# The Flaming Sword.

FIVE CENTS A COPY.

CHICAGO, OCTOBER 4, 1890.

Vol. I. No. 44

#### The Flaming Hword.

1890.

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

Publisher and Managing Editor. CYRUS, PUDISHER ....
A. W. K. ANDREWS, M. D.,
Associate Editor.
PROF. O. F. L'AMOREAUX,
Contributing Editor.

Address all communications:
CYRUS.
FLAMING SWORD,
3619 Cottage Grove Ave..
CHICAGO

One Year, in advance 6 Months, ""

Entered in the Post Office at Chicago, Ill. as

#### 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.

Obedience to the Law a Necessity for the Accomplishment of God's Purpose with Man.

"Faith without the works of the Law is Dead."

The origin and destiny of man are questions which have agitated human thought in every epoch. Though the problem of life is one upon the solu-tion of which depends the happiness of the race, to all outward appearance the mystery of our being seems as far away from scientific solution as when, in the remote periods of evolution, now and then some distinctive charac ters stood in prominent amazement before the antiquities of still more

remote and significant ages.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the covenant from the presence and hand of his Creator. One man kept that law and by its fulfilment demonstrated the possibility of immortal attainment; by it He was made the Saviour and by it He was made the Saviour and Redeemer of His people, and by it He entered the very soul of a fallen hu-manity to exalt again, by the power of His flesh and blood appropriated unto life, this same fallen humanity to his inheritance at the right hand of

While the law of life has been within our grasp, and its mystery handed down through the ages, it has been obscured by human ignorance tical bondage, and though the Lord fulfilled the law and solved the problem of life for himself, making our redemption possible, the world has yet to learn that the demonstration of human belief is in man's obedience to the commandment which the Christ came to consummate and to

However much the turpitude of man may strive to exculpate him from the responsibility of obedience to the commandment of Jesus, the Christ of God; however much he may attempt to justify himself in the disregard of almost every human obligation; the fact still remains that the Creator will hold him to a rigid accountability, and will finally com-pel him to fulfil the letter and the

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The obeyed the law, we must obey through suffering, our destiny is fulpossibility that he has committed to us, consummate a service equally

The great obstacle now precluding the progress of genuine Christianity is the modern Church. Once cripple the power which ecclesiastical ignorance ordains, and the road is easy to God's accomplishment of his purpose to establish righteousness.

#### Macrocosm and Microcosm.

The supreme goal to which all activities determine, whether these operations are in the momenta of external nature or in the realm of intellectuality and desire, is that of the perfected microcosm; because to attain to this is to acquire that for which creation (generation and regeneration) is perpetually determining

The greatest difficulty lying in the way of a lucid exposition and revelation of the mysteries veiled within the universe of subjectivity, or the little universe, the individual man, is, that in the man all the lines, curved and straight, are doubled upon themselves, and the cube and the sphere are made to conform to the contour and dimensions of the human organism. The man is in-cube-ated (incubated) and folded in (involved), while the macrocosm is unfolded, folded out or evolved.

Another and almost supreme obstacle lies in the fact that the human, as now seen, does not unite the two forms in one system and structure as be seen that to pursue a correct method of elucidation, the disjoined parts are to be subjoined, and forms must be studied as united forms, and functions as co-operative functions.

In the disjoined condition of the

microcosm there are necessarily cer-tain modifications of form and function to adapt the relations of the parts, and to provide for certain essential juxtapositions of the broken (disinte-grated) original form. There are modifications of the male and female organisms consequent upon and essen tial to the separated state, the character of which can only be understood through a knowledge of the laws of

THE MALE AND FEMALE FORMS.

The male and female organism respectively are presided over by brain (cerebral) structures anatomically alike, while the physiological activities (functions) as specially observed in the reproductive organs with their functions and phenomena are decidedly unlike. Every organ and pair of organs in the male brain is duplicated in the brain (encephalon) of the female. One would naturally and rationally suppose that the two brain organisms, so identical or similar in structure, would per-form identical or similar offices in the respective bodies over which they preside and into which their domin-

Among the duties I assign myself is the one revealing the law and mystery (arcanum) of the marked, and not only peculiar but wonderful difference in the functions performed by the distinct cephalic structures of the male and female. Such a revela-tion can only be made through the ogy, correspondentially and antithet-ically applied. application of the great law of anal-

The general anatomy of the human body is readily learned, but there are many difficulties attending the acqui sition of a perfect knowledge of the delicate and particular arrange ment of the texture of the most cen tral and important organs and parts of the fabric. The law of analogy constitutes the basis upon which this most subtle anatomical knowledge is acquired. A still greater difficulty attends the study of the physiologica and vital operations constituting the

life of the structure. The most important functions, vito chemical and physiological, cannot be observed even microscopically in the living body, and after the death of the organism the physiological operations cease, the vito-chemical activity is no longer operative, and the magnetic influences and electric al currents no more animate the

than those afforded through the microscopical and chemical tests devised by the most skilful procedure of positions and relations in space.

place of microscopical and chemical investigation. Nothing short of the very entrance of the Divine mind down into the outmost and scientific degree of mental activity, can insure to man the acquisition of a true scientific groundwork upon which to firmly establish conviction. What then are the essential methods of procedure?

THE MICROCOSM IS MICROSCOPICALLY EXAGGERATED IN THE LIVING

The great importance to intellect-ual progress suggested in the foregoing postulate cannot be over-estimated. Man finds himself a complex corticular and fibrillar cell or corpuscle in the great complex cell of structured being. So far as he has developed into the wholeness (integralism) of his infoldment (involution), so far he may find within himself a full response to every diversity of form which combines to complete and perfect the macrocosmic form, and every diversity of motion conspiring to constitute the fulness of the macrocosmic activity. There is not a law, principle, nor relation in the macrocosmic domain which does not find its complement in this subjective world, the living, walking, and speaking corpuscle of the mass. The man finds himself living and moving within the complex cell he wishes to examine and explore. He finds this greatest cell or corpuscle in the active exercise of all its functions while expanded beyond the capacity, billion fold, of any microscope.

BY THE LAW OF FORM AND RELATION MAN IS ASSURED THAT HE STANDS UPON THE CONCAVE SURFACE OR PLANE OF THE PERISPHERICAL SHELL OF THE SYSTEM

In the foregoing it is stated that the circumference, rind, shell, or pediment of the universal structure upon which we stand, is related to the mass somewhat as the shell of an egg is to the mass which the shell contains. To proceed with certainty in the processes of definite explora-tions, processes by which the mind may satisfactorily extend its conceptions of the forms of being, the laws of form must be applied. The first law of form is gravity. As every law or principle has its opposite, without which it cannot got two discovery which it cannot exist, we discover levity to be the mate or counterpart

The law of gravity is the law which determines the motion of substance downward, and which ascribes to things the character of being weighty or heavy. The word, gravity, is but the modification of the Latin word, gravis, heavy. There is a principle associated with the weight of the various substances in nature, defined "specific gravity." By specific gravity is meant the weight of any given substance of a given bulk which distinguishes it from the same bulk of every other kind of substance. Specific weight is one of the fundamental determining properties of form. The following is an illustra-

If I resolve water back to what are called the constituent elements of water, namely, hydrogen (water producer) and oxygen (acid producer), I find that while these two substances collectively possess the total weight of the water dissolved or decomposed, their weight (gravity) does not naturally locate them in their relations to space at the point occupied by the water before the process of parating-disintegrating. If I collect the hydrogen in a light gum or silken receptacle and give it its liberty it floats upward immediately, obey-Latin term meaning lightness, in opposition to gravity. The oxygen ay also take the form of a gas, lighter than the water but heavier than the hydrogen. The relative or specific weight of these substances determines their natural (normal)

water, and also the normal position of oxygen, as determined by their relative weights; that is, by their specific gravity and levity. The natural position of water is at the surface of the earth. The surface of the cocan, the point of its contact with atmosphere, is the upper limit of its normal sphere and the hed of of its normal sphere, and the bed of the ocean its lower or inferior limitation. Water is never found above this superficial limit except when forced there, or when produced by the combination and union of substances at some point above the earth in the atmosphere. What is said of the upper surface of the great body of water occupying the surface of the earth is true also of its under surface.

The normal sphere of water is bounded by these two extremes of the position it occupies in space. If a hollow shaft, closed at the bottom and open at the top, be sunken to any considerable depth below the ocean level, its top above the water and open to the intrusion of the air, the atmosphere will sink to a little depth below the surface of the water. Below this specific depth it will not descend except by artificial pressure. This is because the law of specific gravity determines its normal limit downward This law applied to the relation of the under surface of the ocean to the ocean's bed, would insure similar results. If a hole could be made in the crust of the earth under the ocean to a considerable depth below the under surface of the water, the water would not descend into the hole or shaft but to a limited distance, except by artificial pressure; for the same law is operative in defining and determining the boundaries of the stratum of water, that is operative in determining

inferior boundry of the air. Water increases in density according to its depth. If we lived in the ocean, occupying a position at its bottom as we now occupy a position at the bottom of the stratum of atmosphere, with the same facilities, or corresponding ones, of observation, we could easily imagine that if the pressure, so-called, of water diminished as we arose from the bed of the ocean into the liquid sphere above, that the density decreased, or the water became more rare through a gradual thinning till it reached an inappreciable ether. We could arrive at but one of two conclusions; either that the water continued to diminish in density till it reached the point of incalculable rarity, or that its density diminished to a given

point where it abruptly ceased.

If, therefore, the mind dwelling at the bottom of the sea were not endowed with any greater knowledge than the present leaders in scientific thought have attained, and the conclusion was reached that the water did abruptly terminate, the condition above the water not being positively known, the conviction would obtain that instead of atmosphere above the surface of the water there would be but an attenuated ether instead, which, as we now know, exists. From this reasoning we may infer that above our own atmosphere, instead of there being an attenuated ether, an incalculably thin or rare air, spirit or un-known substance, there exists a rarer atmosphere than that of oxygen and nitrogen in which we live. That such an atmosphere exists I most emphatically assert. It is one of

pure hydrogen. In our own atmosphere hydrogen has no weight; no pressure downward. But above our air in the region of pure hydrogen, it would possess gravipure nyurigen, it would possess gravi-ty and therefore have downward pressure. Below a certain depth in space, according to the same law, common air would have no gravity; no pressure downward. The same is true of water and every other sub-stance. We would therefore expect stance. We would therefore ex-to find a stratum of hydrogen im specific gravity of hydrogen definitely indicates, as the specific gravity does of every other substance, its normal position in space.

(CONTINUED.)

# → The Mystic Circle \* The Prophet of Koresh.

"You think, do you," said the dis guised stranger, "that the Catholic power will attempt to re-instate itself through some subtle psychic combina-tion which will bring into concert of action the spiritual and natural spheres? What special characteristic will the outward effort assume?'

"Jesuitism in the spiritual world does not end with Catholicism as con fined to the Papal Church. Its organic power is tenfold as great, and its machinations a thousand times more subtle there, than in the natural. Protestantism is another form of the same power. A three-headed god comprises the central factor of Catholic worship; the same three-headed monstrosity is the god of the so-called "evangelical" Christian. However much the two parts of the same body may seem to differ in religious conviction—the basis or groundwork of devotion being identical—there must come a time when the recognition by both parts of the body of a common center of religious attraction will constitute a nucleus, around which they both may enter into a fraternal

"Primitive Christianity and Pagan ism built their temples of worship side by side under the liberal patron-age of the Emperor Constantine. The barriers of religious opposition, and the animosities arising from differences of religious opinion were gradually obliterated, and Christianity and Paganism became amalgamated in a universal imperialism with a union of the ecclesiastical and secular interests in the head of the papal power. The division of Catholicism and Protestantism is not so great to day as between primitive Christianity

and Paganism in the year 300 A. D
"Spiritualism is still another phase of the same power, but more subtle and subversive than either. Its mediums are but centers of negation around which those cluster who in the spiritual world are as persistent to carry forward the enterprises begun in the natural, as when conduct ing them here.

"What, may I ask, is your cognomen?" said Bartolomy, "I can better shape my conversation if I know by what distinction I may designate you. Your present appearance is a disguise; (therefore I do not ask your name;) a less discriminating observer would not detect it."

The stranger hesitated for a mo

ment, then guardedly answered:
"When upon the business at present engaging my service, I always appear as you now see me, and I am known quite extensively. No person ever heretofore suspected that I am not what I seem to casual observance. I confess frankly that I am disguised. My presence in a community in this phase of personality usually presages some sudden social, and sometimes political transformations, and I have somehow gained the soubriquet of Tornado." "I am satisfied. This was about

all the information I expected on this score. My name is Bartolomy. To continue the question of the designs of Jesuitism. It knows the power of money as now estimated by the competitive fiscal system of economy. of psychic energy with the equally persuasive methods of commercial authority as regulated by the power of great financial schemes, all in the interests of a system of secular and ecclesiastical jurisdiction under one head, and not only so but this head a visible one. This conjunction of a Church and State supremacy in a visible center possessing a cohesion of Church and State prerogatives and interests, clothes it with an imperial audacity more commanding than could possibly otherwise obtain."

a natural body with only a spiritual head is abnormal. You also regard the scheme of consolidating Church and State interests in a natural or material unity, with a secular head embodying the ecclesiastical power exercising its sway through the force of mental aggregation as well as financial direction, the consummation of sensual wisdom; and you believe that the Catholic power, knowing this, aims to augment its supremacy over the minds of men by regaining its civic control and uniting this with its

religious dominancy.
"Count Ferando—I know him
well—at least I know the man well whom I associate in my mind as your Count Ferando. This Count Ferando you say is the arch fiend at the bottom of all this intrigue, and he is in your power? Will you reveal to me the process by which you acquired such an influence?"

"Yes, but not now. Your question regarding the specific plans of Jesuitism remains unanswered. In a few words, its scheme in the spiritual world is to depolarize the spiritual spheres and develop individualism. This breaks up the cohesive energy of lesser religious combinations than the central one-the Catholic belief. After this its purpose is to send forth its emisaries, forming psychic nuclei to act directly through mediumistic centers of attraction, and through these to develop a great system of negation in which, by thousands, the Christian world will be rendered the concerted power of the great psy-chic battery having its foundation in a subtle secular group, whose sittings are held regularly under the auspices of a powerful concentrator."

"And in your opinion there is already formed a battery of positive minds, combined in a secret conclave or circle for the purpose of accom-plishing the enterprise of psychologizing the world into its designs?"
"Not only do I know of one such

central circle, but of many other subcentral circle, but of many successful ary ones. These are under the supervision of the primary nucleus, and through the scheme there is such an open communication between the natural and spiritual, or the outer most of human life and its inner psychic, or soul being, as to be able to consciously project itself in personalities from place to place. It wis Satan's counterfeit of the power that was manifest in the Christ whereby He could appear suddenly to His disciples, sometimes in a closed room with the doors locked. It is not an unknown law even among the devils or domains

"In the world of natural activities the purpose of Jesuitism is to inaugurate a great banking system, and through the influence of commercial power purchase its way to political supremacy. It designs to create a civic police economy as arbitrary as any military despotism, its authority to become more and more distinctively defined, possessing its own courts of justice and appeal; this force to be made in its development the special tool of Jesuitical intrigue.

"The pneumic and psychic energies now being appropriated are the distinctive sexual essences conservated through a system of celibacy and chastity, spurious, because actuated through a false religious zeal, yet potent to a wonderful extent in the direction of their devotion." hands

The stranger no longer attempted to disguise his interest in Bartolomy's exposition of the scheme in which he vas so prominent an actor. The hour came in which he must take his leave, but the two did not separate till arrangements had been made for another interview. It was arranged that they should meet on the following day at a place designated by "Tornado," to still further consider the matter of Count Ferando's inter-

Bartolomy and "Tornado" were both instinctively conscious of a bond ould possibly otherwise obtain." of fellowship and commonality of universe; you take it for granted that interest and purpose, "Tornado"

had already decided to become known to his friend so soon as the opportune hour should enable him to do so without connecting or identifying him in his disguise, with his true character. No man or woman had ever yet been told who "Tornado" was, or where he came from, and whither he went. Bartolomy determined to follow him if possible and unravel the secret of his individuality.

Not many hours after the two gentlemen separated, two men were reclining together in a carriage drawn by a pair of active horses moving at considerable speed. Following them at no great distance was a single equestrian riding at an equally rapid pace. The horseman was Mr. Wentworth, alias Bartolomy. One of the gentlemen in the carriage was "Tor Wentworth pursued them ten or fifteen miles, and until late in the evening, when right in the midst of a forest through which the road lay, the carriage suddenly stop ped and one of the men alighted. It was quickly turned and driven at a very rapid rate in the direction whence it came. Wentworth had no alternative but to continue his course apparently unconcerned. He satisfied himself on meeting the party remaining in the vehicle that it was not "Tornado." This mysterious stranger had disap peared and Wentworth gave up the

(CONTINUED.)

#### SUBSTANTIALISM.

From an Essay by Rev. C. Hendra, in "The Eye and Star."

"For hundreds of years, science ha been teaching that sound consisted of air waves—that is, condensations and rarefactions. The fallacy of this is seen in the following bit of substantial logic: If sound be constituted of air waves, caused by the to and fro vibrations of the sounding instrument, it follows that the vibrating body of a given size, which generates the great-est condensations and rarefactions of the air should create corresponding intensity of sound, and be heard at the greatest distance. In other words, the larger the sounding body the more ample the condensations and rarefactions, and of course the louder the sound. But is it so? Verily not. Let substantialism speak for itself.

'Strike a tuning-fork heavily when held in the fingers, or thrum a heavy string when stretched over iron supports, and neither of them can be heard more than seven or eight feet away not-withstanding its powerful action on the air. Yet there is a little insect—a species of locust, not a thousandth part as heavy and with not a tenth part as much vibratory motion as the tuning-fork, when sitting on a green leaf can, by rubbing its wings on its legs, be heard a mile in all directions, while by the actual space filled by its tone, it generates more than 80,000,000 times as much sound as the tuning-fork.'

This: little creature has been doing

This little creature has been doing much work under the generalship of Mr. Hall. Small and insignificant, yet it has silenced all the materialistic guns of two continents brought to bear against it. The strongest advocates of the wave theory prefer to keep silent, because they have no argu ments to meet Wilford's stern and unanswerable logic. Let me make this a little plainer by giving you an illustration by Dr. Crawford of Dakota:

'Put your ear to the end of a rod of iron, say a mile long, so as to exclude all atmospheric air. Let a friend strike or file the farther end. The sound is distinctly heard.' Advocates of the wave theory, and materialists, teach that the sound is caused by the waving of the air. Substantialism says the sound is conducted to the ear by the iron rod, which is the most sensible conclusion. Does any one believe that the mere filing of the end of the rod, can cause waves of molecules or particles of the bar to move to and fro in the solid iron. No; since it is known that sound will travel seventeen times faster through iron than through the atmosphere because it is the better conductor.

The wave theorists think they have good thing in the receiver of an aira good thing in the receiver of an air-pump. They say, suspend a musical box in the receiver of an air-pump; so long as the air remains there is nusic, but exhaust the receiver and the music ceases. There is no sound, they say, because there is no air of which to form waves. But substan-tialism, always ready to meet such tialism, always ready to meet such arguments, says, 'There is no sound heard because there is no air to act as a conductor; but let the musical instrument be lowered until it rests on the bottom of the receiver, and the music is heard, though there is no air.' So much for the air-pump receiver argument."

Sceptics and Professed Believers Agree in the Belief That the Doctrine of Jesus is Excellent but Impracticable.

"The objection that the doctrine of Jesus is excellent but impracticable, comes not only from believers, but from sceptics, from those who do not believe, or think that they do not believe, in the dogmas of the fall of man and the redempnot believe, or think that they do not believe, in the dogmos of the fall of man and the redemption; from men of science and philosophers who consider themselves free from all prejudice. They believe, or imagine that they believe, in nothing, and so consider themselves as above such a superstition as the dogma of the fall and the redemption. At first it seemed to me that all such persons had serious motives for denying the possibility of practicing the doctrine of Jesus. But when I came to look into the source of their negation, I was convinced that the sceptics, in common with the believers, have a false conception of life; to them life is not what it is, but what they imagine it ought to be, and this conception rests upon the same foundation as that of the believers.

It is true that the sceptics who pretend to believe in nothing, believe not in God, or in Jesus, or in Adam; but they believe in a fundamental idea which is at the basis of their misconception,—in the right of man to a life of happiness,—much more firmly than do the theologians.

In vain do science and philosophy pose as the subjects of the human mind, of which they are in

much more firmly than do the theologians.

In vain do seince and philosophy pose as the arbiters of the human mind, of which they are in fact only the servants. Religion has provided a conception of life, and science travels in the beaten path. Religion reveals the meaning of life, and science only applies this meaning to the course of circumstances. And so, if religion falsifies the meaning of human life, science, which builds more the same foundation, can only make mani-

That of Christians and Sceptics.

Koreshans on this matter of life take issue, not only with the agnostics and the professed Christians who curiously enough occupy practically the same ground, at least with regard to this present life which is the only one of which either has any knowl edge, but also with Tolstoi himself.

"My little children, of whom I travail in birth again until Christ be

formed in you." Gal. iv, 19.
"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory

Tolstoi's idea of the true life is that by following in our lives the precepts of Jesus, we can come to live his life, which is the true life. Only a Napoleon could live the life of a Napoleon; or a Lincoln, the life of a Lincoln. The attempts of all men by following their precepts and copying their example in order to live their lives have been, and must for ever be, miserable failures.

If this is so in case of comparatively ignorant and erring men, what hope can there be of success for the ordin ary sinful man? what reasonable expectation that by following His pre-cepts and copying His example he can ever come to live the life of Him who was the "fulness of the Godhead?" Isaiah said of Him: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Can an erring, sinful mortal by any effort, however earnest, so apply His precepts and follow His example as to live His life? Only a Christ can live the life of Christ.

Job, far wiser than Tolstoi, understood the impossibility of such a feat. If it had been possible some one of the millions who have made the effort ought to have succeeded.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job, xi, 7.

How then can a sinful man come to walk in the way of life, which Jesus declared himself to be? To the understanding of Koreshans the matter is very plain, and is clearly explained in the Scriptures. Only a Christ can walk in Christ's way and live his life; only a God can live the life of God.

Paul rightly apprehended the truth which he declared in Romans, i, 20: "For the invisible things of him from the creation of the world are clearly seen, being understood from the things that are made, even his eternal power and Godhead." The him here spoken of Christ, for we read in John, i, 3: "All things were made by him; and with out him was not anything made that was made.'

If the same Paul were not beside himself when he asserted in Col. ii, 9: \*"For in him dwelleth all the ful ness of the Godhead bodily;" if Isaiah made no mistake when he placed among the appellations that belong to him, "The mighty God;" if, as is deseed sown in the Church in the begin-

ning of the Christian age, the harvest of which was to come in the end of the age; if it is an invariable law of regeneration or reproduction that the crop must be like the seed sown, then, in the end of the Christian age now at hand, in the resurrection of the dead, there will come forth the Sons of God, like the one Son of God, the seed sown.

The Sons of God, like the one Son who has become the Father, will have the Father within them, as Jesus had.

John, xiv, 23, reads: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode

If Jesus was Christ, then will those reproduced from him, who shall come forth in the resurrection of the dead, be Christs. If he was God, then will those begotten again and regenerated from him, be Gods. Becoming Christs they can surely walk in the way, and live the life of Christ. Having now become, as Jesus was, "in the form of God," they will not, as he did not, think it "robbery to be equal with God.

John fully understood the law as we see in that passage so often misquoted because mistranslated, I. John, iii, 2: "Beloved now are we the (Greek, children, or begotten, sons" not yet sons) "of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see

Until the coming of Christ, all efforts of Tolstoi, or any other, to live His life or walk in His way, will—like all similar efforts for the last 1900 years, however useful to the man who makes them—fail of their desired end .- O. F. L.

## AT AMERICANS PAY FOR SIGHT SEEING ABROAD.

at Berlin, while at dinner recently replied to a toast as follows:

replied to a toast as follows:

"The greatest danger threatening the American
people is their immense material prosperity.
Tiring of the attractions at home we spend annually \$150,000,000 traveling for health and
pleasure in Europe, and while the U. S. custom
house has nothing to show as a return reward,
yet there is much satisfaction in our ample
knowledge and experience."

We have some "ample knowledge"

and experience that we would like to bestow upon the Hon. W. W. Phelps when he returns from abroad, on the subject of women and "protection" of the white slaves of the factories and work-shops. If the under-paid, underfed, sad-eyed, wan-faced women, and half starved children would turn out in swarms to greet Minister Phelps, and tell their tales of woe and starvation in a land of plenty, some of the material wealth referred to might be profitably spent in ameliorating the condition of our people.

The sum of \$150,000,000 is frittered away annually in every form of sensuousness known to the continent of Europe! This is the blood-money wrung from the starving denizens of the Tenement House Hell, and the countless millions of toilers, each contributing their mite of unrequited labor, to make this \$150,000,000 squandered in Europe in absolute waste, mid the gay scenes of Paris life and the sumptuousness of London aristocracy.

What a sum, and at what a price! 35,000,000 people deprived of their birthright—the blessed earth—the land that God intended for all, and by whose monopoly alone the absolute enslavement of the people is complete and the capitalist is enabled to appropriate the earnings of the toiler, leaving but a bare subsistence, which

yearly grows less and less! Is this the protection we were promised, by the party representing the industrial classes? But let us look up statistics as to who owns and controls the capital of this country. We find that European capitalists now hold \$16,000,000,000 of mortgages and bonds upon the property of the United States. It seems that what England failed to accomplish one hundred years ago with guns, the capitalists of Europe are accomplishing with money. It is a sad state of affairs when foreigners own one-fourth the United States.

Is it any wonder that a few spend one hundred and fifty millions annually in "traveling for health and pleasure" and sight-seeing abroad? But evidently the industrial people of the country are paying for that traveling and sight-seeing.

If our American tourists could and ould see the unattractive side of the industrial people of the United States who create the vast wealth that the few are spending in sight-seeing abroad, they would know more about their own country, and could talk more intelligently about our vast resources, and "material wealth" as well as tell about the great increase of pauperism in the United States.—Ex

#### Our Attitude Towards Modern Christianity.

"That day shall not come, except there come a falling away first, and that man of sin be revealed." The modern Christian Church has fallen away from its first love, and has adopted the pagan world's system in all its methods and details. In the declension of Christianity from its primitive condition is included both Catholicism and Protestantism. Modern Christianity is merely one phase of Christian declension.

The reader is urged to consider carefully the question of dispensations as marking special periods of time; as for instance, the Jewish dispensation commencing with Abraham and ending with Jesus the Messiah, then correspondingly the Christian dispencommencing with Jesus and now terminating with his present coming. In the beginning of the age Jesus chose his twelve apostles, making them, as representing the categories, the twelve foundation walls of his kingdom; practically the Church of the Piscatorial or Christian dispensation. This beginning of the new Church was founded upon the basis of united brotherhood or communistic relation; for he commanded them to possess one common purse and to place their earthly possessions therein, holding their wealth in common. The Lord Jesus practically inaugurated common interest or the united life system. This practical application of the law of love to the neighbor, had still another endorse-ment in the Lord's directions to the young man who said to him: "Good Master, what good thing shall I do, that I may have eternal life?" injunction was given to keep the commandments. When the young man supposed all these to have been kept from his youth up, it was plainly said to him in the reply of Jesus, that the command, "Love thy neighbor as thyself," was violated in the very fact of his accumulation of personal riches; personal accumulations being in direct and open violation of every principle of equity, and in opposition to the laws upon which is established and perpetuated the kingdom of divine love, whether in earth or in heaven. Still another confirmation of God's purpose may be observed in the operation of the Holy Spirit, which, when touching the souls of those amenable to its influence at the time of its outpouring, compelled all who received

outpouring, compelled all who received it to go and sell all their possessions and lay the price of the things that were sold at the apostles' feet.

No reasonable man or woman professing to believe in the Messiahship of the Lord Jesus, and who consistently accepts him as the true teacher and Saviour of men, can fail to see in his second summary of the decalogue, the spirit of common interest involved therein as a fundamental law of life. The very element of love to the neighbor as one's self, in homor preferring the neighbor or brother, establishes the correctness of the system of common interest as in opposition to the competitive system, which the law of God must ultimately abolish from the earth.

It will be questioned, why, if Jesus It will be questioned, why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christandom or in the existing religious system, the only mausoleum of original and primitive Christian purity? There were two things, coöperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age. The first was his doctrine; the second, the practical application of it to life. the practical application of it to life, He taught his disciples the law of love which essentially included the principle of united life; then made them not only apostles of his doctrine, but the practical exemplars of it in their use of worldly possessions. He performed this last by the institution of common treasury, from which istianity has declined through with Paganism amalgamation Christianity has forsaken its princi les and substituted the pagan shis was as much a necessity ples and substituted the pagan system. This was as much a necessity as the dissolution of seed that is sown is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the Church, and the power which caused its fall or declension was the pagan system with which the church entered into adultery.—Cyrus.



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 s 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 percusive 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.

which principle is embodied as a servant in this anotor.

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

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." the invention o Cyclone Motor.

Cyclone Motor."

Having completed one of the same size as the Backus which we were useing, 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.

Address all communications: Gudding Sara Assembly, K. U., 3619 Cottage Grove Avenue, Chicago, Illinois.

#### THE GUIDING \* STAR \* PRINTING CO., 3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP

We offer next week in 10,000 lots:

LAUNDRY LISTS BUSINESS CARDS

) GTS. PER 1000.

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

# THE \*\*Koreshan System\*

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

OF SCIENCE

### The College of Life.

Is the Center for the Koreshan Cult. For Particulars address,

CYRUS, 2 & 4 College Place, Chicago.

# Koreshan Astronomy.

PRICE 50 CENTS. This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

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

Address

Guiding Star Publishing House, 3619 Cottage Grove Avenue

#### Read Koreshan Literature.

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

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

#### WOMAN'S \* DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Wom-an'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 wo-man's department upon the subjects of Prohi-bition, Enfranchisement of woman, and Wo-man's true relation to the essential reforms o the age. These may, or may not fully agre with the Koreshan view of these questions Honest conviction will receive due considera tion.—ED,

#### JESUS OF NAZARETH.

(Written for The Flaming Sword. 'Can there any good thing come out of Naza h? Philip saith unto him, come and see."

"I am the Son of God," he cried.
The people all his claim denied
And shouted, "crucify Him:"
They filled the "cup" full to the brim,
And as he quaffed the bitter draught
The fierce mob howled and jeered and laughed.

His soul was brave; He did not fear As in His side they thrust the spear; For as the nails His soft flesh tore God opened wide the heavenly door. With His fast fleeting breath He prayed For those who had His life betrayed. His heart so great! His love so true! He cried, "They know not what they do.

What is't to be a Son of God nt simply to be human?

To do to others as you would

That they should do to you—men. To cease from evil acts and strife? Obey the laws that give true life? 'Tis not beyond the human ken To understand what makes God-r

To understand what makes God-men.

This not beyond our power to free
Our lives from all iniquity:
God opens wide the Heavenly gate
To those who live the life elate.
They enter into the new birth
E'en while they live upon this earth.
I tell you nothing strange or new;
The Saviour taught these truths to you.

The perfect life you can attain;
No man e'er sought the good in vain.
When born anew you are God's son;
Your true life then has just begun.
There's nothing new, there's nothing old,
The ages roll, God's scrolls unfold.

#### Extract From "The Lost Name."

[By Mrs. Eveleen Mason.]

Down through the ages have come, in every religion, stories of goddesses and virgins fair who have given birth to an Isaiah, to a Lord Boodh, to a Jesus of Nazareth, and other wonderbeings; and we see that whenever there has thus glinted on the world the recognition of the truth that Godlike men can only be born of women whose virgin-sacred-mother conditions are secured to them by their acknowledged right to self-governance and self-direction, then the passion power, fearing to lose its hold on woman, has struck down this teaching of wisdom, and has flung womanhood in the dust, and, tearing down all distinctive symbols of the woman divinity and effacing these objects of worship, it has exalted instead the Obelisk, and has elevated in Yod-hevaw's name only the first letter yod, and, calling that God, it has given for worship only the Father element, and has proclaimed, even in deity, the utter subjection of the woman power to the male-power.

This old struggle to "rob Jehovah's name" of the mother power there, is a strife of dogmatism against common sense. It ignores the motherhood in Jehovah's name, and yet gives for two persons of the Trinity, an eternal Father and an eternal Son, the very existence of whose relations, whatever they mean, in the nature of things, is dependent upon the good graces the "eternal womanly," to confer fatherhood on one and existence itself on the other.

It seems so self-evident a proposition that eternal fatherhood is dependent on eternal motherhood, that Paul and an army of his followers "Suffer not women to speak in the churches," for fear they will tell too much! It is doubtful whether this one-legged system of theology could have kept a foothold except by means of anathematizing all free-thought in men and by mind-binding all women whose natural love of wisdom gives little weight to human anathema. It is for this reason that women have been kept so ignorant and are to-day still deprived of full educational opportunities, even in our own land.

It is by this means that this illogical dogmatism has held its own in Church and State. And, of course, having "robbed Jehovah's name" of the mother-power there, it naturally

robs and rides rough-shod over the prescient wisdom of which pure womanly natures are the orderly recipients on earth. But the day has now come in which this woman element, in family, Church and State (aye, from the throne of Jehovah), calls a halt to the animalism which seeks to usurp heaven and earth for self.

No one having "open vision" can read the book of the Esaiahs without being stirred by the prophecies which foretell the terror of those whose faith is failing them because of the overturning of things on which they have reposed more reverence than they have ever fixed on the immutable name and law of Jehovah! It is a book in which the name of JEHOVAE is sometimes written in those great letters which signify the power which imbues it. It is a book in which the whole (see, holy) name, not the first letter, yod, commonly called God, not the divorced fragment of the name, but the whole name of Yod-he-vaw is magnified and established to go no

more down forever.

Those who have studied the ancient lore of cabalistic books know that in the ineffable name of Yod-he-vaw (or Jehovah), the first letter you signifies the masculine, the second letter hu or ha signifies the feminine, and the last letter vav or vaw is said by cabalists to indicate the vital life which fills all the throbing universe from the union of eternal love with eternal wisdom, in which "love forms in wisdom all life, and wisdom brings forth forms of life," all forms of knowledge. and all forms of beauty.

Now it is this ineffable, holy (or whole) Mother and Father, which must be exalted and imaged forth in family and government with the woman-force and self-renewing genius more strongly emphasized, before ever human society can be filled with that new creation with which the iridescent, subtle mother-essence infibres and enswathes all other realms of the alsing universe.

Our religious teachers will never rouse the high common sense of ntelligent goodness until the dignity of the woman-element is theoretically established by the same recognition of its identity in kind with motherhood that is in the Divine Ineffable One, as is given to males by the long-proclaimed fact that there is identity in kind between the fatherhood in man and the fatherhood in Jehovah's being.

No man seems shocked at hearing of the fatherhood of Jehovah. motherhood less divine? Nothing but a *male-born* theology evolved from the over-heated fires of feeling, (not lighted by cool intelligence,) would have burned away all recognition of the fact, that the presence of the "Eternal Womanly," in Yod-he-vaw's being is necessary to full sphered perfection. Yes, to that self-renewing ower without which the male-alone deity would be the unfatherly Father whom certain theologians have evolved out of their own "unaided

None but those whose degraded estimate of woman has caused them to desecrate her holy office of high priestess of life, will see anything more sacriligeous in a recognition of "Our Mother in Heaven," and in offering her the prayer, "hallowed be thy name, thy will be done on earth as it is in heaven," than in saying the same things to the Father there.

But whether this seems shocking or entrancing the fact remains that this motherhood in Jehovah's being is as real, and certainly is as self-absorbent and self-affluent as the fatherhood can be; for the divine love is only perfect when blended with the life-essence of divine wisdom's self, and wisdom is perfected only when, having warmed by love into her own new forms of life, knowledge and beauty, she brings forth in new births the infinite creations which fill all the throbbing universe. So the divine Motherhood (of which we hear so little in Protestant churches) is as much essential deity as is the Father, whose characteristics have been so travestied by the half-orphaned theology, which, filling the throne of the universe with only a Father and a Son, naturally found trouble in posing them in comfortable relative attitudes.

Nothing less than God's own king-dom inaugurated with men will satisfy the longings of the chosen race; nothing less than this will fulrace; nothing less than this will ful-fil the expectations of humanity as built upon the verity of the Word of God's annunciation.—Cyrus. Guiding Star Department.

This department is to be devoted to the GUID-NG STAR work, under the special direction of the MYSTIC STAR. It will be open only to con-ributions from Koreshans from all parts of the

#### The Mystery of the Fellow-Heirship of the Gentiles.

Paul's statement being true, that the receiving of them is life from the dead, then the purpose of the identification is the acquisition of this life

So far, one great difficulty in the vay of the rapid growth of the Anglo-Israel Church is in the fact that there nas not been a clear statement o Israel's mixture with the Gentiles This is not simply a scattering among, but a mixture which could not obtain except through the intermarriage of Israel with the Gentile nations. The beginning of Israel's infiltration with the races, not Jew, was Joseph's espousal of an Egyptian wife. This proved the way for a further infiltra-Ex. xii, 38: "And a mixed multitude went up also with them;" and in Numbers, xi, 4: "And the mixed multitude that was among them fell a lusting." This "mixed multitude" was in all probability the mixed Jewish and Egyptian blood, and the whole history of Israel after going up out of Egypt shows their strong tend ency to commingle and coalesce with other nations and adopt their idola

trous worship.

The revolt of the ten tribes through the instigation of Jeroboam, and the establishment of Israel as a distinct kingdom, were the natural sequences of Joseph's union with the Egyptians; for Jeroboam was a direct descendant of this mixed alliance. So long as a controversy wages with equal force of argument between the two equal claims—for they are equal—of Anglo-Saxon descent from the ten tribes as an unmixed people, and a descent from distinctly pagan nations, there can be no settlement of the question. The arguments are as strictly in favor of the latter as of the former; but so soon as there is a cog nition of the truth established by ethnical principles, that the Anglo-Saxons are the product of a mixture of the ten tribes with the Medes and Persians, where the ten tribes were taken by the Kings of Assyria, the question settles itself.

The Gentile covenant provides that Abraham's posterity through the line of Joseph must enter into such a mixture, for Israel is to become heathen or Gentile in order to insure the fulfilment of the covenant.

"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 misdt of them for evermore. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people And the heathen" (Israel mixed with the Gentiles) "shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them" (the Gentiles) "for evermore."

The first step towards the accom-plishment of the blessing upon Joseph, From thence is the Shepherd, the Stone of Israel," was a miscegenation of the Hebrew blood with the Egyp tian. This was effected through the mixed alliance of Joseph with his espoused Egyptian wife. The product of this misce-alliance was Manas seh and Ephraim. The second step was the appropriation by Israel the thirty thousand women of Midian, who descended by one line from Jok tan, and by two other lines from Abraham; namely, through Hagar, Sarah's Egyptian handmaid, and through Keturah, Abraham's second wife.

The inheritance by Jeroboam specific idolatrous proclivities, so dominant in him as to characterize him the instigator and leader of a successful rebellion, with the establishment of a new kingdom having a new and distinct religion, came by transmission through Ephraim, who was half Egyptian, and through the Midianites, who were Arabic, Hebrew and Egyptian. These ethnical characteristics combined in Jeroboam of the tribe of Ephraim. This accounts for the rebellion of Israel when the its tenets because at no point is there

tribe of Ephraim became the dominant one of the ten ,and Jeroboam their chosen head

In the study of the question of the Lord's second coming and the resur-rection, in its identity with the restoration of lost Israel as distinct from the advent of Jesus, there must be made a critical discrimination between the Branch and the Vine. Jesus came as the "True Vine," the "Rod," as the product of the house of Judah through the lineage of David. In His "Second Coming" He must come, according to prophecy, through Joseph's posterity as the Branch. His second coming embodies the law of the resurrection.

The Lord Jesus is appointed heir of all things. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb.

The Lord Jesus being appointed "Heir of all things," is necessarily "Heir of the world," which, as stated

above, was created by him.

But Abraham is as unmistakably
"Heir of the world" as is Jesus. The
covenant with Abraham insures to him an inheritance undefiled. God alone can be such an inheritance for he only hath immortality. Paul confirms this, for in Romans, iv, 11-13 he says: "And he" (Abraham) "received the sign of circumcision, seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe," (hence the father of the Gentiles) "though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

(CONTINUED.)

#### ASTRONOMY.

PAPER NO. XV.

If it were not for tradition my efforts in the following articles would not be so irksome. If it were not for the black and muddy prejudices the human mind inherits from the darkness through which the vidual mind has come over a journey of nearly 8,000 years, I would hope to win more and better attention to the arguments and facts herein presented The darkness of the common mind and the strength of ignorance and prejudice are almost enough to make the glorious truth itself look hideous. No wonder our Lord prayed that h might find some souls honest and interested enough to whom he could deliver the message from heaven that he had for those who would and could receive it. No wonder our present Shepherd—the Messiah of this age, race, and constellation—is tortured by the agonies of an over full soul because a chaotic people are loath to receive the new message for the children who are to inherit God's glorious Kingdom.

Ignorance in one line insures ignorance in all lines. No man can have a correct knowledge of formulative nature in her spiritual or material structure, unless his concept cosmic construction is absolutely correct. Why talk about a correct governmental and social fabric so long as man's mind is ignorant of the great principles underlying form, and the methods or laws operative in form!— As well say the Pagan is the progressive race while English speaking peoples who have descended by way of our Fatherhood—Germany,—and our Motherhood-England,-are on the outward way to general decay.

On the correct concept or idea of form, and the laws operating in form, which life produces or establishes. depends man's ability to form a social and governmental fabric that has inherent laws and potencies of self perpetuation.

To this question, therefore, of the form of the earth and the methods of establishing correct premises, we must devote critical attention. Koreshans know that if they are wrong on one vital point their whole fabric and faith go to the wall. I was won to

inharmony.

We know that many people catch their breath when we say the surface of the earth is concave. Religious people, Spiritualists, Theosophists, and in fact nearly all people seem to delight in vivid imaginings concerning their supposed trips to the celestial spheres. I have met many people who claim to know that they have been translated to the ponderous planet Jupiter; have met its inhabit-ants and talked with them. Others have hustled off to Mars and Saturn, but I have not yet met one who walked the streets of the great cities on Neptune.

I do not question the integrity of those who tell me they have been to the distant planets—hence their knowledge that the surface of the earth is convex—but I do question their statements as to the location, nature, and structure of the mental spheres. On this want of knowledge they build a theory. It shall be crushed, not because it is true, but because it is false. If it were true and if the facts and figures would prove it true, I do not believe I am dishonest and misleading enough to wish to cast one reflection upon it. I am sure I have never found it necessary to deny one fact that admits of demonstration, in order to compel the doctrines of Koresh to keep cemented together.

Yes, you say, but people do go, in the spirit, to the planets, Mars and Jupiter, and they ought to know where they go and what they see. I admit they ought to know; but I am certain, after no little experience and investigation, that they do not know only in theory. It is their theory we shall condemn, or at least disprove, and not their facts. I wish my readers to understand that I admit there are people who can and do go, ves, and have gone in the spirit to the planet Jupiter, but not to the physical, visible external planet that re volves in its orbit in the physical heavens.

As I am not now unfolding our own astronomy, but rather preparing our readers for that question later, I shall not enter the discussion of mental spheres. I will simply say here, that there is a mental or spiritual planet called Jupiter. It is in the mental, but not in the physical domain. Again, our truly religious people have the idea that they are living on a convex surface. They think heaven is "up" from where they stand or live. They look "up," they talk and think in that direction. They expect to ascend from the earth upward if they are true to their creeds, and do the best they can. They trust the Lord for the balance.

I ask any candid reader to draw a circle; then draw two lines at right angles through the center of this circle and let these lines continue until they make two diameters at right angles in this circle. Suppose I stand at one end of one of these lines and Mrs. Spear stands at the other end. Our feet point toward each other, our heads point in opposite directions. "Up" to me is "do Suppose that I place our little girl—Cora—at one end of the other line and place our little girl—Jessie at the opposite end of said line. It is plain that "up" to each of the girls is down to the other, and at right angles to "up" at my place and that of Mrs. Spear.

The reader notes that we four stand

The reader notes that we four stand at four points along the equatorial belt. No two of us look in the same direction in our prayers, wishes, etc. Suppose we four are good according to the faith, and suppose we each die and go to heaven; I go one way, Mrs. Spear goes in the opposite direction; the children go their way. When will we be an unbroken family in the celestial city? I have heard even the great Moody say that heaven is billions of miles up from the city of Chicago.

Chicago.

The idea that we are on a convex surface when considered from the standpoint of common theology, is absolutely ridiculous. Suppose we four stand on a concave surface at four opposite points; suppose heaven is up; the reader sees at once that we four would all meet in the same place in the service of the control. This four four would all meet in the same place in the center of the earth. This fact alone is proof enough to show that from the standpoint of the present theological heaven, our doctrine of the structure of the earth is infinitely more correct than the other theory. Our theory would land all people who are good, in the same place. The ladd theory lands then in utter segreare good, in the same place. The old theory lands them in utter segregation. Do not understand me to say that I thus locate heaven—the spiritual heaven—but that our theory is far better than the old one, if heaven is off in space and up from the earth.

(CONTINUED.)

#### Friends Take Notice!

There will be no Sabbath evening service at the Koreshan Home, Col lege Place, on Sunday, Oct. 5th.

The Lord Jesus said, "A new commandment I give unto you, That ye love one another." He not only presented the theorem of the principle or law of love, as the one to actuate the race, but he substantially demonstrated in his own life the pratical possibility of making the theorem operative as the energy of impulsion, and the motive to quicken the activities of the sons and daughters of men.

#### ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor

All communications for this department must be addressed. H. D. SILVERFRIEND, 3619 Cottage Grove Av e

#### Notices.

Editor. Flaming Sword: Please nake a correction in my article published in No. 42 of the Sword. Page 3 column 5 where the term east is employed it should read west, and when west is sued it should read east. I could not have made this mistake in my MS. Respectfully, R. O. Spear.

The continuation of the story, 'Among the Shadows," is postponed for a week or two.

#### READ THE FARMERS' VOICE!

The unofficial organ of all societies that are laboring for the well-being of the productive classes.

The Farmers' Voice will have its

main circulation among the thoughtful, progressive and well to-do farmers of the middle, western and southern states.

Send for sample copy, The Farmers' Voice, 328 Dearborn St., Chicago, Ill.

#### THE ESOTERIC.

ISSUED MONTHLY AT \$1.50 A YEAR. SPECIMEN COPY FREE.

The Esoteric Magazine is devoted o such subjects of thought as will, in our judgment, be best calculated to promote the highest mental and interior unfoldment of its readers; with the earnest endeavor to call forth a realization of the purpose of creation and Man's mission and possible attainments on earth.

Sent on trial three months for 25

ESOTERIC PUBLISHING CO. 478 Shawmut Ave., Boston, Mass.

#### Are You Afraid of a New Idea?

If so, don't,—for your own sake—ad the Twentieth Century. I heralds the emancipation of man and woman from industrial, religious, and sexual vassalage. Every phase in the ferment of modern thought is presented weekly in this radical magazine. Original contributions by the foremost thinkers of America and Europe, a special feature. "It is the most provoking journal." Ask your news-dealer for a copy. Twentieth Century Publishing Company, 4 Warren street, New York.

#### The Better Way

A weekly Spiritual newspaper, published at Cincinnati, Ohio, at \$2.00 per year. Sample copies free. Send name and full address, and name this

paper.

Best advertising medium in the spiritual field. No objectional advertisements accepted. Prices liberal. Address, WAY BUBLISHING CO., Cor. Plain and Mc Farland Streets, Cincinnati, Ohio.

The Society Arch-Triumphant meets the first Tuesday of every month for the transaction of its private business. None are admitted private business. None are admitted to this Assembly but members of the Second Court.

The meeting is called to order at 7:80 p. m. by the President of the Society.

All Post Office Money Orders must in future be sent to Cyrus, Editor of the Flaming Sword.

Be particular in thus making out as above. It will save us much delay as above. It will save us much delay and trouble with the postal depart-

We send free to any address a sample copy of the Flaming Sword.
We will make a liberal discount to

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the Koresh AN System, have their central office at No's. 2 and 4 College Place, Cor. Cottage Grove Ave.

#### THEOCRACY.

I have defined Equity or Justice as the balancing center between philosophy and wisdom; that is, between the love of wisdom and the attainment of it. I have presented the principle in its highest aspect. This region of the side head is covered by the parietal bones, which as before stated are developed from one center each. All the organs of this region pertain to one central principle, which is the governing principle of the group and sub-groups which depend upon it for their existence. As this group is that of equity, at the basilar line of demarkation, at its posterior extremity would be situated the desire to get; while at the superior and anterior extremity would be situated the desire to distribute. The pivot or center of this group I have denominated integralism or wholeness. In the higher department or domain of its influence it involves the principle of the acquisition of wisdom or truth for the ends and uses of them as related to both the subject and object of their communication or distribution; acquisition being for no other end than appropriation, transformation, and dissemination to others. In the lower domain it would pertain to and involve the question of commerce in general, sex commerce with the individual, and accumulative and distributive commerce with the groups and their dependencies.

The supreme obstacle now in the way of societal organization and fel-lowship, is the selfishness of the race, the natural concomitant of its inherence in the animal soul which at present is its governing soul or life. There must be an anatomical and physiological change in man before the perfect system of social equilibri-um can be established. This change will result after and in consequence of processes of evolution and involution which will culminate in the the-ocrasis—absorption into Nirvana of the Sign of the Lord's coming.

The royal and sacerdotal degrees of the supreme order will be represented by six visible female heads or centers, and one head visible to the six, but not visible to any of the other orders, that is, not visible as a personality, but only visible as a light or sun to the spiritual order.

The spiritual order has twelve gen-

era; the natural order has seven. These degrees collectively constitute, in a congeries of their centers, the unity of Church and State in a judiciary which regulates all questions per taining to philosophy and science The science of government or political economy is included, as is also the question of ethics. Religion in this lower aspect is the relation of Church and State; universal science being the bond of unity between the secular order, or the department of external uses, and internal or spiritual uses; the Church being the womb merely in which propaganda are formulated and perpetuated. True religion is not what it is generally supposed to be. In its supreme or highest aspect it is that which reunites God with man. Religion (re-ligare) means to tie back

In the beginning of every true Church, which is always reformed at the end of one and the beginning of another age or era, man comes into a true knowledge of his relationship to Deity. Such relationship is known to be the unity of God and man. God plants his seed according to its degree in the Church on the earth that it may regenerate (reproduce) according to the universal law of regeneration or reproduction. This seed planting is effected through the pivoting of Himself in the man involved for such purpose. This is accomplished through the absolute unity or oneness of the pneumic or psychic center of any given degree with the MESSIANIC development of the age of the world corresponding to that degree. The Christ of every age is the one through whom the supreme unity occurs, and the incorruptible lution of the man, the God-man, is the process by which the baptism or impregnation of the Church occurs.

Religion means the unity or bond of marriage. The new bond or marriage of man to the Lord is the science of immortal life. The science of immortality is the science of true government. The true kingdom of God when produced in the earth will be transported to the inner degree where the eternal kingdom perpetually obtains. It will leave, however, he became the Father. Rather, He grenades," to cure the injuries of a kingdom on the earth which is the entered upon his highest estate and enthose who are striking to obtain

mere reflex of the heavenly kingdom. It is the projection of the seed of re-generation into the womb prepared for its reception. This earthly church will ultimately decline, obeying the universal laws of reproduction.

At the end of the age now being inaugurated the Church and State now consummating the marriage or nuptial relation for the coming age, will have again declined. A divorce of Church and State will again occur as the result of a falling away from the true knowledge of God. Adultery culminates in divorce, and succeeding the divorce of the old and adulterous relations a new union or bond will be consummated. The earthly side of the kingdom now unfolding, being merely the womb of regeneration in which the seed of the age is planted, must necessarily pass into declension, and when the sign on the physical ecliptic has completed its precessional movement through one-twelfth of the zodiacal cycle—that constellation into which it now enters—the Church now being inaugurated will come to its consummation and a new one will be evolved and established.

THE SECULAR ORDER.

This order, though uniting the sacerdotal with the secular degrees, is designated the secular because the Church is united to the State on an entirely new basis. Its methods are not ecclesiastical according to the present universal conception of the func-tions of the Church. "Now I say, That the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father." Gal. 4, 1,2. A rendering more strictly in accordance with the original is as follows:

"I say now, so long a time as the heir is a child he differs not from a servant under bondage, though he is Lord of all, but he is kept under guardians and stewards until the time predetermined by the Father.

When the child who is heir to the inheritance comes into the possession of his kingdom; in other words, when he sits as king and priest over his own inherited domain, he no longer worships as a child or servant in bondage, being taught the true uses of all the active relations of life. but having come fully into the knowledge of relative activities and uses, enters upon their genuine perform ance from a knowledge of their application. The new Church is the Church of uses, and not of compulsory servitude. Its religion is the religion of science. In other words, the bond of unity between Church and State or between man and God is the gen uine science of theology, and of the true relations of God and man.

The secular or natural order is ap parently distinct from the other orders and degrees, and derives its power from them but not through direct external control. The general pur-poses of the order are two-fold. Its highest purpose is to provide for the transposition of the firstfruits unto God from the external, visible, and tangible humanity, to their interior degrees. The process of regeneration which is now to culminate in the evolution of the sons of God, the new genus or race of men, began with the impregnation of "The Church of Christ" with the divine semen (Logos) concreted in Jesus, the God-man, and transmitted by the communication of the Holy Spirit which was the actual substance of the Lord's body.

The Holy Spirit containing the germs of regeneration entered the wills of those who desired the doctrines of the Lord, through the law of attraction. This Holy Spirit was the sequence and product of the dissolving of the Lord's body at what has been called his translation, but a process which I have denominated the theocrasis. It is literally a process of absorption resulting from the combustion of the visible form, and the transformation of the material and tangible structure to two qualities of spiritual essence; the one descending the other ascending. The descending quality entered into the Church through the operation of the Holy Spirit. The ascending degree resulted in the absolute blending of the formate humanity of the Godman with the discrete degree of the divine nature by which the natural divine human became the highest brought "nearer to the station in life heavenly man; that is, the God who

into His true inheritance in which the Son was transformed to His own innermost degree. In His descending degree He entered into the race through the regenerative office of the Church, by which office he was dis-integrated for multiplication. This process will culminate with the development of the sons of God, or the God-men, the race I denominate Theo-anthropoi.

(CONTINUED.)

#### Whom Shall We Follow?

The time is near when they (the banks) will The time is near when twoy (to banks) win feel called upon to act strongly. Meanwhile a very good thing has been done. The machinery is furnished by which, in an emergency, the financial corporations of the East can act at a single day's notice with such a power that no act of Congress can overcome or resist their decision.

—New York Tribune, Rep.

The American laborer must make up his mind henceforth not to be better off than the European laborer. Men must be content to work for less wages. In this way the workingman will be nearer to the station in life to which it has pleased God to call him.—New York World,

Hand groundes should be thrown among those who are striking to obtain higher wages, as, by such treatment, they would be taught a valuable lesson, and other strikers could take warning from their fate.—Chicago Times, Dem.

The above clippings from three of the most influential political newspapers of this country, clearly reveal the controlling spirit of the two great political factions of this government, showing that instead of a ruling Republican or a ruling Democratic party, we have a powerful Republico-Demo-cratic machine, comprised of the leading spirits of both great parties, secret-ly working to suck up all the financial and political energies of the nation to further the purposes of their own greedy desires for wealth, and to attain to the very topmost pinnacle of selfish ambition.

While the representative papers of the two great parties claim to be working solely in the interest of the great constituent army of their respective parties, they feed them with deceptive promises as alluring as a hashish-eater's vision, and as empty of all substantial good.

Is it not about time that the masses of the voting population of this country had awakened to an intelligent consciousness of their condition, and sought to avoid the evils to which they are so madly hastening? Why do not the brain and brawn of the producing "masses" unite to break the magnetic traction of their old party leaders, the "classes," who draw them after them with the cry, 'Protection to American industry,'
'Free Trade," "Paper Currency,'
'Free Coinage," "Gold Basis," etc. while lands and homes are more and more burdened with mortgages, death gages, and the small industries and trades are being rapidly destroyed in the fires of competition, and the peo-ple reduced to the condition of serfs by the superior avariee and manage-ment of a few, who combine to acquire the wealth and power of the world for selfish gratification.

Notice the words of the Tribune "Meanwhile a very good thing has been done. The machinery is fur-nished by which, in an emergency, the financial corporations of the East can act at a single day's notice with such power that no act of Congress can overcome or resist their decision. great Republican organ, the Tribune is it not clear as the noonday that the wealthy capitalists of this country, and those of England who are investing their money here, can and will control both Congressional and State legislation in their own interests and for their own purposes? Is it not clear how and why legislatures are bought and sold, and the people cheated of their rights? how and why railroad magnates and mine owners combine to control the out-put of coal, iron, silver, copper, and every natural product of the earth which should belong to all men as freely and equally as the sunshine, air or water?

That the Democratic party, as a party, has no more love for the people than the Republican party has, is plainly manifest in the above of the New York World and the salve for the wounds and bruises of the workingman, which is offered gratis. By the application of this the workingman will be soothed, and be to which it has pleased God to call him;" while the Times advocates a

higher wages." Is there no remedy for the evils of society but the disgu ing platitudes of the World, and the ferocious counsels of the Times? there nothing in the future for man but timid resignation to the evils that exist, or a constant pitting of brute force and cunning with brute force and cunning, in the bloody arenas of the world?

Thank God, the long promised Deliverer has come, and He will seek and gather, and organize his people for the last and final struggle which shall establish the Kingdom of Righteousness which shall satisfy both the souls and bodies of men. The Deliverer is here. Who will gather to his standard to labor with him to re-establish with men the Divine Government, which has become the government of Satan through the ensualism of man?

Let him answer. Jesus promised it, Daniel prophesied it. There is no hope in any other. The time of re-construction is at hand.—A.

The elder Vanderbilt expressed his views of the public's claim on his railways in language not admitted to these columns. He told it where to go, however, and so far as interfering with his usurpation of public rights is concerned, it seems to have taken his advice. It is here confidently asserted that the Vanderbilts did not make the earth—not even that portion of it where their long lines of steel bind a continent to their wheels.

Two dollars for the machine to every one dollar paid to the men who run the machine is not fair. But if they should make their division more liberal with their workers that would not make up for the organized plun-der of the public by which their earnings are gathered. The whole country is interested, and they who with final authority speak for the whole country must control that road and every other. Private ownership of public facilities and necessities must be abandoned .- The Statesman.

Nothing seems more clear than the fact that the whole of the railroad corporations contiguous to the New company to break up the labor organ-Some day there will be a terrible battle between labor and capital, when Pinkerton police will be no protection to the tyrannical officials of the soulless corporations.—Trades and Mining Gazette.

One of the most interesting of the strikes of this year was that of the children employed in the sugar-beet fields of Saxony. The children work from 1 o'clock in the afternoon to 7 n the evening. In Langenbogen they demanded an advance from 5 to 10 cents a day, and the employers refusing to pay this small wage of less than 1 cent an hour, the little workers struck. The children were required to be in the field, rain or shine, often to the serious injury of their health, and the wages they received were not sufficient to pay their doctor bills, much less support them. But there are children working for even less than 5 cents a day who dare not strike, lest their parents should lose even that pittance.—The

Do not be discouraged because good things go on slowly here; and never fail daily to do that good which is next to your hand. Do not be in a hurry but be diligent. Enter into the sublime view of it. God can afford to wait; why cannot we, when we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits.—Ge MacDonald.

The September Statesman opens with a paper by Hon. Albert Griffin, in which he attempts an answer to the charges that unworthy means were used to secure President Harrison's election. He will be answered by Hon. Michael J. Fanning in the October Statesman, who will defend these charges. The September Statesman opens with

The business of a workingman is to work. His capital is his labor Is he entitled to no voice in the man agement of his business? Is not acquital in blood and brawn as mucl entitled to recognition as a capital in money.—New York World.

When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state.

"The Book of the Epoch. A Wonderfully Fascinating Work."

# ÆSAR'S (OLUMN

A STORY OF THE TWENTIETH CENTURY.

BY EDMUND BOISGILBERT, M. D.

The author of this volume, a man of wealth and high social position, and who writes under a nom de plume, takes as his text the dangerous tendencies of our age, and gives a picture of what the world will be in 1988 if the spirit of invention and material gives a picture of what the world will be in 1988 it the spirit of integration in the present channels. The San Francisco Chronicle says: "In a startlingly original and fascinating novel he presents a profound study of sociological conditions."

"A wonderfully fascinating book."

"The story is a seed interestingly devised has had it for yours."—Choosy Statedy Blode."

"I was unable to by it down until I had finished reading it. It should be read by every farmer in the high."—It. L. L. LOUCKS, Present National Pariners that all toughthis may see the discovers that all toughthis means the profound of the present start all toughthis means the profound of the present start all toughthis means the profound of the present start all toughthis means the profound of the present start all toughthis means the profound of the present start all toughthis means the present start all the present

sale and a word-west unsection, Chacops.

"Peculiarly timely at the present time, and support the property of the property of

Great West.

"A much more powerful book than Mr.
Bellamy has produced."—Kansas City Times.

"To say the least of it, has the merit of startling originality."—Loutsville Times. out tendencies which actually ex-lof cure. It warns us with vehe-of the necessity of guarding our

given with terrible vividness."—Aske Gessensules "The most remarkable and thought provoking novel that the disturbed industrial and so-cial conditions of the present have produced."—The purpose of this book is to arrest attention—to patch. The writer holds it as a signal of danger before the on-coming train. Will the warning be heeded?"—The trans.

"Powerful in the extreme. The effect of an knonrable purpose is felt in every line."—Power-Press.
"Clessar's Column, 'in its vivid portrayal, wil lead many to realize the many dangers to which our country is liable."—How. Wh. LARRABEE.

#### CLUB RATES

# THE \* FLAMING \* SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

For 4 New Subscribers " 10 " .. 20 .. " 30 " 18.50 .. 50 .. 20.00 " 100 " 50.00

To obtain these premiums the Chila must be complete when the names are forwarded, and the money accompany the order.

# KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.

Emanuel Swedenborg; His Mission.

By CYRUS The Identification of Israel.

By A. W. K. Andrews, M. D., -National Suicide and its Prevention. By Prof. O. F. L'Amoreaux, (Lumry,) Price, Cloth \$1.00. Paper 50 cts.

Koresh, the Central Sun of Being.

By Prof. ROYAL O. SPEAR, -Koreshan Astronomy.

The "Hollow Globe" Theory a fact demonstrated.

By PROF. ROYAL O. SPEAR, Price 50 cts

The Entire Series, in paper, sent for \$1.25.

A large discount on the list price will be made to those wishing to purchase for sale or for distribution. Address, CYRUS

Office of the Flaming Sword,

3619 Cottage Grove Avenue, Chicago.

Price 15 cts.

# THE GUIDING STAR \*BINDING DEPARTMENT, \*

3619 COTTAGE GROVE AVENUE.

We are now ready to receive and promptly fill orders for all kinds of

# BINDING.

bound in Paper, Cloth, or Leather Covers at Lowest Rates

PAMPHLET WORK A SPECIALTY.