

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Flaming Sword.

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CHURCH TRIUMPHANT.

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

The 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.

Every effort made to improve or modify the political and social world upon the basis of the competitive system, is another sample of patch-work. The rent in the political garment cannot be repaired successfully by putting a new piece of cloth into the old fabric. It makes the danger of another strain upon it still more disastrous.

We may talk of legislation in favor of the people till we are as blind as bats, and the remedy will fail us. What we most want and will have is a revolution in the administration of public interests. Put on an entirely new garment, that the Commonwealth may be a Commonwealth in reality as well as in name. Let the people withdraw their confidence and interests from the political tricksters who only seek office that they may fatten at the public crib.

Why should American sovereigns beg at the doors of their hired servants for that which belongs to them by the divine right of inheritance? Our public "servants" have turned the tables upon us and have taken the position of masters. Shall we endure it, or shall we arise in our might and hurl the public thieves from their usurped authority by our legal right to popular expression?

The Ecclesio of the Koreshan Unity is the aggregation of men and women, young and old, who are waiting for the final baptism preparatory to the establishment of the divine kingdom in the earth.

We are inaugurating a general system of industry, and in every way rendering it possible to demonstrate our love to God by the performance of use to the neighbor. All property is held in common, as it was with the early Christian Church before Christianity became adulterated with Paganism.

No person can enter the Home who is not desirous of leading the pure life which obtained in the Lord Christ, our example and our life. The life of the Lord is our only standard of morality and purity. If we fail to reach his perfection, we fail of immortal life.

The object of the Koreshan Unity is the restoration of the humanity of God and the perfection of godliness.

It has been asked if we dress like the Shakers. Our dress is governed by the variety of tastes of such as enter the Homes.

The competitive system of commercial activity, which in itself is devilish and antichristian, can lead to no other results than those which we observe as accruing from this infernal system.

THEOCRACY.

ROYALTY EXTENDS THROUGH THE FOUR ORDERS OF THE SIMULTANEOUS DEGREE.

The universal or grand cycle of time, regulated by the precessional movement, is divided into four grand seasons corresponding to the four seasons of the year. The last of these seasons culminates when the sign in the physical zodiac passes out of the constellation Pisces into that of Aquarius. Corresponding to the order of succession is that of simultaneity. In this order there are four degrees analogous to the successive periods of time. They exist simultaneously in four degrees or states as an extended plane in four grand orders of societal arrangement. The first or inmost of these orders is the direct sequence of the opening of the seals, the first of which in the simultaneous degree is the last of the successive degrees, as for instance, the opening of the seventh seal in the order of succession is through the theocrasis of CYRUS, who is the seventh in time and first in simultaneity.

Royalty or dominion extends through all the four orders, but modified in the various degrees to suit the requirements of the special phase of government in which dominion is exercised. In the outmost or last order of social arrangement where secular institutions are required to meet the various demands of society; wherein the higher form of life is not reached and where men have not yet become a law unto themselves, arbitrary authority will continue to be exercised in a measure somewhat after the manner of both centralized and popular governments. The genuine secular government will be a combination and modification of both forms.

Many who look for the Lord's coming and the establishment of the dominion of righteousness, suppose there is to be an earthly kingdom and that the Divine King shall have an everlasting dominion upon the natural plane of existence. This is a great mistake. The Divine kingdom is an eternal one, and the dominion of God is an everlasting dominion. It is without beginning of days or end of years. Its sphere is an invisible one to the sensual perceptions, and it is therefore shut out and hidden from the vision of the physical sense.

The sons of God (the gods) who as a whole constitute the celestial or heavenly macrocosm, and as individuals are absolutely microcosmic in form and function, are eternal, and extend into the past co-equally with their future possibilities. They are therefore without beginning of days or end of years. They are kings and priests forever after the Order of Melchizedek. In fact they constitute the Order of Melchizedek. When the higher or supreme order is formulated from the natural, material and earth plane, there is a conjunction of this inner kingdom with the outer form, and then the invisible becomes visible. The process and character of this transformation I will undertake to explain, although in another part of this paper I have set forth the principle.

First. Let it be remembered that the Divine kingdom, the sovereignty or dominion wherein every member is a king and a priest of his own microcosmic domain, is without beginning of days or end of years.

Second. That such perpetuity depends upon the relationship of the two principles and forms of life; namely, the male and the female in one form. The priestly function of this order of life is that by which the unity is maintained and the life perpetuated. If it were possible to disrupt the membership of this unity, death would ensue. "What God hath joined together let no man put asunder."

Third. Do not forget that if this kingdom is an everlasting one, it must necessarily extend co-equally in the past and future, and being

invisible to the sensual, organic perceptions of the human race, it can only become tangible to the outer degree when the outer degree has sufficiently matured to come into rapport with the higher or interior existence.

Fourth. Such rapport can only be attained through the acquisition of a corresponding state in the outmost or last principles of our being. This must of course be through an outward or external unity of the male and female here, to correspond to the quality and relations of the sex forms and functions there.

Fifth. This state, which is a state of oneness (a perpetual unity of the sexes in one form) in the heavenly domain, is a state of put-on-ness when reached by those who now dwell in the outmost degree. This state is to be reached by overcoming death in the natural body, but not by a perpetuity of the natural body in the outmost or physical form and life.

Those who now live on the earth or in the domain of natural life are not to die by a corruptible dissolution of the form as heretofore; a process of dissolving, both of males and females, will take place without corruption. Their bodies will disappear as the organisms of the original Adamite man, and as Enoch, Noah, Moses, Elijah and Jesus disappeared by a dissolving of the outward and physical structure.

Sixth. When this dissolving (translation) takes place and many forms disappear from the earth, say 288,000, the 144,000 sons of God will appear, being the manifestation of those who are now invisible but who become visible, not as another 144,000, but the same 144,000 who have always been; yet they are the unities of the 288,000 created anew from the earth.

Seventh. These 144,000 constitute so many centers or microcosmic kingdoms in whom there are millions of spiritual entities. This is the everlasting dominion. It is not to be forever perpetuated on the outer or physical earth.

The change above described is to occur before the secular government on the earth will be established in its perfection. It is only by the conditions wrought with the natural man through influx direct from the divine kingdom, that there is preparation made for the regulation of outward communism and consociation.

The entrance to the celestial or heavenly order is by way of, or through the conduit of six female centers culminating in the royal degree. These six female centers are the embodiments of six distinct potencies, and comprise the six functions of conjunction between the outward and imperfect state and the acquired sonship in which the male and female have become one. This office (function) is purely sacerdotal (priestly) and continues only while the conjunction is occurring between the two spheres. This in reality constitutes the opening of the six seals. This is the way by which the king enters the Temple, and they are so many degrees of conjunction by which the highest unity is affected. This is the Royal Arch through which the kingly attribute is initiated into the various degrees of mystery, or the arcana of everlasting dominion.

The highest degree, the Order of Melchizedek, finally centers outwardly in six specific spheres or communities of so many universal sub-orders of one universal order of society, all of which are united to the royal center through the seventh and highest order. These sub-orders of society embody both heavenly and secular functions and relations, and have been referred to in Scripture as the seven churches. This is the cerebrum and cerebellum of the outward grand man, or the grand man in last principles or ultimates. These seven sub-orders are not to be so many separate communities.

Every sub-order will be composed of many communities in various localities, but consociated according to the highest laws of consociative order. The sub-orders are composed of genera, (communities,) and these again of species. All the sub-orders are not subject to the same forms of division, but each is sub-divided according to its relationship to the encephalon of the universal man.

Outside of these consociated sub-orders of society, a consociation which in its cooperative system constitutes the head of the grand man, and corresponds so far as it may to the imperfect encephalon of the now segregated man, are the three general orders of society; all of which differ materially from the one under consideration and also from one another. The last mentioned orders of society are three general grades of societal arrangement, the outmost of which

will be a secular form of government greatly modified from the present United States government, possessing certain powers of its own, yet subject in a general way to the communistic form which comprises the various grades of communistic and consociated higher orders.

Men have started up in various parts of the country under the inspirations of modern Spiritualism, believing themselves to be the very Christ, inspired to formulate systems of organization of various shades of belief. These are all fragments merely of the universal order, being so many movements towards the final grand arrangement of society integralism.

Until the head is finally manifested and grouped the formulating communities will be more or less, to external appearance, distinct and separate; each formulating society subject to its own center (which is merely a sub-center) exclusively, till the final center is cognized.

The builders will reject the Stone which is to become the head of the corner, till the structure is complete and the keystone of the royal arch ready to be placed.

In the sacerdotal degree (the priestly degree) of the celestial order, (the conjunctive order,) there are six universal principles or qualities of desire, all of which unite in the seventh or unitary principle. These desires are so many degrees of love or affection, ruling principles of love. These, with the exception of the unitary center, are known only to the representative centers of these desires; each center being a personality in the outward form. The unitary center is the primary origin of all these desires, therefore consciously possessing in one principle every one of the originated forms and functions.

The first principle or love is philosophy or the love of wisdom. From this center proceeds every originated philosophical principle and idea. Its first projection is wisdom of the supreme degree, and its opposite pole, that is, its termination or end in its last principle of the first series, is justice.

The supreme wisdom is that which pertains to and regulates the highest potency of life; for all activities terminate in the one final end as the center of supreme rest. By this is not meant inactivity. Supreme equity is the status of equilibrium upon which depends the perpetuity of any and every existing form. The maintenance of equilibrium, or the eternal equality by which an entity is sustained in his tenure of existence, and by which his disintegration is prevented, is by the discretion of wisdom in its relation to the desire of the supreme or highest order, which is the attraction of unity.

Of all loves the desire to be one is the supreme. Second to this is the desire to create. This second desire is the propagative. This statement is, however, subject to this modification. In man the supreme desire is to become one with God, (one with the truth,) and the second desire is to become one with humanity. With God the supreme love is the love of continuity, (perpetual being,) and the second love is the love of creating (propagating) all the forms and manifestations of desire.

All principles and potencies as they involve, do so by successive and simultaneous degrees. Before the final unity occurs, three degrees culminate in two forms which finally unite in one form. The love to be united in the one is the highest human love. The love to remain united is the highest Divine or God love. The end of this perpetual union is perpetual creation. In every domain of being this second love is the love of propagating or begetting. In the domain of wisdom it is to beget wisdom. In the domain of love it is to beget love. In the domain of animal life it is to beget offspring. A more correct understanding of this desire and the determination of its degree may be acquired by the study of it in its relationship to its perversion.

It matters not upon which plane we institute our analysis and comparison. But first I will present the principle on the plane of scientific acquisition and communication. The scientist is first prompted or stimulated in his study, research, and investigation by his love of it. In proportion to the integralism of his acquisition is his desire to impart his knowledge. His first love of communicating resides in the pleasure he feels in possessing the knowledge and being able to impart it. The second is responsive to this, the pleasure he feels in being able to make others equal to himself by their inheritance of the same truth.

(CONTINUED.)

The Mystic Circle

AND

The Prophet of Koresh.

He portrayed the distinction between life and death, declaring as if by divine authority that no man but Christ had entered into the full immortal state, "A condition," he said, "which could not be entered upon without the perfect fulfillment of the law of life."

Upon the question of the efficacy of the Lord's mission; his obedience; his death upon the cross; his resurrection; "These were steps," said he, "in the process of maturing the first fruits of immortal life. He, the Son of God, the Son-of-man, fulfilled the law, the only law that God has ever given for the conduct of the world and the only law, obedience to which can insure life. The law of immortality—emerging from the 'thick darkness' where God was,' midst the thunders of Sinai—graven upon the tables of stone through the electric flash of the Divine finger which traced the text of righteousness to the dying world, shall be obeyed.

"The life of God given through the descent of the Holy Ghost from the dissolving of the Lord's body and blood, and its appropriation by absorption, makes it possible when the process of regeneration is complete in the new birth of the body, for man to fulfill the law and enter as did the Christ through the gates into the city. When man shall keep the law as the Lord Christ fulfilled it, then human hopes are consummated; then human destiny matures into the ripeness of the sons of God; then man enters upon his sovereignty, an inheritance to which he is entitled because he has become the offspring of Deity."

These with many other doctrines were set forth and wondered at by those present, who departed from our home long after midnight to ponder over the thrilling accents of the fiery zeal of this brilliant star.

A Daring Detective on the Track of the Supposed Rescuer of Lady Eatonburg.

CHAPTER XII.

Count Montmorenci was regarded as a powerful antagonist to the intrigues of Jesuitism, first, because he could command wealth, and his rapid departure from papal restraints was looked upon with ominous forebodings by the Jesuitical party with which at one time he had been connected. He possessed the secrets of Jesuitism and knew of their diabolical purposes. His silence was essential to the fulfillment of Jesuitical intent regarding the Countess of Dorita. All these factors conspired towards the instigation of his abduction. He was a character, who, having once cut loose from the restraints of ecclesiastical subjection, possessed marvelous possibilities in the direction of an amplifying consciousness and force of exploit in hitherto unexplored fields of mental activity. From the time he began to question the absolutism of papal authority over the consciences and rational prerogatives of men, he was a marked head and his every footstep was doggedly watched.

Montmorenci left at liberty would be a dangerous menace to the perfidious scheme in which was involved the destruction of the young Countess. He had been let into the secret also of the laws of aggregated psychic concentration, through which Jesuitism expected to fulfill its machinations. While he had not fully comprehended and endorsed the principle, they had imparted to him the fact of such a science and had given him an outline of its operations and the general plan of their processes of putting it into effect. Knowing this and fearing that the principle might be employed against their own effort and determination, it would not do for him to be allowed to roam at large. These various factors conspired to insure his condemnation.

Count Ferando and Bartolomy were out early the morning following their arrival at the heart of Utah.

"I have a proposition to make to you, so strange that perhaps you will not even harbor a consideration of it. It requires an exhibition of the greatest boldness, and confidence in my fidelity to you, but I desire you to witness the signature to a document I have in my possession." This was addressed to Bartolomy by Count Ferando.

"What is your proposition? After hearing it, will be time for me to decide upon its merits."

"I wish you to ride, blindfolded, with me a distance of about fifteen or twenty miles in a close carriage. At the termination of the journey I desire to lock you in a room till I have made a visit in an adjoining room to a person in confinement, after which I will return, take you into the presence of the person in question to witness his hand and seal."

Bartolomy consented at once to the proposition possessing an intuitive assurance, as he thought, that no harm could possibly come to him. As he had entered the work to gain all the information possible as a detective, he would not permit the fear of even so dangerous a venture as this might appear, to deter him from the pursuance of his purpose. He permitted himself to be blindfolded and took the seat by the side of Count Ferando in a closed carriage, driven by some person unknown to him.

Their destination was reached after about two hours drive, and Bartolomy was ushered into an apartment which he afterwards learned was magnificently furnished.

"I will lock you up here" said Count Ferando, "but while you remain will remove the bandage and give to your eyes their freedom."

From the point of outward observation Bartolomy could only gain the information that he was within an enclosure the grounds of which were well kept, but he could gain no possible clue to the location or specific character of the place.

Count Ferando was absent an hour, after which he returned and replaced the bandage over the eyes of Bartolomy, leading him into another room, through a long hall, up a flight of stairs, through another hall and into a room where he was requested to be seated. His bandage was removed quickly. Count Ferando left, soon returning with a young man, majestic, dignified and with an appearance of intellectual nobility marvelously striking, and a combination of beauty and force of character which could not fail to mark him as a man among ten thousand.

Count Ferando handed the paper, which he said he desired the young man to sign, for Bartolomy's perusal, holding it during the process of reading. Bartolomy, after perusing the paper, saw him pass it to the young stranger. He took, signed it without hesitation and returned it to Count Ferando.

Bartolomy was requested to examine the signature carefully, after which it was carefully folded and placed in the pocket of its possessor. This interview over, the gentlemanly stranger was conducted, from the room.

Bartolomy's eyes were again bandaged, and he returned to the apartment into which he was first ushered, and after a little preparation was driven, as he supposed, over the road an hour or two previously traversed. He had not gained as much information as he would have desired but the incident was so strange that he marked it as one of great importance in a chain of circumstances which might, at some future time, conspire to the general end to which his experiences were leading him, and enter as a factor into that combination of events which would render him conspicuously happy in the achievement of victory for the race, for which he dared to confront any danger.

Shortly after the events just narrated, Count Fernando left Bartolomy for three or four hours. Upon his return he said to his friend and companion:

"I have another surprise for you and as my confidence is now doubly assured since this last venture of yours, which you would not have dared to risk if you had not both loved and trusted me, I will not subject you to the same precaution. I had in custody a lady of noble birth and association, who has recently escaped me. Her confinement was in the interests of the Church, and her escape will prove a great disaster to our cause. Your services are indispensable to me in her discovery and recapture. I am convinced that she will remain in this vicinity for the present, and we will therefore direct our energies to the task of determining the place of her retreat."

"When was the escape made, and from what location?" enquired Bartolomy.

"To-morrow I will take you to the place from which the escape was made, and in the meantime I will give you certain clues upon which to act, when I must at once take my departure for the East, as circumstances urge my presence there."

"You may trust me to execute your enterprise with all the skill at my command," said the wily detective, "and hasten to completion the undertaking of restoring to your custody the valuable fugitive."

"Before leaving you for New York I will either point out to you, or describe with accuracy, a personage whom you will hunt down to his abiding place. He will prove to be the man who protects the bird I want. I have had my best detectives upon his track. I have pursued him repeatedly, myself, but ever have I failed to follow him to his hiding place. This is not the first time he has been in my way."

The succeeding day came, and the time for Count Fernando's departure, but so far no trace of the party which he most desired to indicate to Bartolomy, and whom he wished to place under surveillance. He had given so detailed a description of the man that he knew there could be no mistake in his recognition. Bartolomy resorted for about a week to the places described to him by Count Fernando, without any traces of the man he was in pursuit of, but at last his patience and perseverance were rewarded for there stood before him the very presence of his search. He soon discovered that indications portrayed a disguise which to a less critical penetration might not have been revealed. He was not mistaken in his man.

Bartolomy hastily sought an opportunity to make his acquaintance, and soon contrived to so direct circumstances as to be brought face to face with the stranger. After a little conversation he put into execution what might appear a bold beginning of his enterprise, but the plan had been well considered and the move was not made till after mature deliberation.

"I understand," said he, "that a young noble lady has recently been liberated from a certain custody in these parts. I am specially interested and desire to make her acquaintance. Would it be possible for a friend of her cause to gain an interview?"

This question was propounded with the most deliberate *sang froid*, Bartolomy looking steadily into the stranger's eye that if possible he might detect some sign of surprise, or some betrayal of perturbation natural to occur, providing the stranger was in any way connected with Lady Eatonburg's escape. He gave no indication whatever of any knowledge of the event.

"I am a very general observer of the public news," said he, "but have no recollection of any notice of the affair you mention. Can you give me any of the particulars of the event?"

(CONTINUED.)

The Greatest Fraud in the World.

To display his spiritual authority and power, Pope Leo XIII. recently announced the liberation of millions of souls from the pains of purgatory, with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves in the South. And strange to say, the masses of Romanists, even to-day, believe this monstrous, wholesale fraud.—*American*.

History's Warning.

The following is taken from "Caesar's Column," where it is accredited to a paper called *The Progress*, of Boston:

"The eloquent Patrick Henry said: 'We can only judge the future by the past.'"

Look at the past. When Egypt went down 2 per cent of her population owned 97 per cent of her wealth. The people were starved to death.

When Babylon went down 2 per cent of her population owned all her wealth. The people were starved to death.

When Persia went down 1 per cent of her population owned the land.

When Rome went down 1,800 men owned all the known world. There are about 40,000,000 people in England, Ireland and Wales, and 100,000 people own all the land in the United Kingdom.

For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:

In 1850 capitalists owned 37½ per cent of the nation's wealth; in 1870 they owned 63 per cent."

From the same source, on the authority of the "Popular Science Monthly," we get the following:

"In 1889 out of 1,500,000 people living in New York City, 1,100,000 dwelt in tenement houses. At the same time farm-lands, east and west, had fallen, in twenty-five years, to one-third or one-half their cost. State Assessor Wood, of New York, declared, in 1889, that, in his opinion, in a few decades 'there will be none but tenant farmers in this state.'"

In 1889 the farm mortgages in the Western states amounted to three billion four hundred and twenty-two million dollars."

Pliny informs us that usury destroyed Rome.

Rollin in his "Ancient History" declares that it has ruined every nation that has tolerated it.

Bacon says: "The usurer trading on a certainty and all other men on uncertainties, in the end of the game all the money will be in the box."

Any interest or increase for the use of money is usury and was so considered; as such it is strictly forbidden by the Bible, and was forbidden by English law down to the reign of that prince of tyrants, Henry the Eighth.—*O. F. L.*

Silencing the Reptile Press.

The German papers which had begun to revile Prince Bismarck have ceased their invectives against him since he threatened to publish a list of the writers who were formerly in his pay, with full particulars respecting the money he gave them. Prince Bismarck has recently described the journalists of Germany as "cowards without principle or dignity."—*London Truth*.

If the prime minister of mammon, the god and king who now rules this country and the world with a rod of iron, were to execute a similar threat and publish the names and purchase price of the tens of thousands of editors and reporters who now daily and weekly flood the earth with darkness instead of light at his behest, the revelation would be one to startle the drugged and drowsy world from its death stupor, and hasten the dawn of a new and glorious age—the new era.—*O. F. L.*

"When I speak of this as the era of the plutocrats nobody can misunderstand me. Everybody has recognized the rise of the money power. Its growth not merely stifles the independence of the people, but the blind believers in this omnipotent power of money assert that its liberal use condones every offense. The pulpit does not speak out as it should. These plutocrats are the enemies of religion, as they are of the state. And, not to mince matters, I will say that while I had the politicians in my mind prominently, there 'are others.' I tell you I have heard the corrupt use of money in elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the pillory."

Bishop Potter, quoted in *Cesar's Column*.

Knowledge of the markets, frugality and unremitting work avail nothing against a rival, who, by favor of the railways, secures an advantage of five or ten per cent on the price of his commodities in the cost of transportation.—*Farmer's Voice*.

Birth and Death of Parties.

The course of American politics, not alone in this generation but ever since the foundation of this republic, has been one of transition. The birth and death of political parties has followed the evolution of ideas. It follows that ideas create political parties and sustain them in periods of activity. When a political party has outlived ideas and depends for power solely upon past achievements it is beating the air in a futile attempt to delay the hour of its dissolution as a political entity.

It is hardly necessary to remind the American people that this constant reconstruction of parties is a sign of political health. When a great political party can no longer appeal to the judgment of the masses, its vitality necessarily becomes either stagnant or corrupt. Narrow-minded partisans may and do cling to the old parties with a tenacity born of bigotry, but the great mass of intelligent non-partisan voters is constantly reaching forward for new ideas in consonance with the restless but progressive spirit of the times. No political party, however transcendent in importance its past achievements in the line of human progress, can stand still in this day of great issues. It must either keep slightly in advance, and not merely abreast of the rush of latter-day progress, or it must recede from the field of human action and give place to a new party born of ideas.

Are the farmers of America creating a new party?

The events of the last twelve months prove that the agriculturists of America have learned the secret of political power and how to wield that power successfully for the attainment of legitimate political ends. Being a pre-eminently agricultural country, it is impossible to overestimate the importance of the farmers' movement, or its possible influence upon national and state politics. The axiom that "in union is strength" has become the creed of the American farmers, and the most skilled politicians of the country are ready to admit that the balance of power in the national Congress is within easy reach of the united agriculturists. How much further this political power may extend the future only can determine. It is within the range of probability that from this auspicious beginning the farmers may lay the foundation of a political party that will absorb the best elements of both the old parties, and enter upon a career of prestige and power that will in its turn be ended only by the disintegrating process that follows a fulfilled mission and materialized ideas.—*Rock County Banner*.

Senator Ingalls voices the party in power. No corruption is too great for the perpetuation of party supremacy. We do not say that the Democratic party is better. We know that the Republican party is the G. O. P. and when through one of its most favored representatives it acknowledges its purpose to defraud, its very audacity is startling enough to waken the dead.

There is no political crime too great for the Republican party to resort to, in its determination to keep the Democrats out of office; and the most painful feature of the whole thing is, that Republicans throughout the land will endorse any evil that the party may institute.—*Ed.*

The railroad system as at present managed is unjust. Its enormous bonded debt at fictitious valuations is absorbing the substance of the people in the interest of millionaires. The general government should own and operate the railroads and telegraphs and furnish transportation at cost the same as mail facilities are now furnished, and that our legislature shall enact a freight rate law which shall fix rates no higher than those now in force in Iowa.—*Voice*.

The Union Pacific railway, including its Kansas line, owes the government in bonds and unpaid interest \$62,011,521. Yet the company have, during the year ending July 1, accumulated in dividends and surplus 2,112,732, which in direct violation of law goes down into the pockets of the stockholders. They have been lobbying throughout the entire session to induce Congress to extend the time of their indebtedness for a long term of years at 3 per cent per annum, under the pretense that they are too poor to pay their debt. When the holders of imported goods and the Pacific roads have no further use for Congress it will probably adjourn.—*Chicago Express*.

To Benefit Wall Street.

When some venturesome speculators in Wall street get in a hole, a corner or in "the soup" the obliging Secretary of the Treasury kindly buys a few million dollars' worth of national bonds, thus putting currency in circulation and relieving "the pressure on the money market." It is claimed that financial panics are prevented by these operations. Perhaps they are. But it is likely that these purchases of bonds by the direction of the obliging Secretary of the National Treasury encourages reckless speculation. These bonds are bought that Wall street speculators may continue to operate in bonds and other securities that are of doubtful value. These bonds are bought that gambling in stocks may continue.

The public would like to know what obligation the national government is under to Wall street speculators. It wishes to be informed why they are singled out as deserving of national aid. It does not regard them as public benefactors. It believes that they are creators of the panics. It thinks that they are not producers of wealth. It knows that the country could manage to dispense with them altogether.

The farmers of the country are in a much worse situation than the Wall street speculators, but government does nothing to help them out. Buying bonds worth \$50,000,000 will not raise the mortgage on one Kansas farm. The operation will not lower the price of one article the farmer is obliged to buy, or increase the price of one product he has to dispose of. While the Secretary of the Treasury is buying bonds to accommodate Wall street speculators, Congress is passing a tariff bill that will make the condition of every farmer in the country worse than it now is. The proposed law will take many millions of dollars from farmers which will pass into the National Treasury, where the secretary can use it for buying bonds for the purpose of helping out the stock gamblers of Wall street.—*Chicago Herald*.

Where has the Rip Van Winkle of the *Herald* been sleeping during the last quarter of a century that he is just waking up to the fact that our present National Bank system was especially designed to foster Wall Street gambling?

In "Men and Mysteries of Wall Street" published in Boston, 1871, we learn that two-thirds of the bank capital, and two-thirds of the money circulation of New York, are in thirty National Banks in and about Wall Street. By an iniquitous provision in the law providing for the national banks, all the banks outside of New York are allowed to keep from one-half to three-fifths of their reserves in New York banks on interest, during the part of each year when the money is not needed to transfer the crops or facilitate the commerce of the country.

Of course the banks cannot pay interest on this money and not loan it, but it must be loaned on "call" so that the banks which own it can have it when the trade of the country needs it. As the above author declares, this provision so wisely adapted to be the cause of panics was expressly designed to foster Wall Street gambling, as stock, grain and other gamblers are the only men who can, to any considerable extent, make such loans.

That money stringencies and panics are the direct results of this satanic scheme of robbery, the comptroller of the treasury bears witness in his reports for 1873 and 1884, in which he attributes the disastrous panics of those years to this diabolical provision.

By means of the margin, which, as the author of "Ten Years in Wall Street" declares, "contains the essence of stock speculation" and is another banker's device to favor gambling—the certified check—a man who has \$5,000 in bank can buy \$100,000 worth of stocks or provisions, and sometimes three times that amount. The money is borrowed of the banks on the security of the stocks purchased.

If the *Herald* will brush the cobwebs from what little brains it has it can probably in view of these facts see "what obligation the national government is under to Wall Street speculators."

When these men by the lawful use of the means which government has provided, find themselves in a corner where they must certainly be ruined unless the government furnishes them relief, and with their ruin precipitate the ruin of thousands of innocent persons, the duty of government to prevent the disaster must be apparent even to the dullest intellect.

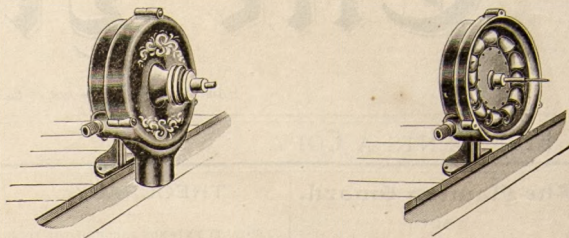
When in 1873 these pestilent banks found themselves caught in the tempest their own diabolism had raised, and lustily begged an accommodating treasurer, contrary to law, to issue to them, to save them from utter ruin, \$29,000,000 more of the hated greenbacks which they had been only too successful in seeking to destroy, but for the financial destruction of thousands of innocent parties which their downfall would have caused, they richly deserved to be left to their fate.

What a great public spirited journal which really cares for the interests of the people, such as the *Herald* professes to be, ought to do, is to seek the destruction of an unjust and ruinous monetary system which fosters gambling and tempts men into straits where their own downfall will precipitate the ruin of multitudes.

The *Herald's* feeble intelligence seems to be capable of grasping but a single issue, and that, one whose importance to the country as compared with the money and other questions, is scarcely more than a drop in the bucket.

If the farmer is not wiser in this matter than his would-be-adviser, it will be a long day before he sees any great relief from the evils that are now crushing his life out.—*O. F. L.*

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 harnessed 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:

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"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, grinders, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee.

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

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WOMAN'S DEPARTMENT.

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

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

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

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

Jesus of Galilee.

At the close of the day in the twilight's pale glory,
On the sunken shores of blue Galilee,
The Saviour once taught the beautiful story
Which still thrills the world from sea unto sea.

Though long ages have passed, on my soul is engraven
As bright as the stars that shine in the deep,
The sweet words He spoke 'neath the blue vault of Heaven,
They thrill my heart now while I sit here and weep.

The world sings of Gods, now, of every nation;
To me there's but One—no more can there be—
The God of my soul; the great God of creation;
The Saviour who walked by blue Galilee.

The harmonies of spheres thrill my soul as I listen
To catch the heavenly sound of His voice
In the silence, which comes like a baptismal christen:
'Tis 'mong thousands of gods the "Christ" is my choice.

The splendors of heaven unfold to my vision
And cast o'er my pathway a halo of light,
While I rest in His love, in a sweet dream—
Elysian,
My soul knows no sorrow no darkness of night.

O! could I have walked in the twilight's pale glory
With Christ on the shores of blue Galilee,
And heard him repeat o'er and o'er the sweet story
Which still thrills the world from sea unto sea.
Chicago, April 13, 1890. ANON.

Among The Shadows.

[Written for The Flaming Sword.]

BY S. SHIELDS.

CHAPTER VII.

The evening for the meeting of the "Scientific Circle" mentioned in a previous chapter, finally rolled on to the stage of action, as such things have a habit of doing, and the session was held at the house of Dr. Anstruther, who, according to the rules of the Society, was president of that meeting.

After the preliminary exercises, which were simple and brief, Mr. Merley was called upon by an unanimous vote of the Society to present his inside theory of the cosmogony of the universe.

Mr. Merley gracefully responded to the call and began his presentation by saying:

"The word universe is composed of two words from the Latin; uni, meaning one, and verse from *versus*, (Latin for furrow, row, or line, taken from the root *verten*, to turn.) The real meaning of the compound expression is, one thing that turns.

"There is a Chinese toy which is composed of several open-work balls, one within another, each capable of a motion of its own. Though complex it is not a system of balls, but one ball in a decreasing series (as to size) going inward, and an increasing series going outward. Just so is our earth, which is all the universe we have any knowledge of, since we are on the inside of its crust, as I will demonstrate to you, and can therefore have no comprehension of anything outside of it."

"What are you going to do with the sun, moon, and stars?" queried Harry. For questions were in order in this little Circle, under certain restrictions.

"Put them within the crust where they belong. This crust is composed of five earth strata, and seven metallic strata, and within the crust are three atmospheres, the first (as to circumference) being the air we breathe, which is composed principally of oxygen and nitrogen, the next of hydrogen, and the third of aboron, within which is an astral center; and around that center is the sun, which revolves on its axis once in twenty-four hours. This sun has a light and a dark side. When the light side is turned toward us we have day; when the dark side is turned toward us we have night.

"The axis of the sun stands oblique to the axis of the crust on which we

live, at an angle of 23½° in its greatest obliquity. The sun being near, not quite, at the center—the astral nucleus. This obliquity, which is constantly turning from one side to the other, throws the central rays of the light side of the sun alternately more on the northern hemisphere, than on the southern hemisphere, while at the point of balance, when the axis of the sun is perpendicular to the axis of the earth crust, the direct rays of our luminary strike equally on both hemispheres. Thus we have the change of the seasons.

"We never see the sun itself, but only the projected sun."

Going to one corner of the room he brought out what appeared to be a bundle of long sticks and wires. At his request the company seated themselves at one end of the room which was an oblong. He then proceeded to unfold his bundle which proved to be the framework of a large semi-circular screen. Over this he stretched a white cloth and then from the same mysterious corner brought forth a dark lantern which he proceeded to light.

"Now," said he, turning the lantern slowly around so that its "bull's-eye" was alternately turned toward them and from them, "you see that when the lantern itself is before you, this light spot moves quite slowly and travels over but a short distance." Stepping behind the screen he continued: "I now turn the lantern with the same velocity, but you see only the projection of the light spot on the screen, which moves with much greater rapidity over a comparatively long distance."

"Oh! Oh!" exclaimed Matie, in delight. "How much more sensible than the idea of a point on the earth's surface moving at the rate of a thousand miles an hour, with a thin, vapory atmosphere above it, moving at a still greater speed to keep its relative position with the earth below it, when we know that the reverse conditions always obtain in regard to solid and aeriform bodies under the same concomitance of rotary motion."

"Well," said Harry, "it is rather lucid. My elephant does not look to be so large a mouthful as he did at first; but I have all the stars yet to swallow, and I already feel as if I had eaten a Thanksgiving dinner."

"We will take care of the stars in due time," said Mr. Merley, pleasantly. "We are not through with the sun yet."

"I beg your pardon," said Mrs. Anstruther, "but I do not understand what you mean by a projected sun. Would it interrupt the course of your lecture to introduce an explanation of the phenomenon?"

"Not in the least; it is really in order at this particular point.

"I spoke of the light from the lantern being projected on the screen. By studying the law of that projection we may come into an understanding of the sun's projection on a grander scale; for the law is the same in both cases. The screen is a medium between you and the lantern and both receives and transmits the rays from that luminary, but in the transmission much of the heat is lost and the character of the light is changed, though in the case of this experiment the light is the only substance perceivable."

Harry pricked up his ears at the mention of light as substance, but not being "struck" to the hitting back point did not interrupt the speaker.

"The sun is heat and light itself, or pure fire, which is invisible and imperceptible only as it meets with resistance in bodies which are consumed by it.

"Between each two atmospheres lies a connecting stratum partaking of the quality of both, and this stratum dams back the energy of the sun as it passes down through, sending his rays in all directions through the atmosphere below, just as the power of vision which is sent out from the eye radiates from the visual point in every direction; some of the rays returning into the eye again, forming the dark side of the eye and constituting the coloring matter of the retina."

"You astonish me," exclaimed Dr. Anstruther. "I have made the eye my special study from the beginning of my medical practice, but such an idea as that never occurred to me before this presentation of it. I would ask for an explanation at the present moment did I not see that it would involve too much time; but I earnestly hope you will unfold the subject before us at some future meeting."

"I shall take pleasure in so doing if the Society desire it, and indeed it will help me out in the subject I am presenting to you this evening, since I cannot demonstrate it with any degree of fullness without introducing the subject of foreshortening, which properly belongs to optics."

"I shall certainly vote for an exposition of that subject," said Mr. Rider, who was an amateur artist. "I regret to take time from your lecture," said Mrs. Greenwood, "but in saying that the intervening stratum dams back the sun so that his rays are thrown in all directions through the atmosphere below, do you mean that the real sun itself comes down through the atmospheres to the earth?"

"Yes, in substance."

"How can that be?" cried Jerry Haight, a member of the Circle whom we have not met before. "It would then pass out of existence."

"Not if it were continually fed by forces returning to it from the earth and atmospheres. That is what the dark side of the sun is for. It is an absorbent. But this will be more fully explained in the lecture on optics."

"As there is an intervening stratum between each two atmospheres, so there is one between the atmosphere and the earth, partaking of the qualities of both. Here the sun is projected into material forms by the damming back of its forces, and is no longer seen as a sun because of the grossness of the resisting medium. Their action is like the concavo-convex lens."

"Oh!" exclaimed Matie, "Now I see why Jesus was not recognized as God while still in the flesh, by any one but Peter who saw Him with the scientific eye; for you know that when he answered Jesus by saying: 'Thou art the Christ, the son of the living God,' Jesus answered him by saying: 'Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'"

"Why do you say that Peter saw with a scientific eye?" asked Jerry.

"That question is out of order," said Dr. Anstruther, "as it would involve a discussion directed from the speaker."

"May I call on you to-morrow?" whispered Jerry, leaning over towards Matie.

"Yes," returned she, smiling. "Come and take tea with us."

Mr. Merley resumed his theme by saying: "We have now descended from the center to the circumference where everything is brought to the test."

"Why do you say that?" asked Mrs. Greenwood.

"Because at the circumference there is no further medium of transmission but only of transmutation; and such medium inverts and changes that which was light into darkness."

"Wonder what Mrs. Bowers would say to that?" said Josie to Harry.

"Order," called out Dr. Anstruther. "Will you take a row with me to-morrow evening, Josie?" whispered Harry.

"With pleasure."

"Will you please explain to us why there is no medium of transmission at the circumference?" asked Mr. Rider.

"Objects at the circumference receive the beams of the sun from the center above, each in its own degree, through the mediums of the different atmospheres, but they cannot give the sun to each other without self-destruction."

"Please explain," said Mrs. Greenwood.

"If I do, there will not be time to go on with my demonstration of the inside theory."

"Unless it is very brief, there will scarcely be time in any case, unless we go beyond our usual hour," said Dr. Anstruther.

"I invite you all to take tea and spend the evening with me next Tuesday, for the purpose of further discussion on the subject," announced Mrs. Greenwood.

The invitation was changed to a motion and voted in the affirmative, unanimously.

Mr. Merley then continued: "It is generally conceded by scientists of the present day that the sun enters as a component factor into every vegetable and animal. The sun, then, dwells in a piece of wood, but hidden, as a sun. It comes out again as light and heat by burning the wood, but the wood by that process is destroyed as wood. This light and heat is a direct action of the sun as a reflex force, and may act on an object at the surface through the medium of our atmosphere if at some distance from it, in which case it imparts warmth, (life,) or by direct contact, in which case the object itself is consumed if combustible. Two pieces of wood can impart sun-life reciprocally by being briskly rubbed together until a flame starts up between them, which consumes them both together."

"I see your meaning clearly," said Mr. Rider, and it explains many points of theology and mental science which I never clearly understood before."

"I regret to say that the time has arrived for the close of our meeting," said Dr. Anstruther.

(CONTINUED.)

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.

ASTRONOMY.

PAPER NO. XIII.

I believe there remains but one more question which should be discussed in advance of more local, positive and irrefutable questions in order that the mind of our readers will be better prepared for the annihilating facts which we shall unquestionably set up to destroy the last stronghold of the Copernican theory of astronomy.

The rotation of the earth on its axis to produce day and night, and its revolution around the sun to produce the four seasons of the year, are questions having a firm hold on the popular mind. I want to show by brief arguments and the citation of facts, that underlying the question of revolution are the decaying elements that will cause the whole theory to crumble when said elementary fallacies are critically examined.

All so-called educated people and especially all acknowledged authorities have looked upward, and with the simple faith of a child have believed without question that they were standing on the convex surface of the earth, and that space extended in all directions without limitations. As they beheld the glories of the heavens they observed that the sun, moon, and stars were changing their positions not only in relation to one another but to the observers.

For thousands of years these same observations have been made, and the mind of man has been trying to solve and scientifically explain the phenomena of the apparently moving heavens. There is not an atom of proof of the revolution of the earth only as one sees the heavens in motion.

The one great question which has worried the thinkers of all ages, is, whether it be the heavens in motion that produce all these varied changes, or whether they are caused by the revolution of the earth on its axis and its orbital motion. Anciently, the people decided that the heavens revolved around the earth. They thought that the sun, moon, and stars were only a few thousand miles away, and that in some way, some how, by some unknowable process, the heavens moved around the earth once in twenty-four hours. Some four hundred years ago Copernicus and his peers decided that the ancient theory was false, and that the sun, moon, and stars were at too great a distance to be able to make a circuit of the heavens in twenty-four hours.

However, Copernicus never placed the sun over 14,000,000 miles from the earth. His theory was, that if the earth would turn over on its axis once in twenty-four hours there would be the same observed phenomena, and the whole problem would be infinitely more simple than the old Ptolemaic system. The question arose concerning distances, speeds, etc., of the moon, earth, planets and stars. The writer will admit that if the stary heavens are composed of the bodies such as our astronomers teach, the revolution of the earth on its axis is far more simple, as a means of producing day and night, than the revolution of the heavens around the earth. But our astronomers have neither demonstrated nor proven their supposed fact.

I think I have offered sufficient evidence in former articles to show that I am justified in this statement. If they have not demonstrated as a fact that the heavens are almost infinitely distant, and the spheres large and ponderous bodies, their theory of the revolution of the earth as a simple necessity loses all its charms and needs. I think I can convince the reader that we do not need the revolution of the earth to produce day and night. If he is acquainted with the beautiful principle of perspective foreshortening, he will admit that the sun would rise and set even though the earth was flat. Here, then, one of the strongest arguments of the Copernican theorist falls flat—that of simple necessity.

The reader ought to know that our Copernican theorists have won popu-

lar opinion by ridiculing the idea that all the heavens revolved around the earth, when the same phenomena would result from the revolution of the earth on its axis. This has been held up before all men as one reason why the earth must rotate on its axis once in twenty-four hours; for in the Divine or even in Nature's economy this would be far more simple and rational. In the law of perspective we throw a bomb which absolutely shatters this figment of sarcasm which has stood so bold and rigid for many generations. The question, therefore, of the rotation of the earth is one that our readers should study. When once we get them to see that the old theory has not proven its propositions, and that the facts supposed to demonstrate the rotation of the earth on its axis do not so demonstrate it, I believe they will then be prepared to receive our crushing arguments concerning the surface of the earth.

Does the earth turn on its axis to produce day and night? I say no. There is no proof of it. There is no need of it. There is no possible law of physics but what absolutely refutes it as a rational conclusion. In my work on astronomy I have produced facts and figures which do not fail to disturb the faith of the reader. I advise all those who want the truth to read that book. There are two points I wish to consider here that I have not touched upon in the book.

There are two mechanical methods resorted to by our present scientists that are considered irrefutable proofs that the earth rotates. One of these is the falling body and the other the swinging pendulum. If we can show by facts and arguments that these two mechanical methods do not prove axial motion, we remove all traces of evidence except faith. All appearances go to show that the earth stands practically still. We admit that appearances are deceptive, and shall not rest on them as proofs of anything.

I will turn the attention of the reader to the falling body with which our philosophers are pretending to prove that the earth rotates from west to east. There have been many tests made and in some cases they were most unsatisfactory; in others, there was positive proof that something caused a variation from a true plumb of the falling body. I admit as a fact that a body, such as a ball of lead, let fall from an elevation will vary in its downward course toward the ground. I will admit that the ball falls west of the base, or that the ball or body falls to the west of a given line when it drops from an elevation of several hundred feet. In one place—the one Prof. Young says is the most satisfactory of any such trials—the ball fell some five hundred feet down the shaft of an old mine. In a few of the one hundred and sixty trials, the ball fell from one to six inches east, west, north, south, and every other direction from the plumb, but in the other cases it fell about one inch to the west, and a little to the south. This is considered absolute proof of the axial motion of the earth.

The Copernican theory teaches that as we ascend from the earth, the point gained has to travel at a greater speed than all points nearer the center of the earth. They calculate that an elevation of five hundred feet would throw a ball westward from the base of the perpendicular of that elevation one and one-tenth inches. The ball went to the south of west seventeen hundredths of an inch. I would not want to build up a theory on any such figures. At the poles the experiment fails entirely. It should be greatest at the equator.

I want the reader to notice, first, that thirteen lines marked on a smooth floor is so small a space that one would hardly think a good sized ball coming through the atmosphere five hundred feet, (which would cause a deviation of its course,) could be much proof of anything. Take a ball the size of an egg and mark off a square one inch in size; go up fifty feet—let alone five hundred—and do your best by all possible methods to start that ball true, and see how often you can hit that little square. Take into consideration the size of your ball, and one inch west of the west line of your square, and you will not find, in all the tests you wish to make, anything of value by which to prove the rotation of the earth. Hang your plumb line west of a tower five hundred feet high, let the ball drop from the west side of it, and I venture the assertion that out of one hundred and sixty tests the average will be to the east of a perpendicular line. More especially will this be true if the experiment be made in a shaft where the earth is on all sides of the descending ball.

What effect do the different strata of earth, rock, and metals, have on lead, iron, gold, silver, etc? One fact is absolutely certain; that is, if we take plumbets of lead, iron, silver or gold we cannot get the same perpendicular indicated with them. No two metals have the same directing tendencies. If a ball of lead falls from a tower it will not show the same tendencies that a ball of gold will. Outside and sometimes

invisible forces act on different bodies to produce different results.

I am free therefore to say that after carefully examining the experiments made with falling bodies I have not been convinced of anything more than the fact that much theorizing has resulted from some puerile experiments, which prove nothing definite beyond the fact that men go into wild and dreamy theories without sense or reason. I can show that what little variation there is in a falling body can be accounted for by forces and bodies rear at hand, and also by the spiral action of gravic forces as they stream down on all physical bodies, and give them a motion similar to the motion inherent in the acting forces.

The falling body does not prove the axial motion of the earth. There are two other methods named above by which to account for the so-called variation of falling bodies, hence axial motion is not necessary to their explanation.—R. O. Spear.

"Cæsar's Column."

Under the above suggestive and enigmatical title appears the last volume that seeks to portray the horrors of the final catastrophe that surely, in the not distant future, awaits the boasted Christian civilization of the present, unless God in his mercy averts it.

From a twentieth century standpoint, should present evil conditions continue, it forcibly and no doubt truthfully describes—so far as human imagination can conceive and human skill portray the inconceivable chaos and hell on earth that reign supreme, when finally after long and stern repression the flood gates of human passion give way,—the dread carnival of suspicion, revenge and hate that mercilessly wipe out all old scores and present clean tablets in the form of an uninhabited earth. This earth will again be the abode of wild animals, more gentle and merciful than the human tigers and hyenas that had supplanted and driven them to their hiding places.

When the present selfish, hell-born competitive system brings forth its ripened fruits in the shape of an ever-decreasing handful of utterly selfish nabobs who possess and rule all things for their own selfish purposes—with no care for the suffering, starving masses—the world's grapes will be ripe for the final vintage, and the vine of the earth will be gathered, and cast "into the great winepress of the wrath of God."

"Except that the Lord had shortened those days, no flesh should be saved," and the spectacle of a desolated world, presented in this book, would, as certainly come as causes are certain to produce their effects.

But the Lord, for his elect's sake, has shortened the days; and although the adjustments of this time of judgment, such as comes in the end of every dispensation, will be terrible: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," yet they will fall far short of an utter abandonment of the earth to savage beasts and more savage men; they will only rid the earth of its human savages and prepare it for the descent of the New Jerusalem, the "new heavens and new earth wherein dwelleth righteousness."—O. F. L.

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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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The Mystery of the Fellow-Heirship of the Gentiles.

CHAPTER V CONTINUED.

Through Hosea the Lord spake the following: "Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols, let him alone." Hosea, iv. 16, 17. "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth," (to eat him up,) "and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." Hosea, v. 11-14.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Hosea, vii. 8-10.

Thus according to prophecy is Israel (Ephraim) to be utterly scattered, consumed by, and assimilated to, the Gentile nations of the earth. According to history, have the declarations concerning Israel been fulfilled? The ten tribes of Israel did not constitute "a multitude of nations," and though Israel was named upon the ten tribes, as yet before their absorption the two tribes, Ephraim and Manasseh, did not embrace all the properties and qualifications essential to fulfil the prophecy. Israel will be named upon Ephraim and Manasseh when the prophecy of Ezekiel is fulfilled.

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

"And David my servant shall be King over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever."

"Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Ezekiel, xxxvii, 16-27.

Numerous efforts have been made to identify the English, Welsh, Irish, Scotch, Germans, and others, but more particularly the Anglo-Saxon people, as the lost tribes of Israel, who about seven hundred and fifty years before the Christian era were carried into Media by their Assyrian conquerors.

The facts adduced to confirm this identification of the lost tribes are drawn from the traditions and customs of nations, from archaeological research, and from philological study, but most largely from the records of sacred and profane history. The ten tribes, as such, have no history after their transportation to Media. Their absorption by the Assyrian and Medo-Persian power blotted them out forever as a distinct nationality. An almost insurmountable obstacle to the identification of the lost tribes with the fierce, savage, marauding hordes who poured into England from the shores of the German ocean, or with the still earlier peoples of the British Isles or Western Europe, lies in the fact that they possessed no written language which has come down to us, through which to trace their origin. Strong presumptive evidence in favor of this identification is the historical testimony, that, at a time nearly corresponding with the immigration of these restless, warring races into Western Europe, there was a general exodus westward from that country into which the Israelites were carried captive.

That the Anglo-Saxon or other races cannot possibly be the original and identical tribes of Israel which were carried into Assyria, is assured by their absolute loss of nationality, language, religious rites and ethnic characteristics. The one great religious rite or ceremony which above all others was to keep the children of Israel distinct from the surrounding nations, was the ordinance of circumcision.

If circumcision had been perpetuated as a religious ceremony it would have been impossible to lose the Israelites among the other nations of the earth. When they ceased to perpetuate this rite it became impossible to maintain their integrity as a nation and distinct tribes. If these people had been the tribes of Israel migrating from the country into which they had been conveyed, they would have carried with them this peculiar evidence, with many others, of their identity. Those ordinances specially instituted for the purpose of maintaining a distinctness from other people, and upon which alone such a distinctness could have been maintained, would have been found existing among them. There are no signs that these people had ever observed the ordinance of circumcision, but they do, however, carry with them abundant evidence that the seed of the Israelite is largely intermixed, and the corroborative testimony of history and prophecy is sufficient to establish us in the knowledge that these people were some of those into whom the house of Israel was absorbed.

It will be remembered that Nineveh was the capital of Assyria. The word Nineveh is derived from two words which together signify the dwelling or habitation of progeny. These are *num*, fish, so-called because of its prolificness; and *neveh*, repository of the germ or seed of reproduction; thus the dwelling-place of prolification. It is by a Divine providence that the head or capital of the nation into which the Israelites were to be deposited by the Lord, the womb in which Ephraim was to unfold into "a multitude of nations," should represent in the etymology of its name the purpose to which the nation or empire so denominated should be appropriated by the Lord. It was to Nineveh the capital of Assyria, that Jonah (Dove—hence Holy Ghost) was sent—and for no other purpose than to prepare the Assyrians for the appropriation of Ephraim. It was not merely for the distribution of Israel among the Gentile nations that the Lord "rooted them up" from their own land, but that they might be literally metamorphosed that the whole Gentile lump might become the leaven of the house of Israel.

Through the power of typical Assyria over the house of Israel was to come that mighty prince, King of Persia, prepared of God to establish the typical restoration, and prepare the way for the agglomeration of all nations of the Gentiles, and their reduction to one tongue, virtually one nation, not the restored Judah and Israel, but the nation out of which is to come the antitypical Assyria which will evolve the restoration.

The firstfruits of the multitude of nations to proceed from the complete assimilation of the two houses of Joseph's posterity, were typified by the seven churches of Asia Minor,

for these were the seven inceptive centers of the new body which is to come forth in the resurrection as the flesh of Abraham, through the posterity of Joseph. The English speaking branch of the Teutonic family is the womb for the final carrying of Ephraim. The German branch is the impregnate center of conceptive energy. America is the birth-place of the seven nations which shall fulfil the prophecy: "And his" (Ephraim's) "seed shall become a multitude of nations."

(CONTINUED.)

ETERNAL JUSTICE.

The man is thought a knave, or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distill;
For him the ax be bared;
For him the gibbet shall be built;
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run;
And ever the Right comes uppermost,
And ever is Justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man
By all the poison ever was brew'd
Since time its course began.
To-day abhor'd, to-morrow ador'd,
So round and round we run;
And ever the Truth comes uppermost,
And ever is Justice done.

Plod in thy cave, gray anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They may call thee wizard, and monk accurs'd,
And load thee with dispraise;
Thou wert born five hundred years too soon
For the comfort of thy days:
But not too soon for humankind,
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord,
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is Justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they
wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
The heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroy'd;
They may curse it and call it crime;
Pervert and betray, or slander and slay,
Its teachers for a time;
But the sunshine eye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done.

And live there now such men as these,
With thoughts like the great of old?
Many have died in their misery,
And left their thought untold;
And many live, and are rank'd as mad,
And placed in the cold world's ban,
For sending their bright far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind!
But yet the world goes round and round,
And the genial seasons run;
And ever the Truth comes uppermost
And ever is Justice done.

—Charles Mackay.

POLITICAL MORALITY.

Here is Senator Ingalls' view of politics and political morality. Coming from a recognized leader of a party that boasts or has boasted of its superior virtue, it is both interesting and instructive. It may be added that no organ of republican opinion has thought of repudiating or controverting the Kansas statesman's deliverance, which follows:

"The purification of politics is an iridescent dream. Government is force. Politics is a battle for supremacy. Parties are the armies. The decalogue and the golden rule have no place in a political campaign. The object is success. To defeat the antagonist and expel the party in power is the purpose. The republicans and democrats are as irreconcilably opposed to each other as were Grant and Lee in the Wilderness. They use ballots instead of guns, but the struggle is as unrelenting and desperate, and the result sought for the same. In war it is lawful to deceive the adversary, to hire Hessians, to purchase mercenaries, to mutilate, to kill, to destroy. The commander who lost a battle through the activity of his moral nature would be the derision and jest of history. This modern cant about the corruption of politics is fatiguing in the extreme. It proceeds from the tea-custard and



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syllabus dilettanteism, the frivolous and desultory sentimentalism of epics."

Senator Ingalls states facts. How do our optimistic friends like the picture he has drawn? No one acquainted with the manner in which political campaigns are conducted will care to enter a denial.—*The National Anti Land Grant Monthly*.

It is only a question of time when, in the name of and for the sake of party, such deception, fraud, and disregard of all the obligations of truth and righteousness, will bear their legitimate fruit, and the battle of the ballot will eventuate in the battle of the bullet.

Such is the inevitable trend of human affairs, and only the mercy of God can avert the dire catastrophe invited by the immeasurable infatuation and folly of professedly Christian, but really infidel and devilish men.—*O. F. L.*

Powderly says: "We are fighting against a power far more dangerous than that which laid down its arms at Yorktown one hundred years ago. There the fight was against one king. To-day it is against a hundred, one of whom said in an after dinner speech not long ago, 'There are fifty men in this country who have it in their power to control the currency of the United States; control her commerce, and at a day's notice stop every wheel in the whole territory of the United States.' The struggle is far more momentous than it was during the American revolution. Then our fathers fought for liberty; now we are fighting to maintain it. Then the enemy was three thousand miles away. To-day he is entrenched in our own dominion."—*Union Signal*.

The Pope and the Labor War.

A recent dispatch from Rome states that the Pope is preparing another of his encyclical letters addressed to his bishops throughout the world, which will deal with the labor problem. We firmly believe the Jesuit influence is at the bottom of nearly every disturbing scheme of civil discord in all the nations of the earth. If the Pope cannot rule the nations he would ruin them.—*American*.

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