

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.

Tail up the "Regular" medical profession! It hasn't brains enough to stand on its own bottom. It has no scientific skill and must be supported by special legislation. If it could perform cures, this alone would be all the support it would require. As it has no ability or skill to perform cures it must be sustained by law.

A number of years ago I was attending Clinics at the College Hospital, New York, in the Diagnosis class of one of the ablest professors of that school. Prof. No. 1 diagnosed a case, entering into a specifically scientific differentiation of the disease. He described enlargement of the heart, defining the exact dimensions of the walls as malformed by the organic lesion. He told the class just how the valves of the organ had departed from their normal conditions. He demonstrated by percussion and auscultation, just the amount of pulmonary displacement with all the abnormalities accruing from the malformation of the heart. He turned to the steward, directing him to place the patient under treatment for the disease, prescribing the remedy. "This is an incurable case of enlargement of the heart," said he.

The next day Prof. No. 2 lectured before the class and the same patient was brought into the clinic. This was the first time Professor No. 2 had seen the case. Thinking it to be a new one, he entered into a most critical "scientific" examination of it, describing all the minutiae of engorgement of the spleen, showing exactly, through superior medical acumen like Prof. No. 1, just how much the engorgement had enlarged the spleen, crowding upon the organs of the chest, displacing the heart and crowding it upon the lungs, impeding thereby the respiratory functions. He turned the case over to the steward, prescribing his special treatment for disease of the spleen.

As this second diagnosis made the case seem a trifle hazy to the medical students in the class, one of them turned to me with the question:

"Don't you regard the treatment of that case remarkably skillful? Yesterday it was an incurable case of cardiac hypertrophy, to-day it is only a mild case of engorgement of the spleen; to-morrow, at this rate, the case can be discharged."

I said, I thought that by next week it would be discharged and given over to the undertaker, as another contribution to the mausoleum of "Regular" medical progress.

These are two medical experts in the diagnosis of disease. As the successful treatment of disease must depend somewhat upon skill and accuracy in diagnosis, it is easy to see the importance of these two great men to the "Regular" medical profession.

Of course it is very important that the skillful medical profession, of which these are representative, should be sustained, and how can they be better supported than through special legislation? So much skill as the medical school exhibits must never go unrecognized and unsustained. It must be protected against the "unlearned" quackery of this too liberal age.

The people are so gullible that they cannot discriminate between a pretentious quack and the expert skill of

a "regular" medical gentleman, so they must be enforced to employ the "skill" against their inclinations.

There is not a medical man in the so-called "regular" school of medicine in America, who has even a smattering of a knowledge of the physiology of the brain. How is it possible for it to prescribe a successful treatment for those who are dying by thousands under their management.

If some one dies under the attention of an "irregular," that person has been murdered. If ten thousand die under the attention of a "Regular," the disease killed in spite of all the skill displayed. Who murdered Garfield and Grant and the emperors of Germany, with hundreds of thousands of others who have not remained to attest the skill of an imbecile medical profession and school of medicine?

Destruction Of Fictitious Money the Primal Step In the Equitable Adjustment Of Human Relations.

It has already been shown in former issues of *The Flaming Sword* that the stamp of Caesar which creates a fictitious valuation, a valuation not intrinsic, by which a thing is denominated money, constitutes the foundation of the world's speculations. It has been shown that through this channel it is rendered possible for speculators to accumulate "wealth," and rob humanity and degrade it to the incidents of poverty and woe.

We are well aware that the mere consciousness of the necessity for the destruction of money does not remedy the evil. If false money is to be destroyed, What are the processes by which such a destruction is to occur?

The people have reserved to them certain rights despite the adverse legislation of men sent to our legislative halls, ostensibly to represent us but who, when having gained position, legislate to deprive us of our liberties and place us in bondage to themselves. I have still the right to make a note of hand, or ten million notes of hand, regardless of all the banking laws in operation. If I as an individual may make a promissory note, a corporation may issue its promise to pay.

Now we propose to make a basis for the issue of notes of hand of various denominations which may reach the people directly, independently of the government and a banking system so constructed that the bank may take the people's money, through its "representatives," without interest and lend it to those who own it at from four to ten per cent, more or less.

The people are taxed by those who are elected to guard their interests. These "guards" take our money and loan it to banks without demanding any return. We in turn are compelled to pay to the banks six per cent interest for what originally belonged to us. How long will we endure this, I ask, when we have within our own hands the needful remedy? We cannot obtain redress by sending men to Congress to perform our legislation. Congress has become a cesspool of moral and political pestilence, the very odors of which are so foul as to infect the moral integrity of every man who is unfortunate enough to be drawn into its pestiferous influence.

When once a man in whose purpose there is a semblance of moral integrity breathes the malaria of contagion generated in that plutocratic atmosphere, his fate is sealed. He has lost his usefulness for the people. He has breathed the infection, and moral corruption follows as surely as physical decay follows exposure to the foul effluvia of vegetable and animal decomposition.

There can be no redress through legislation. Less law making and more well directed action on the part of the people is what we need.

Let us decide upon a note of hand issued by the corporate agreement of the people, given without interest, which will represent either labor or products, to be canceled at a given time from issue, or when the transactions they represent shall have been completed. We will secure these notes by the same guarantee, differently applied, that now insures the payment of a bank note issued by the national banking system, namely, the promise of the people to redeem them—by what the nation now calls money—or when the new system has forced "money" out of the market, by labor and its products.

The Biunal Genus Or Theo-Anthropoi.

Jesus was declared to be the express image of the person of God. It is understood by those who profess to believe in him, that he was the first-fruits of the resurrection. If men would associate a little common sense with what they believe to be fact, or with what they pretend to so believe, cutting loose from the influence of ecclesiastical ignorance, they might soon arrive at a satisfactory basis of theological conclusion, in which reason, inspiration, and the laws governing the regular progress of evolution find a coincidental union.

According to the common conception and hypothesis of evolution, there is no reason why some new genus may not spring from the present humanity. According to the most rigid, cold, and rational view of the theory of evolution put forth by its most materialistic advocates, we have every reason to believe that in the progress of development there should be manifest a new and higher genus of men. To insure the possibility of the unfolding of a new race we would naturally expect the firstfruits of such a race. We would expect the infolding of the germ or archetype before the genus could spring forth into outward or unfolded manifestation.

In Jesus the Christ (Anointed) of God has been given to the world just what the thoughtful mind might expect, if the law of evolution be true. That the principle or law of virginal propagation does obtain in the lower animal kingdom, is a fact easily demonstrable. Therefore, from a purely scientific point of view, it is only reasonable to suppose that a virginal principle of inception might enter as a factor into the law of progress from the purely sensual, animal man, to the race entering upon the arena of the world's advancement to its final degree of perfection.

When the lower animal kingdom attained to its highest condition—assuming for argument's sake that there was a time when man did not exist—What must have been the astonishment of the highest animal at the first appearance of a human being? "Why," he says to himself, "this is a strange and unaccountable phenomenon. Here is a new race. We supposed that in the production of the animal and bird kind the law of evolution had exhausted its resources, and that there could be no higher development, but here comes forth a strange being, walking uprightly and putting his forelegs to a new and singular use."

So when Jesus the Son of God comes, demonstrating the unrestricted advancement of the law, and confirming it by the involution of an archetype of the new genus, the pretended advocates of the hypothesis are the first ones to condemn the claim.

However the Son of God came and planted himself in the race by the operation of the Holy Ghost, (Spirit,) and from those germs of the new creation there is about to spring forth another and superior genus. These new forms of creation will be the sons of God, possessing powers incalculably beyond the powers and possibilities of the present imperfect humanity. In the attainment of their perfection they will combine the two principles and forms of the male and female, the two-in-one, and with other powers will involve the capacity to dematerialize and materialize at will, being enabled to pass from natural view into the spiritual world, and to return according to the desires of the personality.

Not only is this to occur as a reality in the order of evolutionary progress, but the time is at hand when these sons of Levi (conjunction) are to appear upon the earth and by their presence usher in the golden age of the world. This will be the restoration of the Adamic man made in the image and likeness of God, male and female, that is, male and female in the united or two-in-one form.

The process of the manifestation of the theo-anthropoi, or God-men, is through the appearance and theocrasies of the Messenger of the Covenant, (conjunction,) by which the baptism of fire is effected. This baptism will dissolve as many as are made receptive to its influence. In other words, males and females will dematerialize similarly to the dissolving of the Lord's body at his translation. From this dissolution there will materialize the united manifestations, the two-in-one, the kings and priests of the order of Melchizedek. This is the resurrection of the dead, the re-embodiment or re-incarnation in a higher state, of those who have perviously existed, and who, in the

beginning of the age, were the receptacles of the Holy Spirit, a Spirit containing the germs of the new creation, the germs or seeds of the Lord God planted for the express purpose of developing the coming genus.

The Mystic Circle AND The Prophet of Koresh.

The Prophet did not reply inconsiderately to Mr. Eldridge. His words were those of wisdom and they made a deep impression upon all present.

"I have made the character of Jesus of Nazareth the study of my life. I have analyzed it in relation to all its bearings and phases. From this study I have come to regard him as the health center of the race; the normal rectifier of the morbidities of ethnic decadence; his standard of obligation to moral and religious law the only true standard; his sense of virtue the only true estimate of moral excellence; his life that to which the human race must aspire, and his character that to which it must attain in order to insure freedom from religious, moral, political and social taint. If the Christ who came to save the race held within his organic limitations the possibilities of human satisfaction; if his be the standard of righteousness, Why condemn the offensive deviations of the church in its attempts to curry favor with the world? The nearer we approach the life of the Lord in the control and wise direction of our desires, the nearer is our approach to godliness.

"If we would lay the axe at the root of the tree we must discover that root. We do not find it merely in one symptom of the organic corruption of a diseased humanity, nor its remedy, primarily, in retaliation. The germ of the disease which corrupts the race, making it mortal, may be discovered lying deeply obscured within the system of commercial distortion, upheld by the church and entailing degradation through the trinity of curses dependent thereon. This trinity consists of the curse of inverted and misapplied commercial wisdom; the curse of female prostitution under the guise of marriage, and the sequential distortion of recreation or normal use to the degradation of labor. All dependent inequalities like the rum curse are concomitants of the root of evil and will wither and dissipate when once this tap-root communicating with hell beneath has no more connection."

"You alarm and offend us," said Mrs. Antwerp, a rigid orthodox Presbyterian, "when you question the sanctity of church and marital obligations. These are the conservators of the public health, and without the sacred protection of the home through the sanctifying influences of the marriage vows and ceremony, our public polity would have no foundation, for these are the only bonds of its organic force, the bulwarks of society. If you destroy marriage you destroy the home, and in destroying the home you break the bonds of a healthful, social and political intercourse and prudence."

"You have misapprehended me, dear lady," the Prophet rejoined. "I would not destroy marriage, I would sanctify it. I would not weaken the bond of public unity, I would create and cement it. I would not desecrate the church, but when a church has so far recidivated as to lend all its powers to the perpetuity of Paganism, I would destroy it and rebuild. These I would accomplish by reinstating wisdom through the disenchantment of woman from the bondage of an inordinate, distorted and abnormal desire. Give woman her liberty, but let her not demand the subjugation of man in retaliation, this would be but another distortion equally degrading. The love of money is the root of all evil. Destroy

this root and you have driven the entering wedge which will break the bond of every obligation holding in the semblance of a solidarity an institution even now tottering to its fall.

"Behold the Christ in the majesty of his Divine authority, when he entered the temple in his espousal of the cause of our common humanity and drove out the money-changers, upsetting their tables and directing his impetuous zeal towards the overthrow of that which most defiled the house of God. God's temple, the body of humanity, the dwelling-place of Deity, is defiled through the love of money, and that house is desecrated, polluted by the modern money-changer. The Christ walks the earth again and as he treads the wine-press of his indignation, he will again destroy the brokerage in the flesh and blood of the down-trodden; he will again enter his temple and scourge out the changers of money and will again rid his temple of the tables of its desecration."

"The love of money and the competition it engenders is the mainspring of all human activity," my father hastily answered.

"You have so far only seen the actuations and incentives of selfishness as motives to activity. You can have no conception of the force of genuine philanthropy, moved towards the establishment of a practical Commonwealth, till the world has experienced its baptism of the divine fire, the love that finds its supreme pleasure demonstrated in the practical performance of use to the neighbor. So long as the world is destitute of this incentive, you may well imagine that the contest of brother with brother for the larger share of the world's commodities is the only impulse to action."

Mr. Sanford, a pronounced Spiritualist, atheist, and professed liberal, had up to this time been a quiet listener to the discussion, but the emphasis placed upon the Divinity of the Lord Jesus, who, if he believed to have had an existence was regarded by him only as a man, could contain himself no longer.

"The time has come," said he, "when, in the light of scientific progress, human ignorance shall no more obtain; when, upon the study of the questions of public polity, and social and ethical culture, the mind shall no longer be swayed and stultified by the blind and intolerant bigotry of a religious system, dependent for its perpetuity upon a God who either cannot or will not remove the disability of the race of which he is claimed to be the progenitor."

"You Christians pretend that your God, whom you say came into the world assuming humanity, had power to create the universe. If he is personal, as you claim, and all powerful, Why does he not exercise that power in the mitigation of human woe and the exaltation of the humanity from its present degradation, to a state of happiness? If he can and will not, he is a tyrant; and though while he be tender and loving, he cannot, he is not God."

"You altogether mistake the character of Deity. The most simple behavior of the formative grouping of atoms; the modes of motion engendered; the qualities of energy appropriated and emitted, represent the most complex operations of nature, and as nature is but the expression of the cause lying within, (beyond,) whatsoever that may be, the character of it may be determined by the character of what the cause expresses. Nature is the book written by its equal cause, whether that be personal or impersonal. Every form, feature, modulation and activity is a quality or property originating in its adequation, and must represent the inherent potency of the creative energy."

"If personality is written in the great unfolment of causation, in the forms and functions of its expression, in the book which must of necessity be the true representation of the power formulating it, then personality must

be an attribute of that cause. If, in the highest type of created form and function, we find both voluntary and involuntary attributes to be expressed, then in the creative origin of such combination there must obtain both voluntary and involuntary possibilities and powers. 'I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things.' The light and peace are under God's voluntary control. The darkness and evil are the involuntary products and consequences of the voluntary creation and power."

"I perceive the force of your argument. I desire the truth. I am a Spiritualist because, in my investigation of phenomena, I have discovered enough to force me into the conviction of the genuineness of spiritual phenomena as indicating spiritual existence. I have been an atheist because I could not reconcile the fact of good and evil as originating in a source which was only good, and I did not believe that all powerful God would create or even permit evil. Your argument is certainly logical and worthy of my most profound regard, and I will not discard it till I have submitted it to my highest powers of investigation."

"You will certainly admit that man is a compound of good and evil. The cause of this you will also acknowledge to be adequate to such production, in so far as that cause has been operative to bring the race to its present state."

"No, I will not admit it. All that is, is good, has been my motto since evolving from Christianity to Spiritualism."

"Say, rather, that all that is, even though it be pain, sickness and death are necessary concomitants of progress. The term good is an adjective employed to distinguish one quality from another termed evil just as we use hot and cold as terms of differentiation. If I experience pleasure and call it pain because I have experienced a disturbance at another time to which I have given the name, pain, there would be no law of distinction. There must be an absolute point of differentiation between good and bad; but until good and evil are so thoroughly defined in human comprehension as to constitute man the fruit of the tree of the knowledge of good and evil, they must remain apparently relative good or relative evil, vaguely understood and expressed, and the estimate of each must depend upon the uncertain powers of discrimination in minds not capable of forming accurate judgments."

"Again," said Mr. Sanford, "I believe you are right. The progress of the world has been marked by radical transformations in public sentiment. Things that were thought virtues by one generation, have come to be regarded as vices in another. *Que fuerant vitia, mores sunt*, is, after all, a statement containing more truth than poetry."

"Mr. Sanford, I have conversed with many Spiritualists—I am sorry to say that in the main I find them atheists, practically—and I find the belief prevalent among them that truth is only a relative quality and that whatsoever seems right, is truth to them. This is a common fallacy, and I believe a growing one. Truth is absolute and eternal, and observed alike by all who have come to states of the genuine understanding of it. Modern spiritualism is a disintegrating power, the only mission of which is to break up old institutions which have completed their usefulness in the world, and remain as obstructions to genuine progress. It does not contain the first principle of reconstructive force."

It would be impossible to cover the ground of all that was discussed by those who had gathered at our home. The question of the prospects of a peaceful solution of the coming social revolution was argued *pro* and *con*, men and women of profound thought vehemently maintaining either side of the argument. The Prophet of

Koresh was pronounced in his conviction and statement, that we were on the verge of an upheaval of society which would involve Church and State, and so include moral, social, political and religious principles as to revolutionize the world, and that there was coming such a struggle as would sink into obscurity every preceding conflict. He said it did not require the presence of a prophet to see the end of the controversy between labor and capital, and that he would not give the world ten years to culminate the bloodiest internecine struggle that it had ever witnessed.

"Not only," said he, "does the relative combinations of organized labor, and organized capital which opposes and grinds it to earth, portend the approaching conflict and hasten its culmination, but the prophets of old have pointed to a period in the history of the world, when there should be 'such a time as never was, no nor never shall be again.'

"The death struggle with the individual," he argued, "culminates in muscular agitation, and as particulars agree with universals, so when the dispensation draws to its close and terminates its career, the agitation which consummates its decline will begin in that which represents the muscle of the body, and the old dispensation will pass away with a death struggle, definitely portrayed by the illuminati of ancient times.

"From this struggle of death in which the old heavens and earth (Church and State) shall pass away there shall emerge the new heavens and new earth wherein dwelleth righteousness. The new Church and State, pointed to by the prophets and seers as the kingdom of righteousness, God's kingdom in the earth, will immediately succeed the great conflict, and God himself will enter man. Satan who now controls the Church; Satan who controls the State; Satan who is the mainspring of all activity, the founder and perpetrator of the competitive system of industry, rather of human drudgery, will be cast out, and God himself will gloriously triumph and reign in the earth, and his will be done as it is now done in heaven."

(CONTINUED.)

THE COMFORTER.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (Greek, for the dispensation.)

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

"At that day ye shall know that I am in my Father, and ye in me, and I in you." John, xiv, 15-20.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. * * * But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John, xiv, 23-26.

"But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." John, xv, 26.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. * * * Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John, xvi, 7-13.

"My little children, of whom I travail in birth again until Christ be formed in you." Gal. iv, 19.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. i, 27.

"But we trusted that it had been

he which should have redeemed Israel," voices the utter hopelessness and want of consolation and comfort of the disciples consequent upon the crucifixion of their Master. Their comfortless and suffering condition mentally was analogous to that of persons suffering physically from intense cold. The process of relief in the two cases is similar.

If such sufferers from cold were in the presence of a fireless grate filled with coal, and the coal could speak, it would say as Jesus did: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

The comforter needed, in the case supposed, is physical light and heat which can only come from the destruction of the coal as matter, and its conversion to energy, or spirit—physical spirit—light and heat.

Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." In him were polarized and concentrated the light, that is, the intelligence of the anthropic world, or the world of mankind, and also the heat, that is, the love of that world.

As the sun's light and heat in the course of the ages have been polarized and stored up in the form of coal, ready, when sent away as matter and changed to its other pole, spirit, to give the comforter needful to avert death and sustain natural life, so Jesus, the ripened fruit of the tree of lives, having polarized and stored up in himself the light of the anthropic world, that is, all human intelligence, and the heat of that world, that is, perfect love of humanity, was in a condition to say, "If I go away," that is, am changed from this concrete bodily form to the corresponding discrete form of Holy Ghost, or Holy Spirit, "I will send the Comforter."

Physical spirit only could comfort a physical body. Jesus' body was like no other human body in that it was holy, incorruptible, had life in itself, and so was fitted to be the source of "the light of life," that is, the light that gives life to other human bodies that are dead while they seem to live.

As the light and heat derived from sending away the perishable body, the coal, were adapted to give and perpetuate a dying life in perishable, material bodies when absorbed and appropriated by them, so this Holy Ghost, the Comforter, "this light of life," this "Spirit of truth" derived from the departure, the going away of Jesus' imperishable, incorruptible body, not being subject to decay or death, and thus being elevated out of the domain of perishable, material substances, is fitted to become a comforter to the non-material, the spirit and soul part of man's being.

The bodies of these despondent disciples were in no special need of comforting. It was their spirits that were in pressing want of a comforter, and when he came and was received, first by the twelve, then by the seventy, then by the whole body of disciples on the day of Pentecost, immediately they were comforted, and all despondency and doubt, and fear left them.

Being divine and imperishable, like its source it was adapted to become the germ and origin in those who received it, of a higher and divine life. Its reception was the reception of the Word, the Logos, the good seed, the children of the kingdom. Its reception was a birth of the spirit, as is evinced by the fact that those who received it had a new spirit that acted just as Jesus did, giving up earthly possessions, and discarding sensual and fleshly enjoyments. It was a "begetting-again" for the birth of a body, divine, imperishable, just like that from which it came, to take place after an age-long period of gestation or regeneration, or what is the same thing, reproduction.

According to the law of reproduction from seed it had to die as to the form and potency it had when received; to die utterly, except as to the potency of reproduction of the kind of being from which it came.

The apostle says: "Thou fool, that which thou sowest is not quickened, except it die." Jesus said, Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

In ordinary animal generation the sperm derived from the male and the germ from the female both die, and from their dissolution comes the

germ of reproduction.

If this Holy Ghost, the Comforter, this good seed, the Logos, which was poured out and planted in the church—God's garden—in the beginning of the Christian age, had to die like other seed in order to produce, in the "harvest" of that planting in the end of the age, the sons of God, like the one son of God planted at the time of seed sowing, we need no other explanation of the evidently false claims of the present apostate church, to the possession and pretended power of the Holy Ghost.

Since the time that the Comforter, the Holy Ghost, died in the race in the beginning of the Christian age, that age being the cycle of its reproduction, the plain inference from Scripture, and the equally plain language of history both deny that there has been any Holy Ghost operative in the church, and both accord with John, vii, 39: "For the Holy Ghost was not yet; because Jesus was not yet glorified."

Nor will the Holy Ghost again be available as a Comforter to sinful and sorrowing humanity, till the Messenger of the Covenant, Elijah the prophet, the Messiah of this age, born in sin and shapen in iniquity as was Elijah of old, comes on the earth, and, as Zechariah represents, has put off his vile garments, and put on a change of raiment, and a royal crown and the judge's ermine, and become the BRANCH which God has made strong for himself; or, as John in Revelation represents, has overcome and had God's new name written upon him, and being clad in fine linen, which is Christ's righteousness, has become a son of God like the one Son of God, who was also the abode of the Father, and was the Father.

Unlike Jesus, who was born holy that he might be the divine seed for the production of a new genus, the sons of God, reproduced or regenerated from the one Son of God, he comes like other men, born from the ordinary sinful humanity. Like Enoch and Elijah till he has overcome all things pertaining to this lower earth-life, including the last enemy which is death, he does not greatly differ from other men except in the scope of his intelligence.

When, through the knowledge and application of the law of life, which Jesus enjoined as necessary in order to attain eternal life, he has destroyed everything in his being upon which death can feed, and his "corruptible has put on incorruption and his mortal has put on immortality," so that it may be said of him, "Death is swallowed up in victory," then will he go the "new and living way" which Enoch and Elijah and Moses and Jesus went, and the Holy Ghost, the Comforter, will again be poured out to comfort the mourning "tribes of the earth," "and they shall see the Son of man coming in the clouds of heaven with power and great glory."

According to prophecy, that Messenger of the Covenant was born in 1839; his father's name is Jesse: his name is Cyrus. He is the "shepherd, the stone of Israel," who comes of Joseph's posterity, to whom the Psalmist prays in the lxxx Psalm.—O. F. L.

If the reader will again call to mind the great truth that the desires or affections are actual substances, something of a conception will be gained by the thoughtful student of how the desires or thoughts of the humanity could be collected and aggregated in the one central objectivity, and be made the redemptive force of the humanity who had breathed forth those aspirations through the hope of a coming Messiah. When it is also understood that at the end of the age, when the centralization of human aspiration came as an incarnation, or embodiment of those desires aggregated in the Son of man, there came also a re-embodiment of the people who had sent their desires up or towards the center; then the law of Messiahship will begin to be made manifest to the mind.

The new earth to be established is an order. It must be composed of a definite number of genera, and these must have their legitimate subdivisions. These genera are the product of evolution from a germinal beginning. It is the harvest coming at the end of a dispensation, or a series of dispensations, culminating in the complete unfoldment of the supreme natural order of creation.

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 incarnate and insanguinate. 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 theocrasies, (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 theocrasied 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 manifestation who embody both the male and female principles in the center 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. They 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, thus 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 "firstfruits" 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.

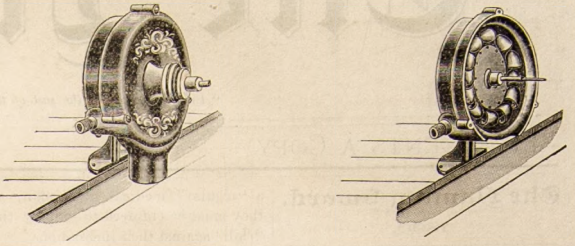
Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day 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.

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. 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 who stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named 'Teed's Cyclone Motor.'

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

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

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

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

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

The above sent on receipt of price.

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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.

The Mark of Cain on Your Clothes.

Walking leisurely up the main business street of the city the other day, I saw that the display window of a large clothing establishment was entirely filled with an artistic adjustment of white shirts. On a spacious card-board was this notice which I give verbatim:

"One hundred dozen of these unlaundried shirts, all linen bosoms, cuffs and bands, at only forty-six cents."

Nothing strange about that! To the average passer-by, perhaps not. It might not attract attention, save to one in need of the article, or to a competitor in the trade. To me, however, it meant a great deal.

Entering the store I saw the proprietor, and asked if those goods were a part of a sheriff's or assignee's sale, as a reason for their very low price.

"No, sir; they are regular made shirts, and come from a first class house in New York."

Continuing the conversation, I added: "You expect to realize something for handling these goods, don't you?"

"I expect to; yes."

"And the jobber that took your order had a margin of profits, I suppose?"

"That's what I argue."

"What about the wholesaler who sold to the jobber, doesn't he receive something for his trouble?"

"He intends to make a living, no doubt," was his reply.

"There's the manufacturer; he is to have some share in the profits isn't he?"

"That's what he makes shirts for, I believe."

"Yes; then there is the raw material, spinning, etc.; all must be added to the original cost. Now, how much do you suppose the girl receives that made one of those shirts?"

The merchant shrugged his shoulders, gave me a searching look, and in a distant manner, as if he intended that he should not be misunderstood, said: "I don't know, and it is not my business."

"Yes it is," I rejoined. "It is everybody's business. Only forty-six cents for a shirt, bosom, cuffs, and bands all linen. The girl that made that shirt must soon starve, sir, go on the streets, commit suicide or go mad. I wouldn't wear one of them if you were to pay me for it; my conscience wouldn't let me."

A set of men like a hungry horde of human wolves, conscienceless, heartless as to who goes down—whose life goes out—would crunch between the teeth of avarice, greed and gain, all hope, every honest and honorable impulse of the heart for a noble and pure life, and like the galley slave of imperial Rome, death would be the "suroase of sorrow" to those poor working girls. Are they not as those who in the morning say: "Would God it were even!" and at even say: "Would God that it were morning?"

Talk about "the cry of the outcast of London!" The cry of starving sewing girls of America almost makes one say, "There is need for another Christ to die for the world!"

Which shall it be, starve? go mad? Suicide? or to the bad?

—Chicago Union Signal.

Not till woman is free to control her body as well as the aspirations of her soul, can the law of the higher and occult principles of procreation be made applicable; for, to allow those principles to obtain in their fulness, woman must possess the exclusive control of this most sacred precinct of the procreative sanctuary. The Messiah came to plant the germ of this freedom and immunity. He comes through Koreshan to usher in the fruitage and establish the liberty he then promised.—A. G. O.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR, 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.

Tolstoi and Zola from a Koreshan Standpoint.

M. Emile Zola, the French novelist and leader of naturalism or realism in fiction, in giving his views on Tolstoi and his "Kreutzer Sonata," in the Chicago Tribune of Sunday, August 24th, says:

"That book is a work of an imagination which has become diseased. In many respects, however, it is a sign of the times, a symptom of sickness. This sickness is a continual craving and undefined longing; a feeling that something is wanting to our repletion; but what that something is not even those who are the most conscious of the void can determine. The promise held forth by the beginning of the century has been belied. I do not say this in respect to science, for science has achieved great and glorious things, but even the great stages of its onward march are insufficient to content us."

"Humanity wants that which science cannot give. It cries in anguish for something human, something which appeals to its human instincts, its loves and fears, its joys and sorrows, its hopes and its despair, its impulses and its passions. The clubs of 1848 were one outcome of this universal longing for an indefinite blessing. Socialism is another. And yet another of a totally different character, is the literary decadence and Parnassianism of to-day. I could multiply examples, but none could be more striking than the 'Kreutzer Sonata.' That book is the cry of the nation, of the heart of the nation, against the head, whose cold reasonings are not in sympathy with its human instincts and impulses."

"He whose burden is heavy calls for it to be lightened; he who is in sorrow craves for sympathy; he whose horizon is bounded by the annihilation of the tomb strains his eyes to look beyond. The political and social reorganization demanded by the men of '48 and their successors would not supply the remedy for the world's ailment, nor do I think that the decadents and Parnassians have discovered it in the sonorous roll of sentences which mean nothing. No, it seems as if the world had lived too long, and will be forced to retrograde to the middle ages with their mysticism, which was religion, and their Catholicism, which was more than a religion, being part and parcel of their existence."

Zola's aim is to establish a school of realism or naturalism, in literature, and to win himself fame in such establishment. As the reflex of the many writers of fiction, who have portrayed almost incredible goodness and virtue, Zola revels in holding up in unmistakable language, all that is evil, vulgar, hideous and degraded in humanity. He considers this his mission, not as means of reforming the world, but as the beginning of reforming literature, which he considers introduces much more of the lovely and virtuous than actually exists in the world.

But his realism is one-sided. He does not portray the better phases of life. He says he has no interest in what is normal, that his object is entirely scientific, (in the devil's science it would seem,) and that he is "a writer who has forgotten himself in human corruption as a surgeon might in a dissecting room." His highest interest is in the study of evil in its multifarious phases, and its portrayal to the world as a literary achievement. He does not think that the evil can be reformed, but rather that the world "will be forced to retrograde to the middle ages."

Tolstoi, writing also in the realistic style, holds up the evils of society, and in his "Kreutzer Sonata" shows what he considers one of the chief evils. But his efforts are to reform society, not literature. He does not portray crime and scandal to show in how many various forms it exists, but he does unsparingly hold up the hidden wrong-doing concealed by the marriage rite and social license, and warningly shows how this evil is sapping the life of humanity. That he does not love to contemplate evil, his belief in Christ and His doctrines gives evidence. He believes that it is possible for men and women to live according to Christ's teachings, as did the Apostles and early Christians, and he makes his daily life conform to the Gospel as he understands it from the original Greek. He has reformed his own life, and by his example shows that such a life is possible, and endeavors by his writings to reform others. He doesn't consider that the world is retrograding, but is gradually progressing, and that finally all humanity will come into an universal brotherhood of love, and live the law of Christ.

Zola stands in the outmost circumference of thinking humanity who have a glimmering of the real truth.

In his little group he is a great man, a leader. In a way he presents science to the world; but it is the science, in disgusting detail, of the worst phases of humanity. Viewed from the central pivot of the world's thought, he is a pigmy who roots among the foul garbage of society, because he loves to contemplate its "sweet" odors. But he has his use in the Divine economy. He roots well and deep, and purification depends indirectly on stirring up the impurities.

Tolstoi, in his belief and life, in his attitude toward his fellow men, and his efforts for their reform, is in a circumference of thought much nearer the center of wisdom, than most professing Christians, and immeasurably nearer than Zola.

Zola has made one great stride toward his own enlightenment, in recognizing as a sign of the times, that there exists a "continual craving and undefined longing," "a feeling that something is wanting to our repletion;" an "universal longing for an indefinite blessing." He has done well from his point of observation, to perceive that the world has reached the point of longing for a "blessing," even tho' it be an "indefinite blessing."

But Tolstoi, whom he considers as little better than crazy, has made a much greater stride towards the truth, for in his "Kreutzer Sonata," which Zola himself says "is the cry of the nation," he has given voice to one of the greatest longings of humanity. To Tolstoi the longing of humanity for pure and normal social relations is not indefinite.

Zola has recognized that the world longs for a blessing; but he does not understand the universal law of supply and demand, cannot read the signs of the times, so he has no idea that the world will get what it demands, and concludes that it will be forced to retrograde to the Dark Ages.

Tolstoi recognizes that the Christian world has fallen away from the teachings of Christ in every way, and needs complete restoration and reform; but he does not understand the true restoration of man, nor the law of the resurrection, nor the second coming of Christ, and the prophecies of the Bible, upon the fulfillment of which depends the restoration of the world; but, having hope in the progress of humanity, he believes that man will come into a state of universal brotherhood, in a gradual, evolutionary sort of a way, through the adoption of the Christian life, as he has done, by first a few here and there, and then by more, until the whole world will come into the brotherhood.

Zola has no hope for the world. Tolstoi has the highest hope, but not the true method of realizing it. Zola says there is "a feeling that something is wanting to our repletion; but what that something is, not even those who are most conscious of the void, can determine."

Here he is entirely mistaken. At the center of human thought there is a complete consciousness of what "is wanting to our repletion," and a perfect determination of what that void is.

The lack, in the central group of humanity, those who received the baptism of the Holy Ghost, and who have come down the age passing through one embodiment after another in their stages of regeneration from Christ, is the final baptism which will bring them into perfect regeneration from the Lord, making them the sons of God, the hundred and forty and four thousand, redeemed from among men, and fulfilling the promises of Jesus, and the prophecies of the Bible of the coming in earth of God's kingdom.

As the old dispensation draws to a close, and the time approaches for the fulfillment of the prophecies and promises, the intensified longing, (in the cycle of humanity nearest perfected,) for this change to a higher state of life, is the origin of the longing, in the higher cycles of life such as Tolstoi represents, for better and purer relations in social, political and religious life; and also is the origin of the longings, felt even in the outermost circumference of thought as represented by Zola, who describes it as an "undefined longing," for an "indefinite blessing."

The central mind of the world, not only recognizes all the longings and needs of humanity in every cycle of life, but also can and will speedily bestow the great blessing which will supply every need.

Zola says, "Humanity wants that which science cannot give." Here he is mistaken again. Science, the true science of the universe, (not what men call science, and which knows nothing about the problem of life or of God,) can and will give humanity exactly what it wants. Nothing else can supply its needs. The complete science or knowledge of all the laws of life, practically applied to human life by the one who understands these laws, will bring restoration to the world.

The central personality of the Koreshan group is the only person having this science complete. He embodies the "Spirit of Truth," which has come down through the age into its ultimate expression, the embodiment of the Science or Wisdom of the universe. In this Wisdom is infolded the Divine Love.

When the Head of the nations, science enthroned, through the theocrasy of his personality, pours out upon the suffering nations the blessing of the Divine Love, it cannot be said that the heart of humanity cries out "against the head."

False science, (denying God and his promised redemption, which Zola declares has "achieved great and glorious things," but which "are insufficient to content us,") is the head that humanity is crying out against, because it is "not in sympathy with human instincts and impulses;" and it is this false head which must fall, guillotined by the Flaming Sword, and its corresponding false life will be reformed by the establishment of the Christian Brotherhood.—A. M. M.

Among The Shadows.

[Written for The Flaming Sword.]

BY S. SHIELDS.

CHAPTER V.

"Jesus was born through virginal propagation in this manner. The promise of man's restoration to his original Adamic state in which he was before the fall, before the woman was taken from him, when he was male and female in one form or personality, had been handed down through the ages in the various religions of different peoples to Abraham's time. Abraham came from Ur in Chaldea. Gen. xi, 28. The Chaldeans, and also the ancient Egyptians were learned in the science of sacred things. The Chaldeans were adepts in tracing the movements of the heavenly bodies, and Moses preserved the science of correspondences in its purity at the exodus of the children of Israel from Egypt."

"Abraham took with him the wisdom of the Chaldeans when he went to the land of Canaan. This wisdom was centered, pivoted or polated in him by Divine Providence for purposes of preservation; for the wise men of Chaldea had been for some time corrupting their lore by using 'for selfish purposes. The preservation of this wisdom from utter destruction was effected by centering its purest principles in Abraham, who thoroughly comprehended it in its relations to the perpetuation of the human race."

"In the same way the wisdom of primitive Egypt was centered in Moses, who is declared to have been learned in all the wisdom of the Egyptians. When these men left the respective countries in which they obtained their wisdom, they took the purity of that wisdom with them and conserved it in the Jewish people through the rite of circumcision; and those countries lost their direct conjunction with God."

"Do you mean to say that there were no good, pure, earnest men left in Chaldea after Abraham removed from that country, and no sincere priests left in Egypt after Moses led out the children of Israel?" asked Mrs. Anstruther.

"There are, in every country and in every stage of the world's history, vivid men (for the individual or undivided man was lost in the fall, and has never again been restored except in the person of Jesus the Christ,) who are perfectly sincere in their purpose, and therefore pure in heart. Such men will surely see God in some embodiment, but the scientific knowledge of true Divine wisdom which carries with it the Divine seed, left the Chaldeans with Abraham and the Egyptians with Moses."

"These two prime elements of the Divine seed, in the science of astrology possessed by the Chaldeans, and the science of correspondences carried

over with the Egyptians through inter-marriage and conserved in the Israelitish race, the promise made to Abraham that in his seed, that is, the Divine seed which was to ripen in Jesus the Christ, should all the nations of the earth be blessed, were treasured in the mind of every true Israelite with jealous care."

"Joseph, the husband of Mary, was a 'just man.' Mat. i, 19. The principle of justice resides in the duplex union of knowledge of law and personal desire to carry it into effect."

"The law of Divine seed is the preservation of the principle of virginity. The spirit actuating Joseph was well acquainted with the law and communicated the secret of its workings to Mary through the channel of speech. Speech is delivered in words, and the Divine truth sank into the heart of Mary as one complete Word in germ which she loved with such intensity that it became a part of her being."

"The nature of woman is constructive. While the angel was giving forth the words of Divine truth, Mary kept these sayings and pondered them in her heart, just as she did the words of the Shepherds who came and visited the babe in the manger. In keeping the sayings of the angel she kept the law of virginity, which is embodied in intense desire."

"It is written that an angel named Gabriel told Mary she should be the mother of a son who should be called Jesus. This angel was the Divine messenger corresponding to the desire of her own heart, so that when he described the Virgin spoken of in Isaiah, vii, 14, who should conceive and bear a son, she recognized that to which her thought responded."

"Yes," said Matie with an impetuosity which she could not control, "but Joseph did not recognize her, for when she carried out his thoughts and supposed desires to the letter, and he saw in her the realization of all his visions in thought, he turned from her and was minded to put her away from him and not acknowledge her as his wife, just like any other blundering masculinity who does not know what he wants when he gets it."

To say that the whole company were surprised would be a feeble expression. Mr. Merley bent on her a searching gaze which she met unflinchingly, but she felt that the time had not come in which to unveil her eyes, and his scrutiny failed to reveal to him the mystery that lay in their quiet depths. Those Sphinx-like eyes were a constant puzzle to him. They seemed capable of expressing every emotion and yet he could never get to the bottom of them.

"What does that bomb portend?" asked Harry solemnly, while his eyes sparkled with mischief.

Matie could face the most earnest eyes unquittingly, because she was conscious of her own sincerity of purpose; but when the mischievous orbs of her cousin were fastened upon her she felt that her precious secret was in imminent danger. The thin, interior veil which was sufficient to keep her inner temple inviolate from Mr. Merley, she felt would be ruthlessly torn down by Harry, and in self-defense her heavily fringed lids were brought into service, while her lips became suddenly dumb. Again the strange experience of a few days before came over her and she heard, as if from a great distance, the voice of Mr. Merley saying:

"It is the solicitude of desire that continually upsets its own purpose. The desire which was awakened in Mary by the speech of the angel first made itself manifest to her consciousness in her sincerity of effort to preserve her virginity because the truth of the law seemed so beautiful to her. It never occurred to her that she was the actual embodiment of that possibility until the immaculate conception had actually taken place. In the gestation which followed, the law of growth traced every step of the truth whose presentation had culminated in its consummation within her organism, and each factor of the series, conjoined with the affection awakened in her heart by its presentation, was stamped with indelible impress on the child in process of formation, so that it was born male and female, i. e. the masculine and feminine elements were equal in intensity, and there was no conflict between them as to which should be greatest. Being thus constituted, he had power within himself to lay down his life and take it again at

will."

"But," thought Matie, "with all your wisdom, which seems to me Divine, you are not constituted as He was and cannot bring to a complete consummation the same achievement."

As the thought flashed through her mind, some invisible force seemed to lift her eyelids, and her eyes met the gaze of Mr. Merley's, no longer searching, but filled with complete trust. Had he read her thought? If the question presented itself in Matie's mind at all she was not conscious of it, for her whole being was swallowed up in love for this man who stood before her mental vision as the personal manifestation of the law of her life. That which she had desired to do voluntarily was accomplished involuntarily; and her voluntary desire gave a glad consent.

She sat before him with eyes unveiled, and he had no desire to penetrate her thought for exploring purposes, for he saw that which satisfied him that he was safe in her association.

(CONTINUED.)

THE NINETY AND NINE.

BY HUGH O. FENESTOCK.

There are ninety and nine that daily toil
In the shop and mill and mine;
But one is free from painful toil,
He lives off the ninety and nine.

He lives in a mansion free from care;
Neither cold nor hunger can enter there.

There are ninety and nine whose minds are dull,
By drudgery quite benumbed;
But one is wise and clever and cool—
To him the rest have succumbed.

But rouse ye, ninety and nine—awake!
For freedom and plenty are both at stake.

There are ninety and nine against the one;
Why should they his bitter cup drink?
The rule of this mighty one would be done
If the ninety and nine should think.

O, talk not of bloodshed and hateful war;
A hook and a ballot are better by far.
O, ninety and nine, if you're down in the world
Whose fault is it, pray, but your own?

The one may from his power be hurled,
And you may sit on his throne.

O, ninety and nine, arise in your might!
It needs but to think and to vote aright!

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.

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ASTRONOMY.

NO. XI.

I am happy to come to that point in the discussion where I can deal with facts and figures quite within the reach of every reader. I am not blind to the fact that cold, dry arguments seldom arouse enthusiasm. I believe our readers have been able to appreciate all we have said on the subject of Light, as a preamble to our crushing arguments against accepted theories.

From what has gone before, our readers have learned that all the absolute facts now polished and stored in the great theory of Copernicus, are founded on faith or assumption. There is no possible chance to escape the conclusions reached in former articles. We have destroyed beyond resurrection, the theory that light is a "mode of motion." We have produced facts by which to eliminate this popular fallacy from the public mind. I believe all who have read our former articles with care, are ready to say that the old system of astronomy is not resting on an indestructible basis. We have shown by facts and figures, irrefutable, that no human eye can penetrate the ethereal blue beyond the confines of our atmosphere.

In this article I shall prove more conclusively, if possible, that our facts will not fail to crush into atoms that which is supposed to rest on the eternal rock of truth.

Astronomy as now believed in calls on its devotees to exercise more faith than any religious system at present existing among either pagan or orthodox peoples. The battle of mental supremacy is fiercely raging. All people adjust themselves on one side or the other. In the religious realm, faith and belief are active elements and are the chief sources from which the religious man draws or gains his knowledge. In the scientific realm every man is supposed to stand on facts. Any one who takes a critical and a rational view of accepted theories of astronomy is appalled at the faith, belief and credulity exercised by all so-called scientists.

The man who has accepted the Copernican theory of astronomy looks into the physical heavens, and with reverential calm he believes that space has neither bounds nor limitations. You ask him if he has been there to see, and he is compelled to say no. You ask him if he has talked with any one who has made a tour of the celestial spheres, and who failed to find the limitations of space, and he must say no. Then you ask him how he knows what he pretends to know, and with all the grace of a sage he will say, "he believes it."

On the other hand you may go to the hovel or dingy hut of the most ignorant, and ask that poor illiterate woman if there is a God, and with smiles and sweet reverential calm, she breathes out in unmistakable accents, yes. You ask her if she has walked the streets of the celestial city, and sung on the steps of the golden throne; if she has beheld with her eyes the crown of thorns and crowns of glory, or if she has heard the anthems of the angels who make music for the gods; with all the meekness of a true, devoted believer, she has to say no. You pin her to the answer and with head bowed down, yet with strong spiritual veneration she says, "that is my faith."

Here is a learned man, who possesses the intellectual power of a giant, making thrusts with his sarcastic sword at the faith of this poor little, insignificant woman, because in the sweetness of her soul and the humbleness of her nature she persists in exercising faith, while he in turn exercises a faith infinitely more blind. She glories in her faith. He yells science.

If I had time I could show that the fabric of the Copernican system of astronomy is founded on this same ignorant, traditional faith. This showing would so absolutely pulverize the whole theory that no magnifying glass would be able to gather up the fragments.

There are two conclusions to which I must direct the attention of our readers. They stand as high mountains over which many real Koreshan friends cannot peep. Because these tower heavenward, they seem to overshadow all other facts and lead our friends to believe that, regardless of all the disastrous and crushing arguments

which we have given, it is possible for the old theory to remain true, I must prove now that space is a wall behind which man cannot and does not look, and that all his so-called knowledge concerning the worlds and systems which he pretends to have, is also more faith than fact.

THE TELESCOPE.

This is an instrument that is worrying our friends. I have had people tell me that they thought our whole system of faith and doctrine was absolutely grand, but they trembled because we were bold enough to open fire on a doctrine that is so fixed in the public mind as accepted astronomy. They fear we have not informed ourselves on that subject, and that we will surely be floored in the contest. It would indeed seem strange that any man would pretend to be a Koreshan and an honest seeker after the truth, if he should accept or reject any proposition without due consideration.

If there is one element in my makeup that is more dominant than any other, it is my longing for the absolute truth, and the determination to accept and proclaim it when found, regardless of friend or foe. This is the spirit that animates me in all my work. If it is a wrong spirit, I will be the loser.

If there is anything that I have tried to be certain about, it is the structure and function of a telescope. I will say right here that I reject *in toto* all the theories of accepted authorities concerning the uses and purposes of the telescope. I shall take their own statements and words, as found in all the books, and with them I shall not fail to absolutely annihilate all that the telescope teaches. Friend and foe hurl at me, like a thunderbolt, the great and marvelous work of the telescope. I receive these thrusts on every side. Many who believe in the Copernican theory assault me with the discoveries made by the telescope with a force that would and does smash into smithereens a less bold and reckless spirit than that which I am compelled to manifest.

When I ask my opponent if he understands the use of the telescope, he says yes. When I ask him if he understands its structure, he usually has to say no. If one has no knowledge of its structure, why will he persist in defending its supposed function? I want all who read this article to read what the books say about the structure and uses of this instrument. Those who know I am stating the facts, yet have not examined what the books say critically, will herein find a clincher that does not fail to nip the bud of glowing promises from the stem of a common fake.

There are two kinds of telescopes. One is the reflecting, and the other is the refracting telescope. What do these two words mean? According to the books, the first one has a glass like a looking glass, which reflects the rays and brings them to a focus at right angles with the main tube of the telescope. The eye piece is a magnifying glass which magnifies this focus or picture of the object.

I want the reader to stop here and think. Do not jump at conclusions hastily. The glass you look through to see the picture of the object that has been formed in the telescope, does nothing more than magnify said picture. The tube in which said eye glass is placed, points toward the ground. It does not point into the heavens, but toward the earth.

Think a moment, and tell me how far you see. I challenge any one to show from the books that he sees beyond the focal point of the lens. He is not looking into nor toward the heavens. He is looking at a picture, and is looking toward the ground.

With these plain facts before us the educated man has the gall to come before the illiterate world with the hypothesis that he is penetrating millions of miles farther into space, through this reflecting telescope, than he can see without it, while every fact and element of common sense and reason go to prove that he is not looking into the heavens nor in that direction. If their own explanations of the method of seeing through a telescope be true, I affirm, without fear of successful contradiction, that the vision is all confined to the telescope; that he cannot see beyond the picture in the telescope which is seldom five feet from his eye.

The refracting telescope is a long, straight tube. In its summit end is

placed an object lens; in its base, an eye glass. The books say that the object lens refracts the rays of light, and forms a real picture of the object toward which the telescope is pointed, at the focal point of the lens; that the eye glass is nothing more than a magnifying glass which magnifies said picture. If this statement is true and all the books say it is, then I affirm that no man ever did or can see beyond the picture in the focal point of the object lens. What does this mean?

If I turn the great Lick telescope on the moon, do I bring the moon closer to me? No. Do I see the moon at all? No. Do I see more of the moon than I do with my unaided eye? No. What do I see? Nothing but the picture of the moon in the telescope. Is the moon magnified? No, only the picture of it is magnified. Does this reveal any wondrous truth to us? No; no more than it would tell all about your mother to magnify her picture. What is the real use of the telescope, then? If we accept the explanation in the books, its real use is to perpetuate a common fake. If one takes a common magnifying glass and looks at an object he will observe that the object is enlarged. If he accepts the book account of the telescope, it can do no more; not so much, even, for with the magnifying glass we can look at the object, but with the telescope we cannot see anything but the picture of the object.

I hope I have said enough to prove to our friends that the telescope is no mountain over which we cannot see, nor a fright over which we should go into hysterics.

The other question that is a twin sister to the supposed uses of the telescope, and one that has a much more impregnable base, is the mathematical calculations of eclipses, etc. I have been abused by friend and foe because I faced these supposable demonstrations, and denied the truthfulness of the theories built on these mathematical facts. I do not question the ability of well-informed men to calculate eclipses.

My opponent says, if the Copernican theory will foretell eclipses to a second, most certainly the theory must be true. If our readers will hesitate a moment they will not jump so wildly; they will not fail to see that all our previous indestructible facts are positive in their teachings; that human observations with the unaided eye are limited to the limitations of the atmosphere; and that the eye, aided by the telescope, is not able to see beyond the focal point of the lens in the telescope. These pulverizing facts destroy the last ray of hope that one may have in the truthfulness of the old theory, notwithstanding they calculate eclipses to a second. We must stop, therefore, and ask the question: How can this mathematical fact be explained away?

I believe our readers will not be confounded with my explanation. It is simple.

Our astronomers have been obliged to depend on the telescope and vision to secure the so-called parallax of sun, moon, planets, and stars, in all cases where a parallax is possible. They seldom agree on any of these, but they approximate them. They have to assume that the sun, moon, planet, and star are visible. They have to assume that light comes in straight lines from these so-called distant orbs to the atmosphere of the earth. They are compelled to deny their own explanations of the uses of telescopes, from all of which the reader must see that the whole question of parallax depends on faith and not on fact.

After finding the supposed parallax of the sun and moon, and after giving these angles specific valuation by another method of calculation, our astronomers compute the supposable distance to the sun and moon. If the moon is 240,000 miles distant, and the sun some ninety-three million miles away, to return to a fixed point in their orbits the moon and the earth have to travel just so fast.

The reader must have learned ere this that our astronomers have not agreed, within from one to two million miles, as to the distance to the sun. Yet this disagreement makes no difference in the calculation of eclipses. In fact, it makes no difference whether the sun and moon are one, or one hundred million miles distant, eclipses could be calculated to a second. If the calculation of eclipses depended on distance, our astronomers would have to know the distance to a



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