrutinize that ancient scenic poem of the "woman, the snake, and the apple tree" as if in self-justification, endeavoring to palliate his own misdeeds in the feeble excuse of hereditary frailty, for he has exemplified his great desire to improve upon the weakness and mistakes of his famous progenitors by constantly adding to their number, as he glides so smoothly along the path made by the trail of the same serpent that blighted the bloom of Eden, and with its venom contaminated the sweet, pure fountain of happiness in the soul, causing it to send forth the bitter waters of death.

Delusive ideas form one of the great motive powers of the world. They kindle fires of insatiable desire that with a mistaken zeal make a breach in the very citadel of Truth, treading beneath their feet the whole law of God, that man from his own puny brain may weave laws from threads so fragile that like a spider's web they can only ensnare the weak while the strong break through and escape.

As Shakespeare says: "They are made a scare-crow to which the birds of prey become so accustomed that it becomes their perch and not their terror."

From a lawless and vindictive humanity what good can be expected? For as some utterly ignore the law, or tread upon it without compunction, it must be but to abuse the rights and interests of others, and when obedience to law ends either tyranny or anarchy begins, and a struggle for freedom is the inevitable result.

The manifold vices that have hitherto sought the protection of the law, or to hide beneath the robes of sanctity, now with a lawless indifference stalk over the world holding high carnival, making of this earth a hot-bed where not only sedition but all the most heinous vices are generated and nourished, till they swell the ranks of Satan to the fullest demand.

It is discernable in these days that

public opinion boldly asserts its right to decide the question of what is right and what is wrong, despite the few, who, like Ezekiel have had their foreheads made like adamant, harder than flint, and who, having been made strong against all of Satan's devices will boldly disregard its opinion and judgment. The weak and undecided soul looks on in dismay, knowing that right and wrong can never exist as a unity, yet seeing how often they apparently glide into each other as they hover on the borderland of their own special domain; like daylight and darkness blending into a twilight, as one struggles to regain its sable mantle while the other as eagerly strives to don the bright robes of sunshine that it may gladden the earth.

Thus humanity is often blinded to the distinction between good and evil, and ere they are aware they have incautiously overstepped the fatal line of demarcation, into the realm of eternal darkness.

Look where we will there are unmistakable signs of the approach of a conflict. When dark clouds lie low in the horizon, and ominous flashes of lightning, with accompanying low muttered thunder, meet our senses, we say they herald an impending storm, and often gladly welcome it that the atmosphere may be cleared of its impurity. When truth and error meet there must be more than a quiet reception, for it is in the nature of each to combat the other, and it is necessary that they should draw the sword for victory, for good can only reign as it builds its throne upon the ruins of evil.

History is but an endless repetition of events. As the ponderous wheel of time revolves upon its axis bringing to our view its successive grand divisions, a lesser cycle gently lifts the curtain that we may look out upon the year, the month, and the day, and we can see reflected upon the massive dial the vast panorama of life, where evil has made the page—

—from the time that it is said, "God made man a little lower than the angels," down to the present time—one unbroken record of crime and its results. Though reformers may have sought to ameliorate the condition of affairs, yet they have ever been destined to look with regret upon the issue as another foul blot on God's fair creation, which Justice can alone erase. And why? we may ask. To this question there can be but one answer: because they went not forth in the name and strength of the God of hosts, but in their own name and strength that they might win for themselves the laurel wreath of fame that a secret ambition coveted. Those who seemed by their words to be the warmest friends of Truth, have by their deeds done her the most deadly wrong, and the blood of millions of misguided souls cries to heaven from the ground, while blind Superstition, as if in revenge or to appease her thwarted deity, selects her victims from the choicest of earth and makes the dungeon her temple, wherein are the instruments of torture and the altar of sacrifice.

The natural tendency of an unchecked human mind is ever in sympathy with evil, though like "Polyphemus" it may have but one eye, yet that one is powerful enough to sweep over the whole earth at a glance, so eager is the desire for the advancement of selfish interests. Hence there is no need for Satan to send out his angels for recruits, for innumerable battalions, as if anticipating the call, are marching forward in bold array, moved by passion, lust, greed, selfishness, ambition, and all their various colleagues, none of whom fear or hesitate one moment to smirch their brow, or stain their hands with foulest crime.

Intemperance and vile debauchery go hand in hand into the lowest hell to revel in their congenial element. Too low for ambition they seek to drown life's ills in the mazy whirlpool of dissipation, while over all, as if well nourished by the foul exhalation of these moral lepers, hovers the spirit of the great antichrist, who, with his magic wand, reaches down, selecting one here, another there, and by his enchantments prevails upon them to believe that they are what they are not, and they come as did the unclean spirits that, like frogs, came out of the mouth of the dragon. They are spirits of devils working miracles and going through the world to deceive the people, but "If any man shall say unto you, Lo,

here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," and such will continue to blaspheme till "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

We can see that the wings of this great evil adversary are beginning to droop in the pure atmosphere that ever precedes the advent of the incarnate Spirit of Truth, and knowing that his time is short, Satan will now gather together his army, the number of whom is like the sand of the sea, for the final struggle. It is now time for those who fear and love our Lord to arouse from their lethargic slumber, and see that their weapons are made ready.

There is need for the enforcement of the old Jewish law when the Jews went forth to battle: "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." Let not the forces of Jehovah be weakened by the undecided and faint-hearted who fear to antagonize popular public opinion, or who hesitate for one moment to stand up boldly and valiantly for the truth, while they strip iniquity of its flimsy robes of false pretense.

Let the ever-present indwelling God be the inspiration that supports us, as with one accord we joyfully follow the banner of our Holy Cross that goes before us in majestic beauty, borne by the impulse of its own inherent strength, and upon whose pure white groundwork we see emblazoned in letters of gold, our motto: THE HUMANITY OF GOD.

The oft repeated failures and defeats in the struggles that were supposed to be for the right, have called the thinking mind to attempt to fathom the cause of the constant and fearful combats between man and his brother man.

If evil has its origin in the human heart, well might the Bible injunction, "Lay the axe at the root of the tree," be highly applicable. If we destroy the fountain head, the rivulet will cease to flow, and perhaps while trying to accomplish this work we will find a battle ground at home, where we will meet fiercer foes in deadlier struggle than ever deluged the fair plains of earth. We will find that in our own hearts false gods are enshrined, and from his usurped throne Satan casts his glamour over our souls, binding us in chains that are turned and twisted into most complicated knots that we find inextricable, thus bringing us into most abject slavery.

Good and evil are standing side by side as growths from seed sown at the same time, and drawing nourishment from the same soil, companions everywhere yet irreconcilable foes, evil apparently the stronger because more subtle and prevalent; yet we find their branches so firmly interlaced that it requires more than human skill to separate them that we may look through and see, not only the glorious heights to which a human soul can attain, but the sinful depths to which it may descend.

We are all smitten with the wand of the foul enchantress, who, with her siren-like witchery of sinful pleasure, has thrown around us a shimmering web, and the awful heights of depravity cast their baleful shadows over our path, as if to hide their slimy depths out of which marches an army before whose presence we may well tremble.

These are the foes of our own household. Pride, envy, and sullen jealousy stand hand in hand with hypocrisy, theft, and murder. Lust, greed, and ambition, have drawn legions of kindred spirits into this great vortex of rebellion, and ever since the fall of man he has used all his powers for the propagation of evil, until myriads of individual sins sit in royal apparel in the very throne of selfhood, devastating our lives, and pouring their insidious poison through our veins till we are one mass of corruption; our lives "Like raging waves of the sea foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever." In anguish we cry out for Him who has willed that the morning should only break at His coming, when He will tread the wildest, most turbulent billows of passion surging in the human soul; for while his throne is on the heights of holy calm, his

feet are planted upon the lowest storm that he commands to "be still."

Well might our souls sink in the sullen waters of despair, did we not perceive a bright ray of hope, given to all, that God worketh in us to will and to do, and that he will never leave us desolate but will use all his power to subdue the fiercest foe in the human heart, where life and death are striving for the mastery till one shall be victorious.

When the Divine law, as interpreted by the Christ, throws its searching light into the secret recesses of the soul, it compels man to look well to his own condition, revealing sins painted in most hideous aspect upon the pure white background of the imperial rule of moral rectitude.

"Man cast thy glance within!  
Behold the painted sepulchre, the hovel of thy heart!"  
Ha! with what fearful imagery swarmeth that small chamber;  
The horrid eye of murder scowling in the dark;  
The bony hand of avarice flitching from the poor;  
The lurid fires of lust, the idiot face of folly;  
The sickening deed of cruelty; the foul, fierce orgies of the drunkard;  
Weak contemptible vanity; stubborn stolid unbelief;  
Envy's devilish sneer, and the vile features of ingratitude.—  
Man hast thou seen enough? or are these full proof  
That thou art a miracle of mercy and all thy dignity is dross?"

It is only by the effulgent rays of truth permeating the very fibers, of our being that we are convinced of our pollution, our guilt, our shame. The law frowns upon us, but beyond the law a still small voice is heard, saying: "Return unto me and I will return unto you," "and I will rebuke the devourer for your sakes."

Our warfare is with the principalities and powers of darkness and death, but if victorious there shall come forth from these heart-searchings and conflicts, souls that are purified and made strong and ready to put on the whole armor of the Lord, who is even now standing in our midst endeavoring to purge our souls from the leprosy of sin, that he may cleanse us with the water of purification and infuse life into our dead bodies, and lead us victoriously from the service of Satan into the service of Divine Truth.

If self conquest is the basis of all laudable victories, obedience to God's eternal law is the burnished weapon with which we must cut our way through the hitherto impregnable ranks of the enemy, to that plane where we shall not be called upon to daily witness a repetition of "the fall man." Every one who wantonly breaks the law by yielding to temptation, spiritually falls, while every one who resists the tempter even in his most subtle guise, by throwing off every evil incubus, standing firmly on the rock of perfect integrity in exact conformity to truth, spiritually rises. It is only on the ladder of high and holy aspiration that is planted on a foundation of good works, that man can climb to those sublime heights where he can not only see, but grasp the strong hand that is reaching down from the shining battlements of heaven to assist him onward and upward, till he can join in the everlasting song of triumph as its notes are wafted through the heavenly realm, while upon his brow is placed the crown of victory.

It is only when we have gone into the secret recesses of our own souls and can see for ourselves that we are indeed "whited sepulchers," full of all manner of uncleanness, that we are able to answer the oft repeated question: "Why is humanity ever engaged in deadly strife?" There is a constant endeavor to cut off the progress of evil, but as well attempt to dry up the great ocean by smiting its waters, forgetful meanwhile of the mighty rivers that are constantly pouring in a fresh supply.

We look over the whole world, from Orient to Occident, from pole to pole, as it stands in its hour of need, its guilt, its wretchedness, and hear the cry of peace! peace! but there is no peace. We see ourselves among the excited throng, and were we asked the question, Whence comest thou? we would instinctively say: From among the tombs of Gadara. And if asked, What is thy name? we could but answer: "Our name is Legion, for we are many."

While waiting for our savage foes to be swallowed up by the clamoring waves at the command of Jehovah, a mighty admonition comes to all. While we pray that God will save our land from utter desolation and dry up the great ocean of evil, let us also pray that he will cut off all supplies for that

ocean by saving us from our own infamous passions; yes, save us from ourselves. We must not cease our own efforts and wait in idle terror for aid from heaven, we must work out our own salvation with fear and trembling, even though we know how willingly and gladly God will help us to save ourselves. His tongue speaks the words of eternal life in our ears. His eye looks into ours infusing courage into our souls as he points to a narrow path, saying: This is the way, walk ye in it, while his hand is ever extended to lift us if we grow weary. Hath He the less glory, or we a smaller degree of salvation because he helps us to save ourselves? No! but unto Him be all the glory, honor and praise, who has descended into our weak, struggling human natures, that by his Divine strength he might save a perishing world, and restore man to His own image and likeness.

The power of life is only gained by vanquishing the power of death, and this power lies in the vassals of Satan who must be compelled to desert him. As these vassals have their citadel in every human soul, each one is earnestly called upon to mercilessly attack the foes of his own household, who are most cunning in their devices and who endeavor to weaken Immanuel's forces by strategem and fear.

Until we can raise man from the love and worship of the "prince of darkness"—or what is equivalent, an unknown God, who dares not show his face, but to whom are ascribed most infamous powers of vengeance,—and bring him into the knowledge of a God of light in whom there is no darkness, but who manifests himself in a comprehensive way through the acknowledged King of kings and Lord of lords, yet the most brilliant gem in whose crown of royalty is his own voluntary humanity, Satan will continue for a season to sow his dragon teeth of evil, from which will spring a most luxuriant crop of baleful passions, and the grim reaper will continue to gather his harvest.

The unflinching courage and steadfastness of the "martyr age" is needed now to support the disciples of Koresh, who are striving for the faith of our glorious gospel of truth, that with the helmet of salvation and the sword of the Spirit, which is the word of God, we may valiantly follow the call of that same voice that has sounded from the precincts of eternity, bidding us trust in Jehovah who will shortly hurl from the heavenly arsenals of most righteous vengeance, death and destruction upon our great adversary.

Tho' we see no cloudy pillar by day, or column of fire to lead us by night, we have the blessed assurance that we are following the bright pillar of his own visible presence, with the shadow of his pinions over us by day and love's bright beacon-light by night guiding us to that realm where death can no longer vanquish life, for he who holdeth the keys of death and hell passes on before us, and forever sets his seal upon the massive door, and will fulfil his promise of "A new heaven and a new earth wherein dwelleth righteousness," and peace to all those who are found faithful and obedient, whom He will baptize into his new, ever-blessed, and all-loving name.—*Mispah.*

Laugh it as we may, put it aside as a jest, if we will, keep it out of Congress or political campaigns, still, the woman question is rising in our horizon larger than the size of a man's hand; and some solution, ere long, that question must find. I have not yet committed my mind to any formula that embraces the whole question.—*From an address by James A. Garfield before the Business College, Washington, D. C.*

### Something About the Attraction at Havlin's Theatre—Week Beginning August 31, 1890.

"Tom Sawyer" will make a big hit at Havlin's Theatre, where it is announced to begin an engagement of one week, beginning Sunday Matinee, August 31st, and "standing room only" will be sure to rule.

Following "Tom Sawyer," at Havlin's, Milton and Dollie Nobles, those delightfully entertaining artists, will begin a week's season, with the regular Sunday Matinee, September 7th.

Fair Play, a radical weekly, has changed its address from Valley Falls, Kansas, to Lock Box 353, Sioux City, Iowa.

Religious War Among Railroad Men

Secret Bitter Conflict of Protestants and Catholics.

Manager St. John of the Rock Island road informs a Chicago Herald reporter that after the successful strike on the Lake Shore Road, the non-union switchmen who had taken the place of the strikers formed what they called the American Protective Association, which admitted to membership other railroad men also, and rapidly extended to other roads. In a short time it became about equal in membership to the rival unions. Its operations were very secret but in course of time it leaked out that its main object was to oppose Catholics.

A lively time would have followed such discovery but for the fact that the managers of the roads took a firm stand, and promptly dismissed any employee who made himself obnoxious by acts or words calculated to excite a conflict between the two religions. Open hostilities were thus suppressed, while in secret the conflict raged with ever-increasing bitterness.

Other organizations sharing the spirit of the "American Protective Association" are springing up among railroad men, known as the "Eighty-ones" and the Junior Order of American Mechanics, with the result that Catholics who find themselves out of employment at once attribute such fact to the secret workings of these societies.

An officer of the Chicago, Milwaukee and St. Paul Road, himself an Irishman and a Catholic, said to the Herald reporter: "Why, it is enough to make a man's blood boil to think that we Catholics, who have shown the backbone of our Americanism as well as the best of them, should be at the mercy of a set of fellows who get ahead of us by doing what we avoid doing, namely, forming an association the object of which is, instead of being good, straight Americanism, the very opposite. I tell you if this thing is to go on much further there is going to be a mighty big row, and instead of being called bad Americans for defending ourselves, we are sure we can count on all real Americans to back us up."

Referring to the meeting recently gotten up at Battery D, to boom the Junior Order of Mechanics, he said: "I went down to that meeting thinking it was a good and laudable thing, but when I learned that I could not be a member unless I changed my creed, I began to doubt the sincerity of their professions, as out-and-out Americans won't ask you what your faith is. The worst of it is that we cannot learn anything about the doings of these fellows, for their proceedings are carried on with the strictest secrecy. They have their men, it appears, placed all over, with the result that their unseen workings are having the effect of making us all feel on the edge of a precipice."

This steadily and remorselessly, progresses the preparation for the final conflict of capital and labor, the great battle of Gog and Magog.—O. F. L.

Millionaires' Views of the Labor Problem.

In a newspaper interview with a number of the prominent millionaires of the country upon the capital and labor question, they concede the right of labor to receive as high wages as capital is willing to pay it. This seems to be a rather masterful grasp of the whole situation.—Chicago Herald.

Most of these millionaires were men who have bought their way into our house of lords, the United States Senate. Most of them claim to be men who are extensive employers of labor. They would doubtless sympathize with the boast of J. V. Farwell, made several years ago, that he had paid over three million dollars to laboring men. He and they both forget, or ignore the fact, that these same laboring men, by their labor earned or produced the millions paid them, and several times as many more millions fraudulently pocketed by themselves.

The apostle's warning cry to them is: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten."

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

"Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The question that concerns them is not, as they seem to think, have we paid the laborer as much as he could get in any other time, place, or country, but have we paid him what he earned or produced; or have we, because we could, paid him a small part, barely as much as the keen competition into which we had forced him, compelled us to, and kept back and stolen the balance?—O. F. L.

Among The Shadows.

[Written for the Flaming Sword.]

BY S. SHIELDS.

CHAPTER III.

"From what possible source do you form such a mental picture as that?" questioned Mr. Rider with white lips.

"From the study of the human brain in its relation to human life, its spermal and germinal beginning, the implantation of the life force at the connatus or point of conjunction, and its continuation in the development of a new life," replied Mr. Merley, with a light in his eye expressive of a confidence ready to meet and turn back the combined forces of the world in opposition. This light was reflected in Mattie's rapt face which was turned toward him as a flower to the sun. Mr. Merley caught the gaze and the expression of his features melted into a tenderness, the warmth of which fell into the heart of Mattie as the heat of the sun comes into a tender plant, bringing out its life forces. His words seemed but the echo of voices which had long been surging through her own soul, and her whole being was filled with ecstasy. She felt as if he were the soul of wisdom, and in him her being would be complete. She longed to ask him more questions; her very recognition of the unity of their natures, and his own words that it was possible for the feminine embodiment in its segregate form to be recognized by the masculine mind with certainty, filled her with emotion.

She looked up and saw Harry's large brown eyes fixed upon her with mischief in their sparkling depths. She dreaded his quizzical scrutiny, for he always seemed to have the power to read just enough of her thoughts to recognize their trend without entering into their real quality. Her dread of her cousin overcame her reticence toward Mr. Merley for the time being, and she ventured to ask one more question.

"Mr. Merley, we read much lately about spirits materializing through mediums. Of course much of this spiritistic manifestation is pure fraud, but there has been enough established proof of such power to show that it is real, though of a dangerous nature. Could you explain the exact character of a genuine materialization?"

"As I comprehend the law of that manifestation, it is an incomplete and therefore evanescent union of some one of the masculine entities dwelling in a human brain, with a feminine entity dwelling in the same brain, (for there are both male and female spirits in every segregate brain,) and this union of two in one gives the unified spiritual form the power of appropriating, temporarily, enough of the material structure occupied by the united pair to enable the unified spirits to stand forth in a visible, tangible manifestation, but the union not being a perfect one, the structure is soon drawn back into the original form from which it proceeded, and which has been much exhausted by the process."

"The feat is accomplished by the consent of the central will-power in the embodiment performing it, to remain perfectly passive during a definite period of time for this express purpose.

"The arrangement is really duplex; being at the same time a materialization and a dematerialization. The danger of the experiment lies in two directions; one internal and the other external to the embodiment. The external danger is that of an injury perpetrated by some other personality upon either the quiescent body or the materialization proceeding from it. The internal danger lies in the desire of the temporarily married spirits to perpetuate their enjoyment of an independent existence. This desire is balanced by their knowledge that an attempt to do so beyond the time allotted by the will of the embodiment to which they belong, would result in their complete disintegration and the destruction of their existence as a human structure."

Mattie's desire to ask one more question was intense, but Harry's eyes were upon her, and the secret of her heart was too precious to be exposed to mutilation. While she was turning this desire over and over in her thoughts, suddenly it seemed to pass from her entirely, leaving her mind a perfect blank. The sensation was a strange one and would have

been startling, had the power of being startled been left her. She was perfectly conscious of everything passing around her, but she could not raise so much as an eyelash. Her cat, Neptune, lay in her lap and one of her hands was nearly buried in his soft fur. As she was looking at him when the strange experience came upon her, her eyelids were in a drooping position but not quite closed, and she could see clearly all that came within her vision thus partially veiled. No one in the room seemed to be aware of anything unusual in her condition, as she seemed simply to be absorbed in deep thought.

After what seemed to her a long pause she heard Mr. Merley's voice in answer to her inarticulate question, saying:

"There would be only one way in which this materialization could continue with safety for any length of time, and this would really be the most dangerous experiment of all to the embodiment giving forth the materialization, for the receptive embodiment could, if it chose, then draw into itself by degrees the whole embodiment giving forth the manifestation, and return it to the world again or not, at will."

Mattie's heart stood still at these words, for in them she saw the possibility of her own interior desire being recognized. She was conscious of an intensity of love for humanity as humanity, in her inmost being, and also conscious of the voluntary power under certain conditions, of letting that desire shine forth from her eyes. Twice had she exercised this power toward a woman, without at the time realizing the true nature of it. Mr. Merley's words were a revelation to her of the real use for which this power had been given her. She had never thus unveiled her eyes to any man, though both times it had been in the presence of a man who was powerfully affected thereby, though the woman on whom the gaze was bestowed, having a heart made strangely callous by a life-long habit of conventionality, seemed not to have a pulse stirred by it. Mr. Merley evidently understood the law of which he spoke, and could he feel certain of her fealty to humanity itself, he could thus enter her inmost soul and explore its utmost depths and heights.

Nothing but the exercise of this power given to her, which she felt to be of Divine appointment, would give him the confidence to trust himself in that complete way to her keeping.

Her whole being now became centralized in the desire to wholly eliminate from her physical system every hint of disease, that it might be a pure receptacle for this most holy trust, for in the dazzling light of the truth which now flooded her mind, she dared not unveil her eyes to him without the consciousness of perfect health.

While Mattie was revolving this momentous question in her mind in apparent oblivion of all that was passing around her, Harry, despairing of being able to disturb her equanimity since he could not obtain possession to her eyes, turned his attention to Mr. Merley.

"Your explanation of materialization has presented to my mind, in a new aspect, the theory I have long held in regard to dreams."

Mr. Merley's eyes lighted up with intense interest.

"I should be delighted to hear your theory."

"I have long thought that dreams were visits from another world, but I never realized before the location of that world. I now see that each human brain is a world, and in dreams, the entities or spirits of one brain enter temporarily another brain, and explore it for new items of information, leaving behind them more or less of their own lives. The person dreaming, not being in conscious possession of his powers, still less of the law by which the visitor and his entire retinue can be retained as prisoners of war, the spy or spies can come and go in perfect safety."

CHAPTER IV.

We next find ourselves in Mr. Merley's spacious parlor surrounded by a circle of friends, five of whom we are already acquainted with and in addition, the widowed sister of Mr. Rider, (Mrs. Greenwood,) and her two lovely daughters, Irene and Josie.

The room seems to have a distinctive character of its own, like its owner. The floor is of oak, waxed and

polished like a piece of furniture, and nearly covered with heavy rugs of unique pattern and workmanship. The center one is about twelve feet square, thick and mossy, with a border of fern-work in a kind of chenille that hangs over the edge in a fringe. In one corner of this rug are two cabbage palms, one with the trunk not yet formed and the other with the lattice-work of leaf stems yet around its bole. These two trees cover nearly one-third of the rug while the remainder is occupied by a couch-an lion on a bed of fern leaves, interspersed here and there with a little plant bearing bright red berries. Several smaller rugs presenting startling designs lie here and there, but the most noticeable is one at the farther end of the room. The snowy white groundwork of this rug is of thickest, softest plush, on one end of which is a flock of snow-birds in various positions, while on the other is a thicket of bushes entirely bare of leaves, with a grey fox peeping out from under them.

The semi-circle which composes this end of the room is framed in by five large windows extending nearly from floor to ceiling, each formed of two panes of heavy plate glass, and between these and at the extremities are oval niches, each (with the exception of the last two) containing a statue. The one on the right of the central window is a Psyche in alabaster, the one to the right of that a copy of the "Whirlwind," the one facing this contains a laughing child in the act of crowning herself with a wreath of marsh mallows, while the one on the left of the central window, in Parian marble, is the figure of a woman standing before a rock in which is a crevice, and from it extends the head and neck of a large serpent. The right hand of the woman is pressed on her breast; and her left grasps a stone with which she is crushing the life from the serpent. On her face is depicted neither fear nor horror, but a steadfastness of purpose firm as the rock before her, and through this purpose shines out a look of intensest love in which is not a shadow of passion; and this gaze is directed, not at the serpent beneath her hand, but straight before her, as if meant for all the world.

Wonderful as is this expression on the face of the woman, it is equalled if not surpassed by the expression which the sculptor has contrived to give to the serpent itself. The wonder does not lie in the character of the expression, which does not approach in sublimity that on the face of the woman, but rather in the fact of its being so completely human. Pleading earnestness, but strangest of all, within it is a perfect passion of love.

When we entered the room Mattie was standing before this work of art with an expression on her face that would have been dreamy, had it not been so intense. It seemed to her a picture of her own inner life frozen into solid stone. Turning from it to listen to the conversation which seemed to be growing quite animated, she heard her father say—"The connection between matter and spirit has long been a study with me. They seem to be inseparably connected, and yet they are so entirely distinct from each other that there is not an inherent quality in common between the two."

"They are distinct," said Mr. Merley, "because spirit invariably comes as a product of the destruction of matter. It is impossible for anything that has ever had existence to be swept out of existence; but that which has been only material form can be converted to energy or spirit, which can, in turn, animate another degree of form by entering into it, and then by creative force project itself as material substance again in another domain of being."

"Matter is dead and inert until it is animated by spirit, and spirit is diffusive and useless unless conserved in a form of matter."

"Matter is in three degrees, viz. solids, liquids, and gases. Spirit is also in three degrees; the energy of material force, which is light and heat in the physical form; the energy of mental or intellectual force, which is the conscious thought of and affection for truth and good which may be grasped by the senses; and the energy of spiritual or divine force, which is the love of doing good to others, joined to the wisdom that directs it into its proper channels."

"The idea of light and heat being spirit is quite new to me," said Mrs. Greenwood. "I have been accustomed to considering nothing spirit but thought and affection."

"Strikes me I have heard you call alcohol, spirit," remarked Harry. Mrs. Greenwood looked slightly annoyed. Harry was always shocking her conventionality but she could never "put him down" as she did others, for he invariably found her weak points and compelled her to act on the defensive.

"Alcohol," she replied with dignity, (or at least that peculiar air that comes from a desire not to appear in the least disconcerted,) "is substance as apprehended in the natural world, while thought and affection are recognized as substance in the spiritual world, but not here where we have our present existence."

"About how far away do you conceive this spiritual world to be?" questioned the irrepressible Harry.

Mr. Merley came to her relief by saying: "People generally speak of the spiritual world as if it were a place away off somewhere, not realizing that each man, woman, and child carries around in his or her own brain that very world in miniature, just as in the manufacture of a certain style of counterpanes, the pattern of the whole spread is duplicated in a little frame about a foot square, away off in a room at the very top of the building."

"Do you mean to say that the whole spiritual world is carried around in each human brain, Mr. Merley?" queried Irene.

"In possibility, yes; in conscious power of grasp and comprehension, no."

"What is the use of the possibility if there can be no complete consciousness of possession?" asked Josie.

"That which is conscious possession in one embodiment becomes unconscious possession in another embodiment, and conversely; but there comes a time with each personality when there is consciousness of universal possession."

"Strikes me you would make a god of man in that way," said Harry.

"If man is the offspring of God, as is taught by all the churches, what is to prevent his being like his parent when he comes to his full development? We read: 'So God created man in his own image; in the image of God created he him; male and female created he them.' If God created man in his own image and likeness, then man is the offspring of God, just as the multiplied fruit of a kernel of wheat planted in the earth is the offspring of that same kernel, and created in its image and likeness. It is exactly like the kernel planted."

"Jesus Christ was the God-man; God manifest in the flesh. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John, i. 1, 2. 'And the word was made flesh.' John, i. 14.

"We are also told that God is a spirit. These are the words of Jesus himself, spoken to the woman of Samaria at the well."

"Now since in Jesus Christ dwelt all the fullness of the Godhead bodily, it follows that in him was accomplished this feat of making the Word, which was God, and that God, a spirit, into flesh. This process is vividly described by Swedenborg."

(CONTINUED.)

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