

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.

FIVE CENTS A COPY.

CHICAGO, SEPTEMBER 13, 1890.

VOL. I. NO. 41.

The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
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Address all communications:
CYRUS, FLAMING SWORD,
3619 Cottage Grove Ave., CHICAGO

One Year, in advance \$1.50
6 Months, " " .75
3 Months, " " .40

Entered in the Post Office at Chicago, Ill. as
second-class matter.

CHURCH TRIUMPHANT.

Until further notice the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

The Sunday services of the Church Triumphant are for the benefit of the public, and we hereby take occasion to announce that notwithstanding the fact that they are held in the private parlors of the College of Life, the public is cordially invited.

The inquiry is often made regarding the purposes of the Koreshan Unity, and the measures to be taken to form specific association with the Koreshan Center.

Our great purpose, so far as the exoteric world is concerned, is to inaugurate a universal system of uses in which there may be established an equitable adjustment of labor and capital. Such an adjustment with the destruction of mammon worship, or the love of money—the god of this world—will insure an equilibrium which can but become the potentializing energy of the human race, and the inevitable sequitur, love to the neighbor in substitution for the love of self, dominantly portrayed in the eagerness of human greed for mammon.

Our general purpose is to fulfil the divine law by so associating ourselves as to love the neighbor as one's self. There are certain steps necessary for permanent connection with the *Ecclesia*. Ordinarily, as a rule, members remain in the "outer court"—one of the degrees of the Society Arch Triumphant—six months. During this time it is expected that the ordinary vices, if obtaining with the person desiring to progress with the steps or degrees of ethical culture, will have been overcome. We mean such as profanity, the use of intoxicants and tobacco, with many others not mentioned but generally understood.

To take the first degree or step, the one desiring to become associated with us, may, if distant, impart the wish, and the Secretary will send a blank application for membership to be filled out and returned to the Secretary with the initiation fee of two dollars. Or the initiation fee may be paid in four installments, fifty cents every three months; the first fifty cents to accompany the application, which will be acted upon at the monthly business meeting of the Society Arch Triumphant, when the applicant becomes a novitiate of the Order of Koresh.

By a direct action of the *Ecclesia*, under circumstances warranting it, members can be admitted at once. Moral character, religious proclivities, devotion to humanity, and other considerations are regarded where direct entrance to the *Ecclesia* is a question of concern.

The *Ecclesia* or Home centers are specific groupings wherein are conserved the potencies of life. Such only are supposed to become members of the *Ecclesia*, who are prepared or who desire to become the firstfruits of immortality through virginal life, or through chastity and celibacy.

Immortality depends upon the conservation of the pneumatic and psychic energies, and the direction of their appropriation through scientific determinations of the mind, dependent upon the wisdom of the Shepherd or Messiah of this age who will lead the sheep of the present fold.

For further and specific instruction the President of the Society Arch Triumphant, (Mrs. A. G. Ordway,) or the Secretary, (Mrs. A. W. K. Andrews,) may be addressed.

Reason A Priori et A Posteriori.

Every proposition founded upon an assumption is exposed to the liability of leading to a fallacious deduction. It does not follow, because a premise is assumed, that a logical course of argument will inevitably lead to a false conclusion. Conjecture might in one case in ten thousand be right, but the chances are nearly all against the possibility of guessing correctly. We say, therefore, that any system of "science" built upon a conjectured premise is uncertain, and consequently unworthy the consideration of a scientific mind.

The word "science" means, nothing more, nothing less, than knowledge. If you define the English word, *knowledge*, you have a definition of the corresponding Latin word, *science*.

The first important step in the acquisition of knowledge is to define geometrical contour, by the aid of trigonometry, in the measurement of vertical, horizontal and curvilinear angles.

It has been stated that figures will not lie. In other words, mathematics is an exact science. The application of mathematics to the demonstration of a proposition, may either lead to a correct or false conclusion. This depends entirely upon the correctness of the first step towards the solution of the mathematical problem; upon the truth or fallacy of the premise. We challenge the world to show us regarding any of the so-called sciences, excepting mathematics, that their propositions are demonstrated upon the basis of demonstrated premises.

Cosmic form and function has its origin, or we might say its existence, in an adequate cause. In Koreshan Science we say this cause is perpetually operative, and that the physical universe is a perpetual form. In the ordinary conception of creation, the world or universe was never made. It is here both as to form and function. It has been here in a perpetual and perpetuated structure. The processes by which it remains, and by which it will remain throughout the endless ages, are those of perpetually creative or reformulative activity.

The physical universe is the result of an adequate cause, and for this reason an understanding of the forms and offices of the physical universe must be the book which contains the written expression of the cause, whatsoever that may be, and a correct interpretation of this written expression must so define the cause as to leave no room to doubt the character of its origin. Whatsoever is written in this great book of books must be accepted, when correctly read, as the unmistakable rendering of the character of the source whence it is derived.

If person is written in this book, person must obtain in the cause, otherwise cause and effect are not equal. If pain is written in the book, pain must be in the cause. If light or darkness, or heat or cold are in the book, these exist in their source; otherwise there is an inadequacy in the relations of cause and effect. If voluntary power is a property of life, or of being, voluntary power must exist in the cause, and, equally, if involuntary power is written in the book, involuntary power must also be in the cause. If evil is in the book, evil must also be in the cause.

If the above postulates be not true, then we are driven to the dilemma that good can produce evil, and that all we see and feel whether it be light or darkness, or pleasure or pain, have one common origin in which none of these things primarily obtain, and that all effects are modifications of activity having no adequate source of causation.

The character of causation has not been comprehensively understood from the study of the things, or products of the source of causation, exhibited to our observation and submitted to our circumspection and furnishing us our instruction, because there has been no adequate knowledge

of the relations of cause, sequence, and effect.

Premises of a theological and so-called "scientific" character, have been jumped at, and all conclusions have corresponded with the nature of the premise.

Koreshan unity furnishes a demonstrated premise or groundwork of its belief, and from this basis reaches its deductions so absolutely that whether it be a question of theology, anthropology, or cosmogony there can be no controversion of the positions to which logical argument inevitably leads.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In other words, the right conception of God and the conformity of your life to that conception, will bring truth and life in all things.

Koreshan unity takes first in its hand, the plummet. As the first step in the establishment of truth we do not state a proposition which we have assumed, and then introduce a premise agreeing with the general proposition, and from this premise proceed to confirm the proposition. This is the so-called "scientific" method; it is not the scientific method.

Let us take, then, the plumb line. Suspend the plummet from a fixed point, and ask ten thousand people familiar with terms, the position of that line and they all agree. The line, they say, is perpendicular. There is no opportunity for controversy, nor is there a possibility for difference of opinion. We have taken the first step in the demonstration of truth, and towards the formulation of a proposition which, when arrived at, will be the inevitable deduction of logical premise, sequence, and effect or conclusion.

We start then with a line upon the position of which there can be no possible chance of dispute. At the point from which the plumb line is suspended, we start with a line drawn due east at a right angle to the perpendicular first described.

Our effort is to demonstrate a premise which may be taken as a starting point for all future reasoning, and which will lead to one final, undeniable, and uniform belief in structural organism.

We have described two lines at right angles, the first one perpendicular, the second, horizontal. If we extend this second line drawn at a right angle from the first, or from the perpendicular, to the visual limit, or vanishing point of geolinear perspective, the line touches the horizon; so called because it is on a level with the horizontal line, or on a level with the point from which the plumb-line is suspended. Draw another line from the same vertical point extending due west, till the horizontal vanishing point is reached. We have now described a chord, the two extremities of which are the eastern and western horizon points. The perpendicular and horizontal lines describe the two right angle sides of a curvo-rectilinear triangle, the curved side of which is the line drawn from the point at the horizon to the base of the perpendicular line. This last line is described by geolinear contour or curve. The *co-sine* of this geolinear curve reaches to the other extremity of the arc, these *co-sines* measuring the length of the arc.

In this premise we find three primary elements, namely, the chord, reaching from horizon to horizon; the *radius vector* or perpendicular, extending from the middle of this chord, or from a point in it half way between its two extremes, down to the bottom of the arc; then the arc describing a base line from extremity to extremity of the chord. This relation of chord, perpendicular, or radius vector, and arc, incontrovertibly describes the contour of the earth as a concavity or shell, in opposition to the commonly accepted idea of a globe or ball, the convex surface of which is inhabited.

That men can be so densely stupid as to set aside every indication of

fact, and ignore the common principles of perception and reason, in the determination to bolster a ridiculous hypothesis having not one element of proof nor common sense to recommend it, is the miracle of modern times.

RESPONSES.

"And these shall go away into eternal punishment; but the righteous into life eternal." New version.

"Does this not strengthen or confirm the doctrine of a Calvinistic hell?"

The above question is propounded for our opinion on the question of "eternal." The word here used in the original Greek, is *aión*. This has but one meaning; that is, *age*. If the Greek is literally rendered it would be *age-lasting* punishment or *age-lasting* life. These shall go away into a punishment which continues till the age or dispensation ends.

The difference between life and death is that the death state is one of broken or fractured continuity in the perpetuation of consciousness. A person who, in the beginning of the age, rejects the means of entrance into life which that period affords, descends again into the experiences of a succession of re-embodiments, passing successively from the body to the spirit, and thence from the spirit to the body, with each succeeding embodiment losing the consciousness of the preceding existence in the body. This is a continual line of breaks in the consciousness of the person. It is the mortal condition, hence the dying or death condition. It is therefore called *age-lasting* or *everlasting* death.

Age-lasting life is a life or extension of the continuity of consciousness, unbroken from the beginning of the age to the beginning of the next age. *Age-lasting* life is unbroken consciousness from the beginning to the end of the age. This must be in the invisible, of course, for the external domain or outer career of man's progress is marked by successive generations. *Age-lasting* life is unbroken continuity of consciousness. *Age-lasting* death is broken continuity of consciousness.

At the end of the *aión* those who entered life, merely entered the state or degree for which they were fitted, having passed through all the progressive stages of that degree. At the end of the series of that degree, they pass into another stage or state. This they do by descending into the valley of that domain, meeting in their spiritual descent those who are coming up at the end of the age into the resurrection of that cycle. Through this conjunction they pass over into the next stage for which they are fitted, by having accepted the terms of life for the age entered upon at its beginning.

At the end of the *aión* of life there is no break in the continuity of consciousness as in the *aión* of death, but there is a transposition or passover, without death, into the progressive stage.

"What is meant by the man of sin, the son of perdition that is to be revealed, that opposeth and exalteth himself above all that is called God?"

The man of sin is he who took upon himself the sins of the world. The man of sin is he who was made "to be sin." The Lord Jesus, the Christ of God, descended into the race after having come from the tomb of Joseph. He did this by the dissolving of his body, its conversion to Holy Spirit, and the dissemination of that Spirit to his church, which he baptized by its communication. The Holy Spirit was the substance of the Lord's body. This substance was appropriated, and thus commenced the declension of the Lord in the race till that which was holy became unholy, and the Christ had conjoined himself with the unholliness of the race. From this unholliness he is born of sinful parentage, because all have sinned, into a sinful personality. This condition of the

Lord at the end of the Christian age is typified by Joshua the high priest as recorded in Zechariah, third chapter.

"And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua" (Jesus) "was clothed with filthy garments, and stood before the angel."

He has become the man of sin. It now remains for him to be cleansed, and from the unjust steward to become the just steward. Read the entire third and sixth chapters of Zechariah, substituting the term *Savior* or *Jesus* for the term *Joshua*, for Joshua is the Hebrew word for Jesus or Savior, and you have the key to the Scripture. He comes as a *thief* in the night, and without observation, as plainly taught.

"Who is the one spoken of as, 'There is one that restraineth now until he be taken out of the way?'" It is this same Joshua, Jesus, or Savior, who is born into the world, into a new embodiment, discovers his iniquity and places upon himself the restraints which will overcome the flesh, casting the beam out of his own eye, by which he sees clearly the mote in the world's eye, and extends his powers of restraint to the world by his authority and power to declare the truth of purification. He thus restrains the sins of sensualism till he enters into his theocrasy; a result obtaining from this very power of restraint.

By Pauline theology we mean that line of theological descent by which Paul, for prudential reasons, compromised with the world, permitting certain things because of the impossibility of introducing unadulterated Christianity into Gentile countries.

Christianity was the fulfillment of the Jewish law and prophets, and was not in conflict with Jewish belief. It was in direct conflict with the laws and doctrines of pagan countries. In order, therefore, for Christianity to gain a foothold in other countries, Christianity was compromised, as we say, for reasons of prudence. It was Paul's only course to the Gentiles. He, being the special apostle to the Gentile world, was particularly adapted to the genius of the people to whom he was sent. He was a glorious man, wise as a serpent, and possibly as harmless as a dove.

In less than fifty years the present works on astronomy will be regarded as curiosities, and as exhibitions of the astronomical puerilities of minds groping in darkness. As "the darkest hour is just before day," they will be looked upon as accompaniments of the darkest hour of the dark ages.

Astronomy, not more than other phases of so-called science, portrays the ignorance of the age, but we have taken it as instancing the present imbecility, because it is the leading fallacy of the age and its teachings the foundation of modern atheism and the power which more than any other leads the church by the nose.

As astronomical "science" (no science) gains force, modern Christianity gets further and further from the belief in the divinity of the man Jesus, and more pronounced in its scepticism regarding the humanity of God in Jesus the Christ.

The progress of astronomical thought on the hypothesis of the convexity of the earth, is inimical to the idea of the personal Divinity. To deny God's personality is to deny the Messiahship of Jesus and also his Divinity. To deny this is to deny all the teachings of the Old and New Testaments, concerning the Lord Christ and his office in human redemption. This is Antichrist.

Man as he now exists is not in a state of individualism, and therefore not in a state of equilibrium.

The Mystic Circle

AND

The Prophet of Koresh.

"The order of the coming transformation is definitely marked, and the time of its culmination designated by the indices of notation set by the hand of the Creator in the celestial firmament;" continued the Prophet. "The great complex, celestial time-piece," said he, "whose solar, lunar, stellar, and terrestrial phases recur with omniscient precision, determines the limitations of every career, whether in the particulars of vital life, or in the universals of human progress and retrocess, the two great factors of revolution inherent alike in the movement of physical cycles, and the great changes recurrent in the humanity which these cycles represent, and to which they correspond."

"We are now rapidly reaching the period of acceleration determined by the relation of the solstitial cule to the great electric zone, extending through the twelve magnetic points of the five prime parallels, and the two poles of the magnetic axis. This is the hand upon the dial of lunar chronology, to be deciphered by the scientific accumen of him to whom is given the white stone that no man knoweth saving he who receiveth it, and which is imparted only to such as Koresh himself shall appoint to functional capacity and service in the kingdom of his inauguration."

"The time for the culmination of the social conflict is not uncertain; neither are the factors of this encounter dependent upon the accidents of involuntary caprice; nor its character hidden from the prescience of Koreshan penetration and prudence. So sure as the hour-hand points in consequence to the figures upon the dial of the clock denoting the progress of the divisions of time, slowly but regularly cutting off the hours as they pass and recede beyond the ken of human memory and calculation, so inevitably does the short hand upon the lunar dial denote the hours of solar progress, and portray the character of those long and steady recidivations dropping one by one into the oblivion of the eternal past."

"No; the destiny of human progress, change and revolution is not relegated to the uncertainties of conjecture. The prophetic eye may penetrate the arcana of the treasured storehouse of Jehovah's hitherto guarded precinct and archive of mystery. To him the mystery of God is finished; the torch of revelation illumines his mind, and he no longer gropes his way in darkness. He stands amid the blazing radiations of solar energy, and measures his footprints as he treads the earth before the coming of the Son of man, in the effulgent sunlight of Deific fire."

Human language utterly fails to portray the effect of the burning zeal of the Prophet as he vehemently declared the truth to which every one present, at least for the time, assented. Something more than words carried conviction, for all knew that his knowledge was not the imaginary vagary of an indefinite mind, but rather that it was the scientific culmination of a mental progress, requiring ages of re-incarnative experience, circumspection, and tuition.

He demonstrated so unmistakably the two diametrical phases of thought, characterizing the true Christian and antichristian tendencies, as to leave no room to doubt the character of each as related to social evolution, pointing out, in his summary of the two, the inevitable tendency of the times.

On the one hand he arrayed that form of "social progress," the whole determination of which was to deny the personality of God, and which leads to the dethronement of law and order, the final disruption of government and the institution of chaos;

in other words, the passing away of the old heavens (Church) and old earth, (State) and on the other hand the reconstruction of society upon the basis of a new confession of the personality of God, in the manifest Shepherd of the age; the new heavens (Church) and new earth (State) build upon the basis of the repolarization of humanity in the tangible pivot or nucleus of the kingdom of righteousness.

(CONTINUED.)

The Crime of Poverty.

What monstrous nightmare hung over the late legislature that it could have passed the brutal, inhuman, "tramp law" that now disgraces the statute books of Iowa! To-day in great free broad Iowa, it is a crime to be poor, to have nothing to do. Think of it. What sort of men could have framed in cold blood such a law as this: Going into effect July 1st, it provides that a person of 16 years and over, going about without a calling or business to maintain himself shall be deemed a tramp. He is to have five days of solitary confinement or ten days of hard labor. And it shall be unlawful for a sheriff or keeper of any jail to permit any one convicted under that act to have or possess any tobacco, newspapers, cards or other article of amusement or pastime, or permit any such persons to be kept or fed otherwise than stated in the commitment. Any sheriff or jail keeper who violates these provisions is subject to a fine not exceeding \$100 nor less than \$25. This is our nineteenth century christian civilization! It first makes its outcasts, and then makes these outcasts criminals!

The tramp! We despise him! He is starving,—we cast him from our doors. He asks for work,—and we cast him like a murderer behind prison bars. He tells us that he is a mechanic, that he worked in the great mill of the East. Then came the shut down. This human soul is adrift. He becomes a wanderer. He gains Iowa soil and the jaws of a loathsome dungeon are open to receive him. How we might exclaim in the words of Hugo—"O implacable march of human society! trampling millions of souls to the dust!"

Can this monstrous injustice last? In the East are our baronial manufacturers rolling in wealth that was wrung from the tears and sobs of starving millions, and we of the West help to perpetuate this awful crime! It is the acme of insanity, the climax of a brutal barbarism. Our civilization is a lie and our churches which ought to preach the gospel of humanity at least, if they cannot preach the gospel of Christ, help to perpetuate this terrible thing.

It cannot last. As the barbarism of the North rolled over and buried the gilded civilization of Rome, so will the awful depths of the human society of to-day, one day upheave and bury our present civilization beneath centuries.—Editorial by Carl K. Snyder, in *Nonpareil*, Council Bluffs, Iowa.—*Farmer's Voice*.

"And so it seems to me that, in the final analysis of reason, the great criminals of the world are not these wild beasts, who break through all laws, whose selfishness takes the form of the bloody knife, the fire brand, or the bludgeon; but those who, equally selfish, corrupt the fountains of government and create laws and conditions by which millions suffer, and out of which these murderers and robbers naturally and unavoidably arise."—*Cesar's Column*.

Foremost and primarily responsible among these corrupters are religious teachers, who, for their own private gain, sanction and sanctify the unholy and unrighteous schemes of these selfish and inhuman monsters.—O. F. L.

We are in a transition period, and both those who represent capital and those who represent labor are endeavoring to establish themselves upon solid foundations. New methods of treatment must be adopted soon or later, and provided they are good ones, the sooner they are adopted the less the liability will be of some great social catastrophe. We do not mean that a revolution is imminent, and yet every defeat of a genuine and honest movement on the part of the laboring classes for a recognition of their rightful demands, increases a tension which may be intensified to a point that could easily be termed dangerous.—*Boston Herald*.

THE BEGINNING.

"In the beginning God created the heaven and the earth." Gen. i, 1.

"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.

"All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." John, I, 4.

In the 14th verse we read:

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead."

"I am alpha and omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

From the above and similar passages it is plain that the beginning referred to is not, as is generally supposed, the beginning of the creation of the physical world, but the beginning of a new age or cycle, as the zodiacal cycle of 24,000 years called in Revelation, Mazzaroth, or one of its twelve divisions or months, called ages or dispensations.

In the end of every one of these dispensations or ages there is a judgment and destruction of the world, or the heavens and the earth, and the creation of new heavens and a new earth.

We read a description of what took place in the end of one of these ages, in the time of Noah, in II. Peter, iii, 6, 7: "Whereby the world that then was, being overflowed with water, perished."

"But the heavens and earth" (the world,) "which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

If there is a destruction of the old world, or heavens and earth, in the end of every cycle or age, there must be a beginning and creation of the new world, or new heavens and earth that come to take their place.

The Hebrew words, beginning and head, are identical. "In the beginning" (or head) "God created the heaven and earth." Jesus was the beginning or head of the Christian age, from which the whole age was created, or made, or developed. He is declared to be the beginning and end, the first and the last.

John says: "All things were made by him and without him was not anything made that was made." If all things were made by him, then the beginning was made by him. It is always true at the time of this beginning that the earth is "without form and void," and that "darkness" is "upon the face of the deep."

That such is the condition of the world to-day every thoughtful man is painfully conscious. By this token, and by unmistakable prophecies of Scripture, we know that this is the time of the beginning. By what took place at a similar though far less important beginning, 1900 years ago, since that was the beginning of a single age, but this of the grand cycle of 24,000 years, we may get some idea of what will take place upon and after this beginning.

"And the spirit of God moved upon the face of the waters." Gen. i, 2. "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. xvii, 15. The world, the *kosmos*, or the heavens and earth to be created, is simply the anthropic world or human institutions.

"In the beginning was the Word, and the Word was with God, and the Word was God." This Word or Logos that was God, was Jesus. The Spirit of God that "moved upon the face of the waters" was in him.

When in his translation it was changed to Holy Spirit, or Spirit of God, and was received by those of the "peoples and multitudes" who were prepared to receive it, the creation of the "new heavens and new earth," the new Church and the new State, which comes in the beginning of every dispensation, began.

As he, Jesus, who is the beginning, is also the ending, he must again come on the earth in the end of the cycle. Like as he went away, into the sinful humanity, and, though he was

without sin, "was made "to be sin for us," when he comes again he will come up out of the sinful humanity as "that man "of sin," "born in sin and shapen in iniquity."

As Moses, who was the Jewish age in the seed form, came in the end of that age, not as Moses but as Jesus, having a new name, so when Jesus, the beginning and ending of the Christian age, comes again in the end of it, he will have a new name, as John declares, and as Isaiah prophesies; the latter giving his name, which is *CYRUS*. He will come as Jacob prophesies, and as we learn in the liii. Psalm, from the posterity, not of Judah as Jesus did, but of Joseph.

When he has put off his filthy garments and his unrighteousness, and put on the judge's ermine and the crown of royalty and become the BRANCH, as Zechariah shows, and has "overcome" as John declares, he will be prepared to end the old dispensation, and the old cycle of Mazzaroth, and by another outpouring of the Holy Ghost, or Spirit of God, to again move "upon the face of the waters" and usher in the new dispensation. He will bring in the resurrection of the dead and the new cycle of Mazzaroth, and will inaugurate the reign of the sons of God on earth, the kingdom for the coming of which Jesus taught us to pray.—O. F. L.

ASTRONOMY.

PAPER NO. XII.

So far we have been showing the fallacy of popular faith in the sacredness and truthfulness of the Copernican theory of astronomy. Any attempt to teach a new doctrine, even though it be the truth, is useless so long as the people have faith in an old belief. One point to be remembered, and I hope our readers will consider it, is that the Copernican theory of astronomy has not been able to win so entire a confidence as did the old Ptolemaic system. If it were absolutely true no arguments could be found against it; all educated people would have been convinced of the truthfulness of the theory long before this. Theory after theory has been presented, and for a time accepted, but finally rejected; in fact the whole structure has been undergoing a process of fermentation and decay ever since it was originally promulgated. As it goes to pieces in one place a new theory cements it at another. The time has arrived for the rock of truth to roll over this popular fallacy and crush it into atoms, and out of the atoms to build a structure that will stand until the night of the next cycle of time.

In my last article I gave facts and figures on the subject of telescopes and the calculation of eclipses, which demolished the two most cogent arguments in favor of the Copernican theory. I proved by the books that the telescope is useless only in magnifying pictures of objects; and that the picture seen and so much admired is within the telescope only a few feet from the observer's eye.

I proved by the books that to calculate eclipses is no proof at all of the correctness of the Copernican theory. It is an admitted fact that eclipses can be calculated to the fraction of a second, without any exact knowledge or even an approximate knowledge of the distance and speed of the earth and moon, or, (as it is usually expressed,) the distance and speed of the sun and moon.

One fact is self-evident; if we watch the traveling of the sun and moon we know that each makes its appearance at specific places in the heavens at special and stated times. It is only a matter of constant watching of these planets or spheres to be able to locate them in time and degrees of latitude and longitude, in any part of the heavens at the present or any future time. This is all due to correct observation. When once the locations have been learned, at special times and places, mathematics will tell to a dot all future times when they will revert to said special places. On this principle, and no other, are eclipses and transits and returning comets calculated. The calculation in foretelling the return of comets is more complicated and difficult than the calculation by which to foretell eclipses. However it is all done to a nicety without any definite idea as to distance and speed of the spheres, planets or comets.

If I thought my readers questioned this conclusion, I would enter the

argument more fully and prove by quotations and citations, beyond a question, the overwhelming fact that all astronomical calculations depend wholly on correct observations and calculations in degrees, minutes, and seconds, and not in miles, etc. That is, the observer must note the time it requires each body to move over a degree, regardless of the number of miles in that degree. It at once becomes clear that one can calculate eclipses to a second, regardless of what he may assume as the shape of the earth, or the distance to the heavenly bodies. In this, then, we destroy the calculations of eclipses as having any interest whatever in the arguments, let alone proving a proposition by the admitted fact. I do not deny the fact. I do deny the theory the fact is quoted to prove.

Koreshans can quote the mathematical fact in favor of the "Hollow Globe" with as much integrity as the scientist of to-day can quote it in favor of the Copernican theory.

I must spend some time now in calling the attention of the reader to another accepted theory, which seems to hold on to most people with a death grip, and is one which nine out of ten educated people have accepted on mere faith; that is, "universal gravitation." In the books we read much about the grand and beautiful law of "universal gravitation," or that force which holds the planets and worlds in relative position; in other words, the sun's supposed attractive power.

One thing is positively true; Newton has not, nor has any one since his day, given one proof of the existence of gravic law among the spheres. It is a mere theory, and it requires more faith to believe it than to believe that heaven is a city with streets of pure gold, and that hell is a pit where brimstone is the fuel, and fire the tormentor of all men who are mean enough to deny the Presbyterian creed. I will not use space herein to disprove the theory. I have annihilated the flimsy hypothesis in my pamphlet on astronomy, and even there I have not offered more than one fact in a hundred that I could offer to blot the idea forever from the human mind. I repeat, all there is for the theory to rest upon is *faith*. The law of analogy is the law used by which to manufacture the faith; but there are so many positive facts outside of the law of analogy which disprove it, that I regard the whole theory as absolutely worthless and groundless.

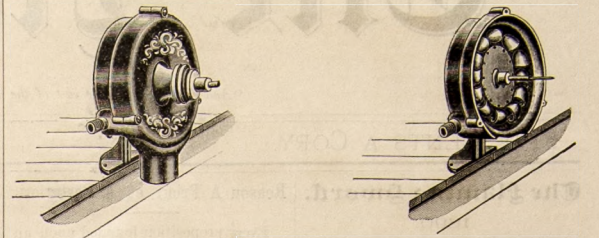
In all parts of the world men are contending that electric, and electro-magnetic, and magneto-electric forces are operating the machinery of the heavens. Some of our keenest thinkers are experimenting, theorizing and claiming, as a fact, that the sun is a great central magnet, and that the planets are only celestial armatures revolving within the magnetic field of the central magnet—the sun. I will admit right here that they have done one million times better than the Copernican theorists, in accounting for the movements and relations of the heavenly bodies.

It has been demonstrated to my mind beyond a question of doubt, by the electricians, that there are no such acting agencies as are involved in the old idea of centripetal and centrifugal forces. They have done away with the "motion theory" of light and heat, as taught by Tyndall, Helmholtz, etc., in a certain sense, and attribute our light and heat wholly to the action of magnetic forces in the atmosphere of the earth. As this is not a popular theory, and is not proven, and as so few people know anything about it, I will only say that they have to guess and assume all that the old theorists assume about distances, speeds, etc. They show proof, quite conclusive, that space is absolutely dark beyond our atmosphere; yet they accept the Copernican theory of astronomy *in toto*. I do not see how any one can believe that he sees the sun, when he takes into consideration our former arguments on vision and light.—R. O. Spear.

WHAT THE TIMES NEED.

God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For, while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—J. G. Holland, 1856.

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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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.

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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.

Among The Shadows.

[Written for The Flaming Sword.]

BY S. SHIELDS.

Irene, Josie, and Matie stood in Mrs. Greenwood's pleasant little parlor, before a piece of home art which their combined industry and contrivance had just completed. The creation which they were contemplating with girlish satisfaction, was a winter scene occupying one corner of the room and extending from floor to ceiling.

The foundation of this ornamental workmanship was an irregular framework of stout wire, over which was stretched white cotton cloth that had been hung in a saturated solution of alum until it was transformed into a sheet of crystallization that might have roused the envy of Jack Frost himself. The arrangement was such that the work when finished presented the aspect of the face of a cliff in winter, after a storm of sleet, followed by a slight fall of snow, which was represented by cotton wool. The remainder of the design was supplied from a collection of stuffed birds and animals, presented to Josie by a western friend who was quite a taxidermist as well as a hunter, and various specimens from nature in the form of grasses, twigs, etc., which had been treated with alum water the same as the cloth.

About two feet of one corner of the room was devoted to this decoration, which was protected from dust and insects by a solid pane of plate glass reaching from the ceiling to within two feet of the floor, where it rested on a solid block of polished quartzite rock, three inches thick and set up on edge, the whole being made airtight with cement.

The solid rock protected the lower part of this exquisite work of art, and enhanced its beauty by a certain air of mystery that it cast over the lower portion of it, where the head of a crafty fox could be seen peeping out from under a projecting crag or cliff. On the top of this a small, white hen was standing, with her pretty head lifted to eat a red berry that hung on the spray of a miniature bush, which seemed to be growing on the precipitous side of another cliff of Lilliputian size, and over whose edge depended grasses laden with crystalline gems, in appearance such as Jack Frost loves to fling about with such lavish generosity when he is tempting us out to get a nip at our noses, fingers and toes.

This little cliff was just even with the top of a flat rock opposite on which was a group of snow-birds, apparently feeding on some grains of wheat that lay in the soft snow at their feet. Ever on and upward were projections and niches, interspersed with little depressions and hollows, in one of which crouched a white mouse, with bright glass eyes looking out for danger, but seeing not the snowy ermine creeping down from above, while on an icy bough at the summit sat a solemn white owl.

"Matie," said Josie, with a little twinkle in her eyes, "you are an adept at finding correspondences in everything, from a clam to the sun itself; suppose you entertain us while we rest from our labors, by an exposition of the meaning of this work before us."

While Josie was as full of mischief as Harry, her mirthful handling of Matie's pet theories did not have the same effect on her as did his quizzical probing, and she replied lightly:

"Your complimentary statement is altogether too sweeping to be accepted literally, but as there is nothing I so much enjoy as tracing correspondences, I will take pleasure in unraveling the mystery of this scene before us."

"Or mystifying us still more by your explanation," said Irene, who claimed that Matie did not always talk "United States."

"Here is your throne, O Queen," said Josie with dramatic effect, leading her to a large, crimson plush chair standing before a small sofa, which she and Irene proceeded to occupy.

"Listen," said Matie, falling in with the vein of good-natured banter, "and I will unfold to you the wisdom involved in yonder scene, the workmanship of our own hands." She then laid her head back on the chair with closed eyes, as if summoning to her aid some unseen force. When she opened them, however, they were filled with a sweet, earnest light, for these things which seemed either dreamy or ridiculous to most of her friends were to her living realities. To her, thought was actual substance, which she felt as tangibly, sometimes even more palpably than material contact.

"Winter corresponds to the night of the soul, or the time on the earth where that which once was Divine Truth in life has become mere form with no vitality in it."

Seeing a look of annoyance on the faces of her cousins and remembering that she was their guest, she rallied, and throwing her own preferences to the winds, gathered her mental forces into an earnest effort to present the subject in a manner that would be interesting to them.

"In winter," she continued, "we have trees, bushes, rocks and streams, the same as in summer, but the trees and bushes are naked, with neither leaves, blossoms, nor fruit upon them; the streams are generally frozen over; the grass, if there is any in sight, withered and dead; only the rocks are the same in their barren grandeur, and they are frequently made more attractive in this season by the addition of pendant icicles and delicate frost-work, supplemented by lovely cushions and overhanging caps of snow."

"The sun in winter shines brilliantly, but there is little warmth in his beams. Light corresponds to truth, and heat to love. Love or desire is the essence of life. If the desire is in a state of fulfillment we have the warmth of summer; if we have the light of truth, and the love of that truth is unfulfilled, either because the desire is looking forward to its consummation in conscious selfhood at some future time, or losing sight of its application to one's own life, looking for its fulfillment in the lives of others, we have the barren coldness of winter; but though the trees are bare in winter they are not necessarily dead. A dead tree is just as dead in summer as in winter, and just as bare; but a tree with life in it, which in summer is covered with leaves, blossoms and fruit, has in winter buds sleeping under their coverings, in which are involved all those beauties and blessings. All that is needed is the more direct beams of the sun to bring them out."

"Water" corresponds to natural truth and bears the same relation to light, (which corresponds to wisdom,) that natural things do to spiritual things. Water, during the heat of summer, flows, something like light, only more heavily. In winter it becomes hard, like glass, but still transparent.

"Light is not transparent, but brings out transparency in its application. Water, ice, or glass, appears no more transparent in the absence of light than does iron, rock, or earth; but bring the light to bear upon either substance and its quality becomes manifest."

"That which has developed by organic growth, as vegetable and animal life, or by accretion, as mineral existence, corresponds directly to truth or good as the case may be; but that which is builded, or constructed by man, corresponds to doctrine."

"This decoration which we have just finished is only a picture of the reality, and therefore corresponds to doctrine. Doctrine is not truth itself, any more than a house is a family, but doctrine is as necessary to the preservation and continuity of truth as the house is to the comfort and perpetuation of the family."

"You are quite a preacher, Cousin," put in Josie.

"Yes," said Irene, "but I am getting anxious to know the fate of each particular thing. What does that rock correspond to on which the glass plate rests?"

"That piece of rock, first hewn and

then polished, and finally used as a foundation for the piece of crystal above it, represents the Divine Word in its aspect as truth."

"Do you mean by the Divine Word, the Bible as inspired truth?" interrupted Josie.

"No, I mean the Word itself which was made flesh. The Bible is only a written representation of that Word, but the best one in existence."

"Well, proceed!" said Irene.

"By its being hewn—"

"What's being hewn; the Bible?" queried Josie.

"No, the rock over there. By its being hewn is signified its fictitious nature, because hewn stone is shaped to suit the purposes of man by cutting off here and chipping away there, until it has none of its original form left, though the quality of what is left remains the same as the original. The polishing is done by friction, and the divine truth which we have appropriated and shaped according to our own lives becomes smooth to the touch (perception) through friction against the lives of others. The glass which rests upon it signifies Divine Truth in its purity as a protective sphere, because it shuts out all outside influences, while at the same time it is transparent and reveals what is outside to what is inside, and what is inside to what is outside."

"Divine truth is wisdom, is it not?" questioned Josie.

"Yes."

"And wisdom corresponds to light?"

"Yes."

"And light, you say, is not transparent?" and Josie leaned forward and looked at her cousin triumphantly.

"Divine Truth is in degrees. In its spiritual degree, it is wisdom and corresponds to light. In its natural degree it is truth in form and corresponds to water, and the doctrine, to which our work here (pointing to the art picture) corresponds, represents the knowledge which pertains to both those degrees of Divine Truth."

"Oh!" said Josie.

"And the knowledge of divine wisdom," continued Matie, without noticing Josie's exclamation, "contains the quality of transparency which is brought out by the actual application of the wisdom itself."

Neither Irene nor Josie looked very much enlightened by this last explanation, but Josie put the question:

"What about the fox?"

"That is at the foot of the structure, and signifies the prudence that comes from a knowledge of the arts and intrigues of humanity."

"And the owl at the top?" inquired Irene.

"That signifies the wisdom of a complete trust in the protection of Divine Providence which renders one fearless in the midst of all dangers; because the owl can see in the dark."

"You mean the doctrine of that wisdom?"

"No, I mean the wisdom itself. We did not construct the owl, we merely placed it in that which we constructed."

Irene and Josie began to look grave. Their cousin was leading them into deep waters.

"If you don't object, Cousin," said Josie, "we'll have the remainder of this exposition some other time. I believe I have about as much as I can digest at present, and I have a horror of mental dyspepsia."

Matie sat with her head resting on her hand in a dejected manner. Though she was at home in a mental atmosphere of hydrogen, herself, she found it impossible to be breathed, in its pure state, by those who were not prepared for it. She had not yet learned how to convert it into water by uniting it with oxygen, and felt that her little lecture had not been a success.

Her spirits were not much elevated by hearing Harry say behind her chair: "Strikes me a stuffed owl would not be much more digestible than a constructed owl, especially if its skin were dressed with arsenic!"

(CONTINUED.)

Social evolution means nothing less than a new genus or race of beings; and the only obstacle, at least the greatest one in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of the human, which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus. Consummate social development means also the status of ethnological perfection, because racial perfection must comprise the groundwork of societal order and fellowship.

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 Ascent and Descent of Man are both Embraced in the General Law of Seed Planting, Gestation, and the New Birth or Fruitage of the Cycle.

The Spirit of the Man which Goeth Upward, is the Living Man. The Spirit of the Beast (Animal Nature) which Goeth Downward (of the same Man) is the Dying or Mortal Part of Man. God as Unmistakably has these Two Lives as Man. God's Ascending Life is God's Man Life. His descending Life is His Beast or Animal Life. It is God's Animal Life which Dies in Every Messiah for the Regeneration (Reproduction) of the Race.

To comprehend fully the character of the changes of man's state, as symbolically and prophetically set forth in the description of the generation and regeneration of man in the first chapters of Genesis, there must be a clear perception of the two determinations of man as pertaining to his inner and outer being, or more especially to the ascending and descending natures and careers. Man not only possesses the three universals of his nature, the three heavenly degrees, celestial, spiritual, and natural, but he has related to him the pediment of those degrees, the material structure in which those degrees reside. Distinct from this, he has three animal degrees, or the three antithetical states, correspondents of his three natures which continually inhere with the Divine self. ("Prophum," Swedenborg.) "Who knoweth the spirit of man that goeth upward and the spirit of the beast (animal) that goeth downwards?" In this quotation reference is made to the two diverse natures of the being called man. His animal soul constantly descends, and his human soul as constantly ascends. The natural body is the nexus between these two antithetical natures, hence in the man the two natures are more or less mixed and conflicting, according to man's retrogression from, or progression towards the final state of his subjugation of the animal desires and consequently his animal or sensual human existence.

At that point of human life where man meets his final temptation and achieves the victory over death, (which comes at the termination of the dispensation or cycle,) the man terminates the career of his natural existence through apotheosis. At this stage of his career he both ascends and descends. If we take the translation of Jesus as the typical *theocrosis*, in the ascending degree he is absorbed into the unity of the Divine, for he merges into the spiritual and celestial *centrum*.

In the descending degree, by the operation of the Holy Spirit through its descent into the race, he is absorbed into the humanity which is overshadowed and operated upon by the Spirit. The Holy Spirit is the product not only of the unity of the Son with the Father, but it is the substance of that body sublimated and in a condition to be transmitted and appropriated by those who can receive it. The descent of the Holy Spirit is the beginning of the process of the disintegration of the descending man, while it is the beginning of the process of integration of the ascending man.

To put this if possible in a still clearer light, the descent of the Holy Spirit was the impartation of the children of the kingdom, gathered into the bosom of Jesus the Shepherd. They were the spiritual lambs infolded or involved from the past or Jewish age, and sown or planted by the outpouring of the Holy Spirit.

"The good seed," said Jesus, "are the children of the kingdom. The field is the world" (church) "and the harvest is the end of the world." (Church or dispensation.) The planting of these children was the beginning of the disintegration of the divine man in the descending degree. It was also the elevation of the natural man, or the spirit of the natural but

ascending man, upon a higher plane of life. That is, the death of the Christ was the life of those who believed in him.

The church in every age of the world is to the evolution of society, what the mother and womb is to the gestation and development of her offspring. Without the church there could be no gestation. The evolution of the age depends upon the special doctrine communicated and received. The communication of a doctrine must depend upon a central discoverer, prepared through successive re-embodiments till the final embodiment which completes the cycles of the earth or animal career, when he completes the involution of the wisdom of the ages passed, during the progress of his infoldment. This embraces the experiences of his progress both in the earth and spirit existence. Both of these states, that is, the spiritual and natural, belong to the domain of mortal existence; mortality being that state of man subject to sickness, death and the corruptible dissolution of the organic form, a state not confined to the outward and material existence, but belonging to the spiritual existence as well.

I say the communication of doctrine depends upon the central discoverer, then upon the few who are in the *acme* of desire for the doctrine, but who are in the acquisition (through an involution coordinate with the manifestation of the central and perfected doctrine) of the pure desire for truth, and who are prepared to accept the truth when manifest because seeking for something not knowing precisely what, till the doctrine presents itself when it is appropriated through the law of special adaptation.

The few who by preparation can receive the highest truth, let down to their states of mind, become the teachers or doctrinaires for the many. The doctrines are let down by degrees from plane to plane of human consciousness and receptivity, being modified through various conditions of mental development till there is scarcely anything left of the original gospel. Without such a declension, as I have so often iterated, there could be no regeneration, and without regeneration there could be no perpetuity. Seed time and harvest are included in a universal law, and the gods depend upon the fruit which comes at the termination of every cycle, for the perpetuity of their existence and the rejuvenation of the waste which every cycle includes.

An Absurd Argument.

The law of supply and demand is a great law to play into the hands of the wealthy. The government has been trying to enrich the country by reducing its industries, by reducing the earnings of the workers, and turning the earnings over to the monopolies and trusts. This may seem a joke, but to the miner of the East, or the homesteader of the West, it is a stern reality. The joke is that the schemes of plunder inaugurated to make the poor too poor to buy, are called the law of supply and demand, and when the people are robbed until they are too poor to buy, it is called overproduction. The only way to make overproduction possible is to reduce the people's means until they are too poor to buy. It is an absurd proposition to say, the people are poor because they have too much. There is no truth in such a statement. Whenever there is a cry of overproduction, it is self-evident that a part of the people are being robbed. The farmers are waking up and it is high time. There are between 2,000,000 and 3,000,000 of unemployed laboring men in the country, who, if employed, would be the consumers of the farmer's products. These men are made idlers intentionally in order to deprive the farmers of their best customers, and the plan is to take, by sheriff sales, their farms. We are apt to make a great fuss about the Mormons, with their polygamous marriages, at the same time it is computed that there are 500,000 women and girls living in open prostitution, the most of them driven to it by poverty. But we are not allowed to make a fuss about that. The capitalist must have his pound of flesh if half the women should be compelled to sell their souls for bread. We are told that such things are regulated by the law of supply and demand, when in fact they are regulated to a great extent by the capitalistic class manipulating the finances.—*Labor Review*, Gladsbrook, Ia.

POVERTY AND PLUTOCRACY.

A Glance at Our Present Strained Social Condition.

Because wage earners, as a class, enjoy to-day more of the good things of life than ever before, by some it is argued that in their condition there is nothing of which they may reasonably complain. But the question concerning the wage earning class that is up for discussion, as fair-minded persons will perceive, is not whether they enjoy more of the wealth they produce than heretofore, but whether they enjoy all they are entitled to.

Economically the situation is unstable. Our present system of holding land, under which probably three-fourths of all the land in this country, for speculative purposes, is held out of use, thus producing rent and a powerful class of non-laboring rent takers; our present system of issuing money, by which the circulating medium of the country is monopolized for the benefit of the bondholders and the creditor class generally, thus producing interest and another powerful class of non-laboring interest takers; and the complete subservency of the lawmakers, editors and clergymen, as a rule, to these two powerful classes, resulting in multitudinous laws intended to favor the cunning operations of those who live by plundering wealth producers, by means of the legal manipulation of capital and the fostering of public opinion favorable to such legislation, have brought nearly to culmination a social system that must end in beneficent change, the complete enslavement of wage earners, or war.

What the outcome will be no man can prophesy. Economic education may be so rapid that needful modifications will be made, or stupid indifference may lull the mass of the people into a carelessness that will be punished by complete industrial servitude—a mighty plutocracy living in unparalleled splendor, with millions of human drudges providing them with whatever their vitiated tastes may demand; or an increase of the power and impudence of the capitalists may lash an awakened and outraged people into fury that will express itself in bloody and dreadful war.

Will there be any considerable change in the situation by which the next generation will benefit? I believe there will. I think the industrial system will not last fifty years longer. It will be peacefully improved or violently overthrown to give place to a better. That our civilization, like some civilizations of the past, will be utterly destroyed is not probable. What changes come are likely to be improvements, and some great accomplishment for the social betterment of men will probably occur within the next fifty years. The only question is whether the improvement will come through evolution or revolution. Through evolution, I hope; through revolution, I fear.—*Hugh O. Pentecost in Arena*.

There is but one possible solution to the question of labor and capital; it is the edict of Almighty God. It must and will culminate in the "third woe" which is almost upon us. It will not require one hundred years for it to ripen. The new kingdom, the kingdom of peace and righteousness, will be born of the greatest struggle the world has yet experienced. Gog and Magog, or capital and labor are daily entrenching their positions, and daily the breach widens which will soon culminate in a chasm so broad and deep as to engulf both factions to the great controversy.—*Ed.*

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The Mystery of the Fellow-Heirship of the Gentiles.

CHAPTER V.

The sons of Japheth occupied western Asia and southern Europe. Madai was the founder of the Medes, and Javan was the progenitor of the Greeks. I speak of these two sons of Japheth, and the nations, Media and Greece, proceeding from them, as they have more especially to do with my present subject as comprising centers of complex activities in progress and formulation of the nations evolving through the ages, and which in the end shall constitute the body of the resurrection of the dead, the final receptacle of the Spirit which is to be poured out upon the Gentiles to effect in them immortal life.

I have stated in a preceding chapter that the house of Israel had been carried into Assyria, and had been assigned to the cities of the Medes as their habitation by the Assyrian power. From this point began the absorption and assimilation of Ephraim and Manasseh into those nations founded by the sons of Japheth. Media constituted the most active and primary center of absorption, while Greece constituted the most active and primary center of rejection, of natural mixture.

Greece, or the nations proceeding from her, was the most active center of spiritual absorption; while Media was the most active center of spiritual rejection. The word Javan means the heat of Jehovah. The root is the same as that from which Jonah is derived. Jonah is the Hebrew word for dove. That the dove signifies regeneration may be known from the fact that in the Jewish typical sacrifices it was devoted to that type which had special reference to regeneration.

As regeneration involves in its progress three main qualities and operations, namely, the transmission of seed, the changes through which it passes in the process of proliferation, and third, its product; likewise the word is composed of three Hebrew characters; the first representing the hand shut with the forefinger extended and pointing downward; the second, the germ of reproduction as transmitted from the hand; (the hand represents life); and the third and last representing proliferation as proceeding from the life of God.

The Greeks of Asia Minor, who in the time of the Lord's advent were specially receptive to the gospel of the Lord through his holy apostles, had kept themselves free from the admixture of the Israelites. They were therefore strictly a wild olive tree as none of the native Hebrew blood (olive tree) permeated their structure.

Asia Minor was the repeated prolificated seven sons of Japheth, especially in their conjunction with the spirit of the house of Judah transmitted to them through the office of Christ in his ministrations to them through his apostles. The Lord Christ, or the Spirit of the house of Judah, through the office of the apostles, became united through Asia Minor with that Noatic element descending through the line of Japheth by Javan the grandson of Noah.

The study of this part of my subject as regarding the Greek nations of Asia Minor, has more especially to do with spiritual than with natural transmission, yet as the natural and spiritual transmission conjoin in the final restoration, I have so far alluded to these Greeks as preparatory introduction to a succeeding paper on the subject of spiritual transmission.

To seek for the house of Israel as the perpetuated distinct tribes of Israel maintaining a Jewish tribal identity, is folly and blasphemy when viewed in the light of direct and positive Scripture revelation.

Israel was to be named upon the lads. This could only be completely consummated, when by assimilation the ten tribes and the tribes of Judah should become re-united in Joseph through Ephraim and Manasseh. This could not be executed except through the thorough amalgamation of all the tribes with themselves, and such amalgamation could not obtain without their combination with a stronger element than either Israel or Judah. This was to be effected through their mixture with other nations. By the mouth of Ahijah the Lord has declared: "For the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river," (Euphrates,) "because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." I Kings, xiv. 15, 16.

(CONTINUED.)

THEOCRACY.

[Continued from May number of the Guiding Star, 1889.]

The origin of a tribe is in a root having three primary and supreme functions or attributes; a triunity involving the principles of begetting, gestating, and uniting the begetting with the begotten through the gestating. To put this differently let us suppose a spiritual personality, the All-loving Unity, concentrated in the one conception, Fatherhood, the begetting or progenitive desire merged into the love to beget the complete image and likeness of the All-begetting, so much so that the Fatherhood flows completely through the begetting channel, into the begotten in such a way as to merge the Fatherhood into the Sonship.

The principle may be represented by the well-known law of the correlation of light and heat. Light may radiate from a center, the rays diverging as they extend from the nucleus or pole of their generation outward, as the rays of sunlight. Hold a double convex lens or sun-glass so as to refract and converge the rays of light to a focal or center point. At the point of convergence the light is terminally transformed to heat. This is not merely the gathering of the rays of heat in such a manner as to increase the intensity or augment its power by the aggregation of its rays, but the light, being polarized, is converted to heat by polarization and thence terminal transformation. This is called correlation of force.

The relation of Fatherhood to Sonship, in the highest or supreme sense, is analogous or correspondent to the transformation of light to heat by polarity. The divine man is conceived in the pure essence of supreme desire. At the inceptive pole the desire is in-no-sense, innocence. The extension of the radiation of desire is the amplification of wisdom. When amplitude is reached, there must be a diversion of the desire for wisdom, for when wisdom touches the circumference or confines of amplitude, the thoughts are turned by refraction towards the pole of innocence and focalized again in desire. Such polarization is the transformation of the Ancient of Days to the Infancy of Deity. The principle has been anciently expressed as follows: "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."

Royalty or dominion in the heavenly degree consists merely in the ability and capacity to possess and communicate or impart the truth or doctrine of the various degrees of the Logos or Word. By Word I do not mean the Bible, but God himself, the embodiment of every truth pertaining to every principle in every domain in the universal economy. The embodiment of this Word (Logos) by every member of the Divine kingdom gives to every individual supreme dominion, by which, through having become a law each unto himself, the microcosm is regulated as to its own subjective domain, and also as to all outside relations, or all relations to the anthropotic macrocosm.

"He that abideth in the doctrine of the Christ, he hath both the Father and the Son." In other words, when man becomes obedient to the true doctrine of immortality, as that doctrine pertains to the outward or exterior life and its relations, and as philosophically projected by Jesus the Anointed, he has become the incarnation of the Word. This implies entire obedience even in the outward life or in the very last principles. To abide in the doctrine of Christ means as much more than the modern Christian Church teaches, as the life of the Lord Jesus was higher and better than the lives, to-day, of Christian professors.

Royalty is dominion. Dominion is absolute when that which is begotten is born into its life. To become a son of God is to possess the attributes of God; the principle of begetting, (this is the creative power,) the principle of having been begotten, by which one becomes the Son, and the principle of gestating. Involved in this last is the Motherhood. The union of these three principles in the one embodiment, the Holy Trinity, and therefore the Holy Family, is to abide in the doctrine and to possess the Father and the Son. In other words, to be the Father and the Son. To attain to this is to possess the kingdom. "Fear not little flock, for it is your father's good pleasure to give you the kingdom." To attain

to this is to become priests and kings unto God. "Behold the kingdom of God is within you." No man will have attained to this till the baptism of fire which terminates the old dispensation. The baptism will come through the manifestation of the Father—Elohi, Elohi, or Elias, just preceding the formulation of the kingdom upon the earth. In the most supreme sense to be a king, is to be an instructor. Instruction in the highest divine sense is accomplished through the theocrasy.

(CONTINUED.)

Mendacious Vice President Webb.

The examination of the New York State Board of Arbitration into the facts of the strike on the Central Road, reveals the entire falsity of Mr. Webb's statements, that no one of the seventy-eight men discharged received his discharge because of membership in a labor organization; that each of them was discharged for no other cause than some specific unfitness for further service to the company.

One witness who had served the road for twenty years, was, as he testified under oath, informed that he must choose between giving up his employment by which he earned his and his family's daily bread, or his labor organization.

Another swore that when he was discharged for being a Knight of Labor, the officer of the road discharging him offered to recommend him to another road, as competent and trustworthy.

It also came out in the evidence, that the Pinkerton private army had been employed to protect this deceptive and fraudulent imperium in imperio, and butcher law-abiding citizens, without its having made any application for protection to the State government; the only legal guardian of the rights of citizens.

REBELLIOUS WEBB AND HIS DEFIANT CORPORATION.

Finding his fraud and falsehood exposed, this petty sovereign of a mighty corporation next issued a ukase denying the right of the State of New York to investigate the causes of the strike. He denies in effect that the creature, the New York Central, owes any allegiance to its creator. He maintains its right to manage its own affairs in its own way, without any impertinent interference of the State, or any one else, with its right to discharge employees for any cause that in its sovereign pleasure it may see fit.

If it proceeds to act further in accordance with these declared anarchistic views; (if the State of New York has for its executive, not a milk-sop and politician, but a patriot and statesman, like Governor Seymour, who—when the public was suffering from a former strike provoked by the oppression of this same wealthy and heartless corporation— notified its officers that if in twenty-four hours they did not make peace with their employees, the State would take possession of the road and run it in the interest and for the convenience of the people) the Empire State will lead the way to that consummation, sure to come, in which the government shall resume the franchises so long ruinously, and in reality unlawfully farmed out to private monopolies. It will thus control enterprises in their nature public, like railroads, telegraphs, telephones, facilities for exchange, and many others necessary for the good of the commonwealth, now considered private, so as to be run by the people, for the people, and not by corporations for the benefit of corporations, but at the expense of the people.

For all its grandiloquent and mendacious talk to the contrary, the road is constrained to admit that it is not running as usual; that its new hands are incompetent; that it cannot board and lodge them; and despite its emphatic declarations to the contrary, is everywhere re-instating its striking employees.

It is probable that the interference of the State officials has postponed the death grapple between organized and arrogant capital, and organized and sometimes equally arrogant, though usually suffering labor, that is sure to come. Each side will benefit by the partial failure of its plans and strengthen the weak places in its defenses to make more sure and terrible the final conflict.—O. F. L.



COLLEGE OF LIFE

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What We Are Coming To.

Speeding to the Devil According to Law, Christian Voters Consenting.

San Antonio, Tex., has licensed gambling and prostitution, it is said, because these vices cannot be suppressed, and should therefore be regulated and be made to pay revenue.

El Paso has licensed gambling for the same reason.

Are Nashville gambling houses, in their notorious and defiant lawlessness, also pushing public thought along the same line? Forcing the people to accept what some deem to be the inevitable and put a price upon the gambling business? It seems so.

Well, these houses have an equal moral right to claim license with the rum holes. If it be to the public good to legalize saloons, it cannot be wrong to legalize gambling dens and bawdy places. For the same reason murder, robbery and arson should each be a privilege.

By parity of reasoning these classes have only to push their lawlessness to the point where the people will conclude that, as they cannot be suppressed, they should be regulated by law.

Thus it goes, and thus society is speeding to the devil according to law, and with the direct consent of Christian voters, who serve sin to help party issue.—Nebraska Blitzard.

It grows familiar: "The Secretary of the treasury to-day purchased \$890,000 of 4 per cent bonds at 124." That is, he coaxed in the bonds by paying in advance the interest for just six years ahead, and giving the bondholder the free use of the interest for all that time. Yet he might, if he would, stop future interest, call in the bonds and pay them at their face. So says the law.—Chicago Express.

Many millions have already been donated in the same way to rich bondholders, all because an engrossing clerk, either through carelessness or on purpose, in the engrossed copy of the law wrote the word "after" in the place of the word "for," which stands on the journals of both the Senate and the House of Representatives.—O. F. L.

Immortality will be manifest when the law of conservation insures the perpetual unity of the individual.

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