

# The Flaming Sword.

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

FIVE CENTS A COPY.

CHICAGO, OCTOBER 11, 1890.

VOL. I. No. 45.

## The Flaming Sword. 1890.

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

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

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

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

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

### CHURCH TRIUMPHANT.

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

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

### Practical Demonstration the Sure Test of Utility.

It is so easy for human frailty in general to transmit and receive false impressions, that, as we are specially desirous to avoid this very common mistake, we try once more to outline the present status of the KORESHAN UNITY. We certainly have practically demonstrated, by successful experiment, the possibility of the aggregation of men, women and children of diversified nationality with inherited mental and physical qualities and acquired habits, into a common bond of fellowship upon the basis of community of interests. Above all, we have found this practicable in the heart of a great metropolis, where public sentiment, both secular and religious, is generally averse to the progress and success of such a movement.

We do not even pretend that our success, so far as it pertains to rapidity and augmentation of growth, is anywhere commensurate with the theoretical scope of our purpose in the general development of the KORESHAN System.

Our present Home, the central Ecclesia of the Unity, now comprises upwards of fifty members, young and old, with as many more both desirous of becoming members, and, according to the rules of the Church and Society, eligible to membership. We refer now merely to such as have sufficiently studied the System as to adopt all its principles, at least theoretically.

Our Home is not a wealthy one. We are in the mere infancy of industrial development. Our printing office and publishing house are in moderately successful operation, their facilities on the increase. We have a small machine shop with good promise of successful progress; we are looking with much hope—begotten of present success—to the early establishment of other industries. Our literature, not yet extensive, is being disseminated and our doctrines are gaining ground.

The Church, Home and Ecclesia are names which distinguish but the one department of the general system, from the Society Arch-Triumphant and College; the College being yet in embryo.

The time has come for the opening of the seals; we therefore have no hidden mysteries kept in the background—always sought for but never found—to allure the unsuspecting to invest.

Our doctrines are real substantial principles of life, and if any of them are yet in the background it is for

want of facility to publish them openly to the world.

Ours is not the Hermetic philosophy, which when found is like the ignis-fatuus, not there. Find and embrace it, and it is yours. The department of common interest is one phase only of the Koresban Unity.

In order to insure the conservation and utilization of the pneumatic and psychic energies of being—these energies are the masculine and feminine potencies of sex life—it is important that groups be formed in which the determination inheres to overcome all tendencies of the flesh. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This overcoming does not mean something imaginary to be performed at some indefinite time and in some other world or sphere. It is something to be done here to insure immortal life, and that something is a tangible and definite set of principles and practices, one of which is to overcome passionate indulgence and desire, substituting for it the love of God and man.

"Gather thyself in troops," (groups) "O daughter of troops." Troops in the above quotation has reference to the horsemen of the Church (those in the understanding of the Word) who ride on white horses and follow the rider on the white horse. See Rev.

The Ecclesia or Home is made up of such as purpose to live a life of sexual purity. We mean by such purity, an external separation of the sexes so far as it relates to any indulgence of the passionate nature. We say this without any mental reservation. Chastity and Celibacy, as these terms are applied and understood, are to be carried out to the letter by those who come into the Ecclesia. It would be a perilous thing for any to enter the Church proper with any other purpose than that of purity of life; a purity predicated upon the highest conception of the life of our Lord.

We do not oppose the principle of the union of the sexes. There is to come right speedily, in the fulfillment of the Lord's purpose, a higher union of the male and female, a union through the mind itself rising so supreme above the body and material things as to dissolve the visible male and female, and reproduce them in one form in which inheres the two principles and forms in one manifestation. This is the two-in-one. This supreme end is the leading purpose of the Ecclesia of the Koresban Unity.

The demand for the location of the primary grouping or gathering together of the heterogeneous of the formulating mass, is absolute. In no other way can there be an augmentation of that potency generated as the desire for the Lord's manifestation, and upon the regulation of which depends the Lord's appearing.

The world demands the Lord's advent. The desire for His coming is not now centered upon Him, because there is no knowledge of the Divine method. The Lord will come through, and as the effect of desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into a group or community, that through the collation of this very flesh of Christ—the desire for the Lord's coming—the augmentation of power will be commensurate with the occasion.

Not only is there to be an augmentation of the potency of desire through the gathering together in communal relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, through which it may be moved in a given direction and made to center in an absolute unit or pivot. The Lord will not come to His people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains only in the cognition of the unity of God in one person, and that person in-resident as the truth of the Word manifest in the natural humanity.

The center of desire must rest with a present visible and tangible object of affection, to whom obedience must be yielded.—Cyrus.

### To Awake In His Likeness.

Man has not, nor never had, any conception of his origin or destiny only when the consummation of epochs has brought forth the awakening of the depths of the human soul in which have been buried his God-descended principles and attributes, once in man the image and likeness of God, or at stated intervals of solitary embodiment when the Godhead has peered through the crust of human darkness like a transient star, sometimes looking through the night with surpassing brilliancy.

The distinction between the ascending and descending man cannot be made too conspicuous. All men are not looking towards the Holy Temple. The two ways, the upward and the downward, are unmistakably present, and though men may prate of a universal brotherhood, those who are apparently the most vehement and vociferous in their propaganda of such a brotherhood would find, upon a rigid analysis of their motives and loves to men, but little to encourage even themselves in the hope of a speedy transformation of the degraded in man to the divine that can only come to those who are on the truly ascending scale.

That man or woman only can arise who can be induced to see in the Lord Jesus not only the likeness and the fullness of the Godhead, but the firstfruits of the new race to be born of him through the operation of the Holy Spirit.

How few there are as yet who can see in the Lord, the man-God, the God-man. How few of those who profess to worship the Christ as God, believe that he is truly Jehovah God, once incarnate in His own human flesh—a flesh as distinct from the gross flesh of the human race as heaven is distinct from hell. But Christ, the man, was Jehovah God; God in his fullness, in his holiness, in his power.

Are we to be like him? Who believes, of the modern Christian world, that the regenerated are to be like the Son of God? Who dares entertain this hope, and entertaining it, enter into the inheritance by keeping the law as the Christ obeyed it?

Awake, blinded and benighted humanity, to a realization of the truth that some are to arise to an inheritance with God, while many will arise to the intensity of contempt!

A true conception of godliness is a true comprehension of the character of the Lord Jesus; and such an understanding is also a knowledge of what we shall be when he appears. We who know the law will keep it for his name's sake; named in us for God's glory—our glory.

Hasten thy kingdom, Lord, and gather out all that offends! Cause thy humanity to separate itself, and awake to the consciousness of the resurrection, the final and full re-incarnation, evermore the blessed of the Lord and inheritors of his kingdom!

The real cross of Christ (the Anointed) is the union of the God nature, which was manifest in Jesus, with the human nature which he came to save. This cross began in its final or ultimate degree, when, after the theocrasy, the Holy Spirit which was the very substance of the Lord's body descended into the race.

The crucifixion of Jesus on the material cross, while of itself a fact, was merely a symbol of the real cross which began with the reception of the Holy Spirit, and ends at the close of the Christian age in the manifestation of the sons of God, who constitute the product of the cross.

The denial of the Lord Jesus as the Savior of the world; of the Bible as an inspired book; and of God as a personal being, are characteristic determinations of the growth of modern Spiritualism.

### THEOCRACY.

Regeneration is two-fold. The spirits (the children of the kingdom) who were in the Christ, ascended, but the ascent was the result of conjunctive or copulative unity. At the time of the ascent there was also a descent or precipitation. The precipitation was the germ of reproduction of the genus, of which the God-man was the archetype and seed. Not only must this seed be regenerated, but the people who received the seed must also be regenerated. That is, while the perfected or Christ germs, or the God-man seeds, (during the cycle,) must regenerate the sons of God or the God-men, the new genus, so also must there be a progressive regeneration of the individual members of the Church into whom these God-germs were planted or sown. Hence I say regeneration is two-fold, resulting at the termination of the age now reached, in the regeneration of the sons of God perfected in the state of Godhood; being not only the multiplication of the Christ or God-man, but the full re-incarnation of those who were receptive to those germs and in whom they come to maturity.

Embodiment without the awakening of the memory of the past is not re-incarnation. Re-incarnation is a fact only when the man awakes in the higher flesh—the flesh of the Christ or God-man. This awakening is the literal resurrection of the dead. From this awakening there is no death. There is no more descent from the consciousness thus acquired and attained to, into the forgetfulness of the hells.

The supreme office of the secular order is to make provision for and to execute the work of the gathering and appropriation of the harvest which is now so nearly ripe.

The sons of God were begotten spiritually over eighteen hundred years ago. They have been passing through the process of gestation during the past nearly nineteen hundred years. The process has involved the principles of both retrogressive and progressive metamorphosis. They are now to come forth at the end of the age as the natural born of God, the firstfruits of the resurrection. The new genus about to spring forth is the product of the direct planting of the God-man, or seed-man, Jesus. The people into whom the Word (Logos) descended through the appointed apostles of the gospel of the Lord, were the descendants of the amalgamated race; the posterity of Joseph constituting the chosen and central line of transmission.

It will thus be seen that when the sons of God are brought forth they will be the product of the commingling of the Egyptians, Israelites, Assyrians, including the Medians, the primary Japhetic line, and the Persians. The amalgamated Hamitic and Semitic or Abrahamic stock, specially represented in the tribes of Manasseh and Ephraim, the controlling potency of the ten tribes, though lost by the absorption of the tribes into the nations into which the house of Israel was carried, constituted the secret potency which made these nations receptive to the Holy Spirit. The amalgamation of Egypt, Israel, and the descendants of Japheth, quickened by the life potency of Judah through the operation of the Holy Spirit, which was specifically the spirit of Judah, through Christ who came from that tribe and of the lineage of David, comprise the biogenos and ethnic forces of modern progress and development.

The unity of God and man in such ultimate blending and relationship as to constitute the regenerated God-men, the veritable sons of God, the legitimate offspring and posterity of Deity, must necessarily in the outward and natural degree reunite in one form the segregate human structure. The true temple of God is neither male nor female. The genuine performer of true heavenly uses

is the neuter being. The modeler of the perfect natural and heavenly kingdom in the earth is the woman, vivified by the fecundating potency of Jehovah God through the overshadowing to be effected in the theocrasy of Cyrus.

The secular order is divided into two systems or sub-orders. The most excellent will embrace all who renounce carnal desire and indulgence, making chastity and celibacy the stepping-stone to the superior orders and discrete degrees. The other sub-order will embrace such as accept the truth of the doctrines but who are unable through the weakness of the flesh to enter at once into actual life of the higher purity. These will conform to the monogamic system of marriage, now the recognized system throughout Christendom. All children born of this system belong to the state, and after a certain age are transferred to state nurseries instituted for their development and culture, according to the highest principles of divine economy. Each secular sub-order shall embrace in its degrees of industry, agriculture and art, regulated through the economy of two distinct systems. There will be two forms of government for the two sub-orders.

### THE ECONOMY OF THE CELIBATE SUB-ORDER.

This system centers in one unitary head who is neither male nor female, but who unites the two forms into one form, and the two functions of male and female in one function. The conjugal system will also center in this head. This system will embrace in its official scheme two general classes of functionaries; the one to preside over industries, the other a class of political economists, the supreme office of whom shall be the classification and nomenclature of the vital of the genera, properly the differentiation and appointment to specific relations of interior groupings, as also to relations existing between the primary grouping and the seven genera of the general body.

Subordinate to the superior of the secular order shall be two officials; the one in celibate sub-order alternately male and female. This appointment is by the superior of the order. All offices of the celibate sub-order shall be filled by appointment, each grade appointing the next succeeding one below. The Superior of the order appoints his subordinate. This subordinate appoints his two subordinates, one male, the other female. One is the superior of the male economy, the other the superior of the female economy.

All officials down through succeeding grades shall be appointed by like sex. The males shall make the appointments of males, and females of females. There are six genera in this sub-order. Each genera is divided into sub-genera. One is the male S. G., the other, the female S. G. The female superior of this sub-order, therefore, has the appointment of six of her sex, one to preside over each of the F. S. G. The male superior of the male sub-order has the appointment of six males to preside over the six M. S. G. This law of appointment continues down through all the lower sub-divisions. Advancement is governed by two laws; namely rotation and orbital attraction. This succeeds the execution of the appointing power.

### THE LAW OF ROTATION.

Let us take, as an instance, the twelve heads of the genera as constituting one orbit of six male and six female degrees. In their orbital relations they exercise equal authority. I mean in their relation interior and exterior, and exterior orbits. But in their relation to one another in the same orbit, they advance by the removal of the two heads which constitute the Seal of the orbit—male and female—succeeded by the precession of all the heads of the S. G. of that orbit. The two vacancies left by the last in precession are filled by advancement according to rank from the next lower orbital degree.

(CONTINUED.)

### Macrocosm and Microcosm.

The specific gravity of our atmosphere locates its normal position, and we naturally look for it between the water at the surface of the earth and the atmosphere of hydrogen above; its boundaries being set and its limits defined by these two substances, water and hydrogen gas. The normal position and relation of water would have for its boundaries the air at its upper, and the mineral stratum at its under surface. Thus every stratum or layer of substance would be compressed within the limitation confining it; the lighter above and the heavier thing below.

Above the hydrogen there would necessarily exist a still lighter substance than the hydrogen gas, its density being designated by the ratio of decrease in relative weight (specific gravity) as indicated by the relative weights of water, air, and hydrogen, taking the water as the zero point, or point from which to make the calculation.

The layer or stratum of ether beyond the hydrogen I shall call *abozon*—the beyond atmosphere. This occupies a position immediately around the central space. There exist, therefore, three atmospheres, one above another, constituting three degrees in space determined by the law of specific gravity and levity as pertaining to known aerial substances. The three atmospheres rest upon the more gross material substances, earth and water.

The law by which I have determined the position of the atmospheres and their normal relations, is applicable also to the metallic substances, of which there are seven primaries. Their relative normal positions in space are easily determined by the mathematical ratio of increase, taking air as the zero point, or point from which to calculate. The plates (lamine) are thinner in proportion to the relative increase in density and, therefore, the relative increase in distance from the surface of the earth as determined by the specific gravity. Taking mercury, gold and platinum as representative metallic substances, their positions in space being determined by the specific gravity of each as compared with water, they would exist in layers or strata at a certain depth below the surface of the earth; mercury first, gold next, and platinum the last of the three. They would, if the heaviest of the primary metallic substances, comprise a shell or metallic crust, not very far below the surface of the earth.

Gravity, especially specific gravity, being the first law of form, the mind is enabled to take the first step towards the knowledge of the law of universal structure.

At the water's surface we find a constant process of chemical disintegration taking place, which is more or less active and rapid in proportion to certain electric, magnetic, caloric, and other influences. Not only is there a continual disintegration of the water and its evaporation, so-called, but the atmosphere itself as it rests upon the surface of the water is also undergoing a corresponding disintegration. Where the body of water is large with no outlet as is the case with the ocean, the representative body of this character, this constant cross between the oxygen and nitrogen (nitre producer) of the atmosphere, and the water, continually deposits in the ocean the saline substances which make the ocean briny. As in the case of these two juxtaposed surfaces, so between every two surfaces thus in contact there is a constant disintegration and interchange of their substances.

The result of the contact of the upper surface of the atmosphere with the hydrogen which rests upon it, is the constant formation of water, which is precipitated, and the constant formation of the hydrogen force, which in the hydrogen atmosphere becomes hydrogen gas to replenish the waste of the hydrogen stratum.



This law holds good with the mineral and metallic strata which comprise the shell or crust which surrounds the atmospheres. The process of disintegration, persistently active between surfaces of every juxtaposed relation of surfaces, generates the forces which correspond in quality to the substances disintegrated and transformed. The part of the shell or rind which is formed of the metallic laminae or plates, and which constitutes the outermost circumference of the whole universal structure, would and does comprise a great voltaic pile, and there would be, and are, as many qualities of electric and magnetic force as there are pairs of surfaces juxtaposed.

The generation of forces by these seven planes or pairs of contiguous metallic layers, creates and provides for a constant inflow of forces from the metallic circumferences towards the universal center. These forces do not flow in a straight or direct line to the center, but are refracted so as to focalize at certain polar points, these poles or centers of concentration being determined by the impingement of the inflowing upon the outflowing forces, forming spheres of force at given distances between the circumference and the universal center. There being seven of these primary metals, there are consequently seven primary polar centers; hence seven planets corresponding to the seven planes. The circumferential or perispherical rind or shell, being the secondary origin of the planetary centers, could not be called the eighth planet for it is the material embodiment of all the planes, the plan-ets being the seven correlated polarities.

The revolution of the central star, or stellar center, which from its positive and negative sides produces the revolutions of the projected sun, also, in the revolutions, throws down or precipitates the forces of the sun which come in contact with the inflowing substantial forces from the circumference. These unite in the atmospheres and appropriate their substances in processes of combustion. In this union of outflowing forces from the sun and inflowing forces from the circumference, and the burning of the substances of the atmospheres, there is a constant precipitation of matter reduced from the state or quality of force to the state or quality of matter.

The earth's surface is thus constantly accumulating matter on its uppermost (innermost) surface, day by day, in the direction of the sun's apparent revolution around the earth—which is really the projected sun's movement through the lower atmosphere—in an orbit around the central star and within the crust or shell—the circumference of all.

The superficial earth and water, the water represented by the large body of oceanic mass, are conditions of intermediate metamorphosis or change from the condition of force and aerial stages of substance, to the mineral and metallic states.

I have especially referred to the seven laminae and their polar centers. The five mineral depositions or strata not directly represented by the known geologic formations, are related to one another in mineral planes, and focalize their polar points in the five primary fixed stars, similarly to the focalization of the force of the metallic planes in the centers called planets. The five earths, therefore, have five corresponding polarities. Upon these seven polarities of the metallic, and five of the mineral spheres, depend the arrangement of all subsequent polarities constituting the starry belt called the zodiac.

The zodiac is divided into twelve sections, supposed by modern scientists to be merely arbitrary divisions having no natural foundations. The peculiar mapping out of the heavens into constellations, and naming them according to the names of certain forms of animal life, are regarded as purely arbitrary and the result of the ignorance and superstition of the ancients. I shall here undertake to show that these tracings and mappings, or classification and nomenclature, are the result of the possession, by the ancients, of positive knowledge of the truth concerning not only the origin of the constellations, that is, of the focal centers, but of their special division into twelve segments, rather than the result of ignorance and superstition.

In order to make plain to the reader the laws by which this division

is governed, I must insist upon an effort, at least, to constantly hold the mind to the conception of the intra-spherical philosophy, or that which demonstrates that we live within the sphere or globe, as opposed to the current teaching that we live upon the convex or outside surface of the globe.

The central star, the real polar point, which is the positive origin of the stars and planets, in transmitting its forces outwardly, forms around itself the circumambient space of light and darkness, or a positive and negative side. Upon this peculiar arrangement depend night and day. The earth's surface is subject, one half of the time or about that, to the influence of the light side, and the other half of the time to the influence exerted upon the earth's surface by the darkness and its concomitants.

In this revolution of the central star, which gives to us the appearance of the revolution of the sun in an orbit around the earth once in twenty-four hours, and which, by the modern scientific "lights" is interpreted to mean the rotation of the globe upon its axis every twenty-four hours, there must be presented to the earth two directly opposite poles; the light and dark poles. Half way between these poles there exist two others; the one is the evening and the other the morning. These are the poles of twilight. The evening is the caloric pole of heat, the other is the crutic or the pole of cold.

(CONTINUED.)

### BLOODY TIMES ARE COMING.

By HUGH O. PENTECOST.

DELIVERED SUNDAY, SEPTEMBER 21, 1890.

In the sixteenth chapter of Matthew, the first verse, it is said that the Pharisees and Sadducees came to Jesus, tempting him. The Pharisees correspond almost exactly to our church members, and the Sadducees to our rich men who have thrown off religion without putting on the practice of justice and fraternity. Benjamin Harrison and John W. Wainwright are typical Pharisees. Jay Gould and Chaney Dewey are typical Sadducees.

The Pharisees and Sadducees asked Jesus to show them a sign from heaven. Most men are more curious to see a miracle than to do what is fair and honest. The professed followers of Jesus to-day are more interested in the miracles he is reported to have wrought than in the wise maxims of conduct he is said to have uttered.

Jesus refused to work a miracle, and what he is reported to have said to his tempters is fair evidence that he was not and did not pretend to be a miracle worker. What he is reported to have said to the Pharisees and Sadducees is this:

"When it is evening, ye say: 'It will be fair weather; for the heaven is red.' And in the morning: 'It will be foul weather to-day, for the heaven is red and lowering.' Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of Jonah."

After saying this he turned on his heel and left them, starting after him.

What was the sign of Jonah? Jonah is one of the most famous characters in fictitious literature. He is the person who is said to have been swallowed by a fish and to have performed the remarkable feat of living for three days in the creature's stomach, being afterward thrown out by the fish on the beach, greatly to the relief, we may suppose, of the fish. This episode, however, does not, I think, constitute the sign to which Jesus referred. That sign, I think, is found in Jonah's subsequent history, which is not as well-known as is his famous submarine experience.

Jonah was a prophet. He is said to have been sent by Jehovah to Nineveh, a city nearly as large as New York, to say that in forty days from the date of his arrival, the city, on account of its wickedness, would be destroyed. The king of Nineveh became alarmed and "covered himself with sackcloth and in ashes." He also commanded that neither man nor beast should eat or drink; that they, men and beasts, should be covered with sackcloth and should "cry mightily unto God" and turn from their evil ways and cease their violence toward each other.

What wickedness the animals had been guilty of, or how they could "cry mightily unto God," or what was the necessity for covering them with sackcloth and compelling them to fast, I do not know. I merely give you the story as it is told in the book of Jonah. Neither can I understand why Jehovah should be pleased because the king sat in ashes, but it appears from the story that he was, and that the threatened doom of the city was averted. Let us not miss the point of the story because of embellishments that are to us more or less absurd. The point of the story is that Nineveh was a city in which landlords and money lenders and other monopolistic robbers kept the working people very poor and consequently very degraded. The king was a tyrant, the nobles were parasites, the women were lewd, the poor were slaves. The natural outcome of this state of things was that Nineveh, by internal revolutions or external force, was about to be destroyed. The king was wise enough to listen to Jonah and the other prophets, or cranks, within his dominions and change his course by establishing conditions from which happy results followed.

All these details are not told in the book of Jonah, but human nature is the same in all ages and like results follow like conditions in every time, so that we know what happened in Nineveh as well as if it had been told in the language of reason instead of in the language of superstition.

What Jesus meant, then, when he spoke to the Pharisees and Sadducees was this: "You are an evil and adulterous generation. Your rich men are robbers; many of your women are debauched; your poor people are slaves. Go

and read the story of Jonah's mission to Nineveh. If you mend your ways you will escape destruction. If you do not, your nation will be destroyed. You only need to exercise your common sense."

The Jews did not listen to Jesus, and their nation was overthrown. God did not destroy it. The people, by their greed, their ignorance, their tyranny on the one hand and their submission on the other, brought it to ruin.

Thus Egypt under the Pharaoh of Exodus was destroyed. Thus Babylon was shattered. Thus Rome fell. Thus the monarchy in France founded in blood. Thus the plutocratic Republic of the United States is tottering to ruin.

All the conditions that preceded the wreck of the towering nations of the past prevail in the United States to-day.

All the signs of the times indicate that before the sun rises on the first day of January, 1901, this nation will wail and groan and scream in an agony of revolution; and that before five years have passed the streets of our great cities will be slippery with blood—a hundred drops of blood for each gem that flashes on the necks of the pampered women of the rich; ten drops of blood for each tear that has washed the face of poverty.

What are these signs of the times?

In the North every election of importance is carried at the mouth of a pocket book. In the South every election of importance is carried at the muzzle of a gun. In the North the rich minority rule by boodles. In the South the rich minority rule by bullets. In the North the poor are bribed to go to the polls and vote for the rich. In the South the poor are frightened away from the polls to make room for the rich. The Republicans of the North accuse the Democrats of the South of intimidating the poor. The Democrats of the South accuse the Republicans of the North of corrupting the poor. Both accusations are true. Politics in this country is so rotten that it stinks, and the worst of it is, not that it is so, but that everybody knows that it is so, but almost nobody cares. The pitiful cry of the Democrats after the recent election in Maine was that they did not have money enough to win. Everybody knows that in every election the party that can buy the most votes will succeed, and that whichever party wins the money lenders and corporations will rule the people for their own benefit.

The question is sometimes raised, whether our republican form of government will fail. It has failed. This is not a Republic. It is a Plutarchy. We are ruled not from Washington but from Wall Street; not from Albany but from the Grand Central railway station. Our President is the creature of bank directors and protected manufacturers. He was elected by their money; he is the agent of their will. Our governors are the creatures of the railroads and coal mines. Our government officials, from the President to the Pinkerton detectives, are appointed by the rich, to look after the interests of the rich, although they are paid by taxes wrung from the poor.

And the hopelessness of the situation is that the poor, with few exceptions, approve of it. They whine about their poverty, they gnaw their crusts of bread and suck the marrow out of their soup bones, but they may actually be counted on to vote for the rich, and if a revolution were to break out to-morrow, with the object of getting justice done for the poor, nine-tenths of all the poor would shoulder muskets and lay down their lives in defense of the right of the rich to rob them.

Such a nation as ours: a nation in which one million plutocrats tyrannize over sixty million sold slaves, if it is not overthrown by a foreign foe, or drowned in its own blood, will die of the gangrene.

I am no Jonah. I do not come to you as a messenger from Jehovah. I only utter the words of plain common sense, and each one of you know that what I say is true.

Another sign of the times is this:

Laboring people can no longer hope to get justice done through labor unions. To the clear thinker there never was any expectation that wage earners could get their own by merely combining, with the object of forcing monopolistic employers to pay them higher wages. This is the reason why the politicians who fish for the labor vote and the editors who bid for labor patronage contend for the right of laboring people to organize. They know that the union is perfectly harmless against the power of legal monopoly.

Monopolists are few, wise, cunning, and secretly and powerfully organized and they never quarrel with each other against their own interests. Vacant-land owners, money lenders, and managers of corporate monopolies constitute a more or less closely cemented conspiracy against honest wealth producers. They work into each other's hands, they vote together, they chip in money together to buy votes and lawmakers and judges. The administration may be Republican or Democratic, but in either case it administers in the interests of the banded monopolists. Congress or the legislature may be Republican or Democratic, but in either case it makes laws in the interests of the landowners, the charter owners, and the mortgagees. Sixteen thousand bills have been introduced during the present session of Congress, and every one of them is against the interest of the landless, the moneyless, the machineryless man.

On the other hand the labor unionists are foolish, unsophisticated, not secretly and very loosely organized, and always quarreling among themselves against their own interests. There are three large labor organizations in this country: the Knights of Labor, the American Federation of Labor, and the Brotherhood of Locomotive Engineers, each with a man at its head. These organizations instead of working together for the benefit of the members of all, fight against each other more bitterly than they war against the monopolists. The leaders of these organizations are more intensely opposed to each other than they are to the oppressors of labor. They neither think together, vote together, nor work together; and they have not money enough to buy voters, lawmakers and judges. The monopolists are united and strong. The labor unions are divided and weak. It is no wonder that politicians and editors wish to keep the attention of the working people directed towards labor unionism, for as long as it is so directed monopolies have nothing to fear.

But now laborers are beginning to understand that the strike and the boycott is a failure. No great strike ever succeeds now. No great strike ever can succeed again. What has happened on the New York Central railroad will always happen. Laborers are beginning to understand this. Strike assessments can no longer be collected. The men are losing faith in strikes. When they have entirely lost faith in them, mobs will attempt to accomplish what unions have failed to do. Then the monopolists,

soldiers and police will shoot down the laboring people, and they will be cheered on in their bloody work by the monopolists, editors and clergymen.

This dark and perilous time is just before us. We are on the brink of a financial panic. It may break upon us at any day. Only a few days ago money was loaned on Wall Street at the rate of nearly two hundred per cent interest per year. Soon after the panic comes laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect for property, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and if there is any physical courage left in the breasts of the long suffering people a horrible dance of death will ensue, by the light of burning houses and to the discordant music of cries and groans and musketry and dynamite bombs.

What makes this event more sure is the attitude of the clergymen towards the poor. Clergymen, almost to a man, are against the poor. Professed disciples of, in my opinion, the grandest man in history—a poor man; a man who was born in poverty, lived in poverty, and was hanged by the government at the behest of the Church—they are the subservient ambassadors of the rich. Whether they are conscientious or cowardly in their devotion to the rich, I do not presume to say. Perhaps something of each. But I will stake my reputation as an observer of facts by affirming that they are the faithful defenders and servants of monopolists. Their churches are built by the rich; their salaries are paid by the rich; they eat and drink and hobnob with the rich; they preach, for the most part, to the rich and of the poor; they suppress all that the Bible says against the rich, and emphasize all that it says about contentment in poverty, omitting to state that the reason why the New Testament writers exhorted the poor not to bother about earthly goods was that they hourly expected the world to come to an end for them, and hence it was foolishness to care whether they were poor or not; they defend rent, interest, profits, and taxes; they extol patriotism and war, and glorify the Government—the Plutarchy—that robs and enslaves the poor. The clergymen, who forty years ago were the bulwark of slavery, are to-day the bulwark of monopoly. During the last great strike I do not know of one pastor who uttered one word of sympathy for the strikers, but several are reported as denouncing them. The clergymen in this country who advocate justice for the poor can be counted on your fingers, but there are sixty thousand of them whose voices and pens are at the service of the rich. This clerical encouragement of the rich to hold on to their stolen wealth is one of the signs of the times; it is a fact that will be followed by streams of blood. Happy will they be if their own blood does not run with that of the poor whom they despise and the monopolists whom they love.

These are the signs of the times. Rich idlers amuse themselves at Newport and Tuxedo; poor workers burying themselves in coal mines. Young men and women riding across country after a bag that smells like a fox; old men and women picking decayed food out of garbage cans. Lap dogs driving through Central Park to take the air; children stripping tobacco stems in garrets. Clergymen traveling to Europe for pleasure; real preachers of a real gospel marching, with lock step, in the penitentiary. Society women picking up millionaires at watering places or princes in Europe; street walkers picking up whoomever they can along the Bowery. Piety in the White House enjoying the fruits of bribery; infidelity in the temple house enduring the punishment of uprightnes.

These are the signs of the times; signs that point to calamity that nothing, I fear, can avert.—Twentieth Century.

### WHY DO THE HEATHEN RAGE.

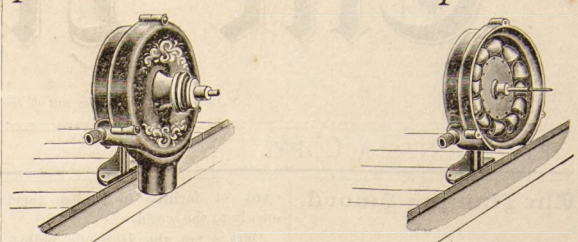
Not long ago the British ambassador at the Persian court publicly presented a copy of the Bible to the Shah. At once there was an outburst of rage among the Mohammedan population and the guard of the British legation was doubled. What is the matter with the Mohammedans? Suppose the Persian ambassador should bring a magnificent copy of the Koran to the Queen of England or the President of the United States, and suppose the Queen or the President should follow with the writings of Confucius, suppose some one else should present to us the book of Mormon and other strange religious volumes containing the writings of Zoroaster and Buddha; would there be a riot or earthquake? All these gifts would probably be received with thanks and perhaps deposited in some great library and left to slumber there in peace till disturbed by the research of the curious. Christianity can afford to hear what men say, and read what men write. It can tolerate free speech and free discussion. Its foundations are too broad for panics; but when the Bible appears on the scene it seems to just set the devil crazy to do something to oppose it.—Armory.

Koreshanity says: "Every dispensation demands its own Messiah, who shall first come into the doctrine which is to impulse the dispensation for which he lives. He formulates the doctrine of life, and through his own power of overcoming, not alone one opposing force, but every principle of death, he becomes the high priest of reconciliation to those who aspire to the new and everlasting Covenant."—Cyrus.

Dualism in all its forms, is antagonistic to the true order of the Lord's appearing. Hence, whoever teaches it must be denominated antichrist.—Cyrus.

Lay every man to rest. 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 TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is husbanded by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

### TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she 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, griststones, saw cutters, drag or circular saws, etc.

Address all communications to GUIDING STAR ASSEMBLY, K. U., 8619 Cottage Grove Avenue, Chicago, Illinois.

## THE GUIDING STAR PRINTING CO.

3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP

We offer next week 10,000 lots:

6 X 9 CIRCULARS  
LAUNDRY LISTS  
STATEMENTS  
BUSINESS CARDS

50 CTS. PER 1000.

Said posted and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

## THE Koreshan System OF SCIENCE

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

### The College of Life.

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

CYRUS,

2 & 4 College Place, Chicago.

### Koreshan Astronomy.

PRICE 50 CENTS.

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

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

The above is in receipt of price.

Address,

PROF. ROYAL O. SPEAR,

Guiding Star Publishing House, 8619 Cottage Grove Avenue.

### Read Koreshan Literature.

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

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



## WOMAN'S DEPARTMENT.

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

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

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

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

## Our Glorious Truth.

When error stands in bold array  
Chilling the faith of age or youth,  
The soul cries out in anguish deep:  
O, tell me, what and where is Truth?  
From o'er the sullen waves of doubt  
The great Revealer's voice is heard;  
"The truth lies not in cant or creed,  
But knowledge of the Living Word."

The light dawns on the darkened world,  
And those who in the "watch-tower" stand,  
Catch the first gleam with holy joy,  
For it reflects the promised land.  
The soul alone that is prepared  
Can feel this ecstatic ray  
Illuminate dark and secret depths,  
With radiance of the perfect day.

But when proclaimed to deadened ears,  
The voice is as the voice of one  
Who in the wilderness doth cry;  
For truth is truth to him alone.  
The many-sided crystal glints  
Which radiate in every way,  
May prove a momentary glimpse  
That terminates in fallacy.

'Tis thus the truth is oft maligned,  
The jewel from the casket cast,  
The lily, plucked from parent stem,  
But still the holy germ will last.  
In the deep silence of the heart  
The dew of Hermon is distilled,  
Revives the crushed and withered flower  
Till with perfume the soul is filled.

Tho' Truth is Heaven's foundation stone  
In which the richest jewels shine;  
The Master gleams the purest gems  
To decorate His spirit's shrine.  
While Beth'leh's star still shines o'er earth,  
Marking the path His feet once trod,  
Angelic hosts in Heaven now praise  
The New Humanity of God.

We view the deepest fount of Truth  
Reflected in His glorious light,  
And with the key that Wisdom gives  
Unlock the portal of delight.  
Here lies the sacred book of Life;  
Its mystic pages are unsealed,  
And through the Messenger of Truth  
The law of life is now revealed.

He speaks of doctrines Jesus taught,  
And of stern laws of other days;  
Combined He builds a temple high,  
Where Truth shines with effulgent rays.  
He bids us cleanse our temples too  
From sin and all impurity,  
And love the truth with all our souls,  
For it alone is Deity.

The secret of Immortal life  
Through science is to us revealed;  
Our glorious Messenger of Truth  
Has the pure fount of Life unsealed.  
We'll plunge into its sacred depths,  
It will restore our souls to youth,  
In earthly temples thus made pure  
We'll bow before INCORRUPTIBLE TRUTH.

—Miss M.

## THE TWO-IN-ONE.

The God-men must and will comprise the completed work of the cooperative purpose and energy of God and man. We look towards the restoration of the man, made in the image and likeness of God, male and female.

God is not dual. He is biune. He is not in two forms, but in one form. He can and does sometimes appear as the Father. He can and does sometimes come in his womanhood—the God-Mother.

Before the sons of God, came the Goddess must be understood. She is not yet come in the flesh—the divine flesh—neither can she till the seven seals are broken. She, the Goddess Minerva, will be the materialized product of the dissolving of the seven seals in their simultaneous order, "and she shall be called The Lord our Righteousness."

Oh blessed Motherhood! hasten thy advent, that those who are under the altar and who have been killed for thy sake shall glory in thy power to resurrect!

It is not enough that the young women of to-day shall be what their mothers are, or were, says the Ladies' Home Journal. They must be more. The spirit of the times calls on women for a higher order of things, and the requirements of the women of the future will be great. Wherever a cultivated woman dwells, be sure that there you will find refinement, moral power and life in its highest form.—Southern Industry.

The truest end of life is to know the life that never ends.—William Penn.

## 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. XV, CONTINUED.

One other question will do to think about. There are no arbitrary directions, as east and west. We say the sun rises in the east and sets in the west. If the old theory is true, that is, if the earth revolves on its axis, we look east at sunrise and east at sunset. The sun does not move from its relative place, but the earth turns over and we have to face about; hence we look in the same direction at sunup and at sundown. Therefore it is a false statement to say that the sun rises in the east and sets in the west.

Our west is India's east. Did you ever consider that fact? As I stand facing sundown, the sun is passing out of my field of vision in the western limb of its orbit, taking my place as the basis, which is the basis to me. As I look to the west the sun is passing out of my sight at sundown; but it is just rising to some one on the opposite side of the earth. He is looking at the sun coming up; hence he is looking east—to him. I am looking at the same sun, in the same place, going down; hence I am looking west. Therefore, west to me is east to him, which proves that east and west are only relative terms.

The surface of the earth is the battle-field on which the science of astronomy must be fought. Is said surface flat, convex, or concave? It has to be one of these. Some people believe the surface is flat; others believe that it is convex. Most people accept the latter belief as the true one. Why is it that our school books teach the convexity of the surface of the earth? Who make the school books? Are there any errors in the doctrines of the people? Have all points of learning been verified? We say no. School books were written by men like ourselves, who put down what they considered the facts. There is no positive proof that their convictions are the result of their investigations. Are true. Yes, the books are full of errors and opinions. One age seldom fails to disprove the facts of the preceding age; hence all the present convictions of humanity stand in need of a careful sifting.

The surface of the earth has two appearances. In one it appears to be flat; from another view it appears to be round. What is it that carries to our minds the idea of appearance? Surely it is vision. Then observation must be critically analyzed before we can be certain that our conclusions are correct.

In former articles we discussed light, and reached the conclusion that it is substantial. This does not explain vision. We cannot see without light. We have shown that light is a real substance. Now by what principle does my mind through my eye see in, through, or by this substance—light? Just now I shall not stop to discuss that question. I see the books give no sensible explanation of how we see.

If we accept the old corpuscular theory of light, (and we do,) and if light contains the seven primary colors, (and we say it does,) and if objects are green, blue, or red because part of these colors in the substance—light—passes into the object and the one color is reflected which produces the color of the object in question; and if black absorbs all the colors there can be no reflection; and if a camera photographs an object because its light is reflected from said object to the ground plate in the camera, I want to ask, by what principle black is photographed when there is no reflection from the black object to the ground plate in the focus of the lens of the camera? I am of the opinion that some new theory on the functions of the camera is at hand.

Is an object photographed because it reflects light? Is a part of the substance of which the object is composed carried on the substance of light and deposited on the delicate plate? What is the agency involved in the production of pictures? For one, I

am not satisfied with what the books teach on that subject. I admit a photograph can be taken. I admit light is essential as well as the object and prepared ground plate. Admitting these facts does not explain how the picture is formed.

Does the lens form a picture of the object? If so, what is the substance of which said picture is formed? If you answer, light, I want to know how light does it. I consider the question or subject unsettled. What is the ground plate in the human eye? There is only a little analogy between the structure of the eye and the camera; back of the ground plate in the camera there is nothing; back of the ground plate in the eye is the mind, and its relation to the plate, eye, and object, needs explanation.

The question I wish to settle first is the nature of the surface of the earth. Is it convex as the books teach? Our next will open the discussion of this vital question.—R. O. Spear.

## THE SABBATH.

"Remember the Sabbath day, to keep it holy." Ex. xx, 8.

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; \* \* \* whosoever doeth any work in the sabbath day, he shall surely be put to death.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual" (Hebrew, age-long) "covenant."

"It is a sign between me and the children of Israel forever" (Hebrew, for the age, the same word that is rendered, perpetual, in the former verse): "for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. xxxi, 18, 15, 16, 17.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Col. ii, 16.

It is safe to say that there is not a man on earth who keeps the typical sabbath according to the law of it. The Apostle James tells us, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." According to that law there was not merely one sabbath, or seventh day, but there were many sabbaths, all equally sacred.

The law itself, as we see, was by its very terms limited to the Jewish age, at least in the outward observance of it. It was a law of the law that while the reason remains the law remains. The converse of the above proposition must be equally true. Therefore when the reason ceases to exist the law ceases. The reason of the sabbath law is found in God's statement that "it" (the sabbath) "is a sign between me and the children of Israel forever." That is, for the

As circumcision was the sign of the first covenant or conjunction of God and man, which covenant was fulfilled in Jesus Christ, the Son of man, the Son of God, so the sabbath was a sign of the second covenant or conjunction of God and man to be fulfilled in the coming of the Messiah, the Messenger of the Father, of this age, who comes, first, "as a thief in the night," as "the man of sin," and after he has "overcome" and been translated as was Elijah, his "coming again the second time" will be in the sons of God, the "harvest" and product of the planting of the one Son of God, who was the good seed planted in the dying race of men nearly 1900 years ago. This last is his coming in the "clouds of heaven."

The wicked, we are told, are clouds without water: so the righteous, the sons of God, the "children of the kingdom" which will be born in a day at the end of the age, (rendered, end of the world), at the resurrection of the dead, are clouds with water or "the clouds of heaven" in which Jesus said he would come. In the language of prophecy, water symbolizes science—knowledge. Knowledge is power. Jesus had all knowledge, hence could say "all power is given unto me in heaven and in earth."

The sons of God being regenerated from him, (now become their Father,) will sit down in his throne as he has overcome and sat down in his Father's throne. This is the time of which Jesus spake when he said that he and the Father would come into his disciples and sup with them and make

their abode with them. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

When wheat is sown it comes again in more wheat just like the seed sown. When the Logos, the Word, the Son of man is sown, the harvest which comes in the end of the age will produce more Logoi, Words, Sons of men, Sons of God, just like the Logos, the Son of God sown. In speaking of the time of this harvest Isaiah says: "Thus saith the Lord, the Holy one of Israel and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." John says: "Beloved, now are we the sons" (Greek, children, or begotten) "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 him as he is." That is, we shall become the Sons of God.

In the law defining the duration of the sign of circumcision which was the sign of the first covenant, we find the identical Hebrew word which is falsely rendered, everlasting, in the law of the sabbath, the sign of the second covenant. As a matter of fact the sign of the first covenant passed away when the thing signified came, and the sign was not everlasting but only age-lasting, which the Hebrew word signifies. The same word that signified that the law of circumcision was age-lasting must have the same signification when applied to the law of the sabbath.

The Devil, who is the god of this world, or as it should be rendered, age, is in the habit of taking the old dried up and cast off hulls or skins of God's living truth and seeking to make them pass for the living, authoritative realities of the present. Such was his effort with the Jews and afterward with the Judaizing Christians who insisted that all converts to Christianity should be circumcised and keep the ceremonial law.

The sabbath law has ceased to be God's law because the reason for it has ceased to exist.

Sabbath means rest, and now that the real rest signified is at hand, the typical rest must shortly come to an end.

I will continue the discussion under the heading, Rest.—O. F. L.

## Answer This Question, Gentlemen.

Seldom has an epidemic of strikes, and of the irregularities growing out of them, been so widely extended over the world as at the present moment. In Australia the issue between the unionists and the capitalists is exasperated to the last degree. In England the dock laborers are celebrating their victory of a year ago, and the dock unions are considering whether they shall not assume the control of labor for the entire business, saying who shall work, and on what terms. The strike in South Wales is just closed, but the recent trades unions' congress at Liverpool has re-opened all the questions at issue between labor and capital, and demanded that parliament shall take up the agitation for the eight hour day. In this country a great railroad strike has been averted, but it has left its mark upon both parties to the issue, and the war between labor and capital is as keen as ever. The question is: How shall this dispute between two parties be narrowed down to a practical issue, and the continual warfare be averted?—Boston Herald.

Statistics tell us that during the last twenty-five years, the sale of beer in the United States has increased from two million barrels to twenty-four million.—Union Signal.

Fifty thousand women are reported as having voted at the school election recently held in Kansas. Many women were elected on the school boards.—Union Signal.

Children die of want in cellars and attics; women and girls sell their souls for bread; strong men tramp and beg; the toiler is rewarded with a pittance; men and women toil their lives away only to die in a poor-house and be buried in a potter's field; vice, crime, vagabondage, insanity, suicide, pauperism, and prostitution on the increase; and the great People's party, trying to stem the awful tide, is met only by a flood of vile abuse hurled at the heads of its leaders. God open the eyes of the people!—Nonconformist.

## Malcolm's Mixtures.

Dr. Talmage evidently believes that "whatever is, is right" even if it is wrong. He belongs to a class who would preach a homily to a starving girl, and give her a tract for her supper, and then go home and indulge in the luxuries of the season, and write a lecture on "Content," to be delivered at \$500 per lecture. He has no objections to taking \$200 for a sermon, and let the Assembly charge 25 cents gate fee to pay expenses, but he kicked against allowing the refreshment stands to sell refreshments to the thirsty public. It would shatter the sabbath, "don't cher know?" Let us see. It was Dr. Talmage who told the story about the blasphemous man in Ohio, who was struck by lightning and became a burning coal of fire, burning down the grass around him, and when an effort was made to pull him away with hooks fastened to wooden poles, the poles were burnt off. A liberal paper in New York offered him \$10,000 for proof, but he let the case go by default. Only one man in the country could beat that story. That is Eli Perkins. But then Eli is a professional in that line. Talmage is the best amateur story-teller in the country.

Talmage is the man who has the telegraphic system down so fine that his sermon preached in Jerusalem on Sunday was published in Kansas City papers Monday morning. Every newspaper man knows that it was a theological "fake" and that the manuscript was in the hands of the Associated Press before Talmage left America. So the sermon inspired by the surroundings was inspired before the surroundings were reached. But Dr. Talmage for the sake of gain, becomes a partner in the pious lie that reads as follows: "Jerusalem,——, 1890. Dr. Talmage preached the following sermon here to-day, from the following text: "Dr. Talmage may have a "correspondence fixed with heaven," but some of his earthly works hardly correspond to the works of the Great Master.

"The poor ye have always with you;" yes, and such men as Talmage who preach the gospel of gold, help in producing poverty, and then save their conscience by teaching that "contentment" is a virtue.

Dr. Talmage is a very brilliant man, but then "all is not gold that glitters," polished brass shines very brightly, also. Dr. Talmage is a very refined man and associates with very refined people, and enjoys their luxurious hospitality, and then saves the conscience of his entertainers (who pay his salary) by preaching patience to the poor devils who sow without reaping, who produce without enjoying, and who look through the lace curtains with sad and hungry eyes, at the well-fed preacher whose well-filled stomach is the inspiration of his optimistic sermons.

Dr. Talmage preaches flowery sermons to a self-satisfied audience in a \$100,000 church, while almost in its very shadow 100,000 people are staring into the savage eyes of wolfish hunger. Young girls, in the shadow of want, are selling their young souls for bread. Prostitution curses and rots the bodies of the helpless daughters of the poor all over the land. And a great church corporation in New York City has blocks of tenements rented out for all the hellish evils that wreck life and soul, and over from Brooklyn every Sunday morning I hear the comforting admonition, "Be ye therefore content," and in the next breath the high salaried preacher tells the poor sin-cursed girl that she is bound for hell. I see the sad, despairing eyes, I hear the husky voice sending out curses on the night air. I hear the mirth and music, and the awful undertone of infinite sorrow coming like a wail from the regions of the damned. I see young girls, weary with work and faint with hunger, throwing virtue to the winds and plunging into the whirlpool of vice. I see the hospitals crowded with the diseased and dying wretches, the victims of lust and of want, and I say, down with the man who preaches content.—Vernon Malcolm.

The Government of the United States has its foundation in the principle that all men are born free and equal. Theoretically this is the spirit of American institutions. The theory and spirit however are both violated in the administration of public affairs.—Cyrus.

## ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor.

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

## Friends Take Notice!

There will be no Sabbath evening service at the Koreshan Home, College Place, on Sunday, Oct. 12th.

## Notices.

"The Mystic Circle and the Prophet of Koresh" is unavoidably delayed this week.

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

All Post Office Money Orders must in future be sent to CYRUS, Editor of the FLAMING SWORD.

Be particular in thus making out the orders, writing the address in full as above. It will save us much delay and trouble with the postal department.

We send free to any address a sample copy of the FLAMING SWORD.

We will make a liberal discount to Clubs.

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

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.

## 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.

## Are You Afraid of a New Idea?

If so, don't,—for your own sake—read the TWENTIETH CENTURY. It 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 newsdealer 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 mention this paper.

Best advertising medium in the spiritual field. No objectionable advertisements accepted. Prices liberal. Address, WAY PUBLISHING CO., Cor. Plain and McFarland Streets, Cincinnati, Ohio.

## Do You Admire Backbone?

The AMERICAN NONCONFORMIST has it. The great and pressing issues of the hour are handled by this weekly paper in a dashing and fearless manner. Honest thought and a sincere love for humanity in Journalism are always rewarded with a big circulation—hence the wide dissemination of the NONCONFORMIST.

Send for sample copy  
AMERICAN NONCONFORMIST,  
Winfield, Kansas.

## New Church Independent and Monthly Review.

TERMS \$2.00 PER ANNUM IN ADVANCE.  
An organ of the advanced wing of the Swedenborgian Church. It aims to unite spiritual doctrine to a practical solution of social problems.  
WELLES & SONS, PUBLISHERS,  
144 Thirty-Seventh St. Chicago, Ill.

## THE WESTERN WORKMAN.

A monthly magazine devoted to the cause of labor and its freedom from the yoke of monopoly. Send for sample copy.  
F. F. ROOSE, EDITOR AND PUBLISHER,  
WESTERN WORKMAN,  
Lincoln, Neb.

## We'll Not Fail.

Just so far as a nation renders herself wealthy by the degradation of her people, so far is she on her downward course to ruin.

God keep America from ever getting into that condition. All the world is looking at you. We are all watching this experiment of the "government of the people, for the people and by the people." If you fail in this experiment you will block the wheels of the advancing civilization. You will fail if you don't get your heels down on the neck of the liquor traffic.—Canon Willberforce.



## Great Conspiracy.

The following extract will prove of great interest to our readers in connection with that remarkable serial, "The Mystic Circle and the Prophet of Koresb," which has appeared weekly, for the past ten months, in the columns of THE FLAMING SWORD. (A. Ed.)

THE TRUTH WAS TOLD IN 1844 BUT FEW BELIEVED.

The *Native American Republican*, published at Boston, Dec. 7th, 1844, at the close of a long article on "The American Hierarchy" says: "A society of wealthy individuals in Dublin and London has lately been announced to go into operation for these objects: 1. To send into the western states of America the surplus population of Britain, Ireland and the continent. [That means the worst of men steeped in moral leprosy, whom they cannot endure there. These are good Catholics and will at the confessional be productive—to priests.] 2. To open markets for British manufacturers. 3. To extend and consolidate the Roman Catholic religion in the United States. They propose to buy up western state stocks, at the present reduced prices; obtain public lands for them, then send out immense colonies of Catholics, well officered by bishops and priests, and then they will gradually gain the ascendancy in the West. On a map which they have drawn and which has been published here, they have marked the grand points for the location of Roman colonies, in Ohio, Michigan, Indiana, Illinois, Wisconsin and Upper Canada. The map is now before me. This present scheme is unquestionably one of their most feasible projects, and at the same time it is to our republic the most alarming movement that has been contrived. It is gotten up by Jesuits who will conquer or die. If we be not thoroughly awakened by this, it must be because the offended God of our fathers is about to bring on a national and tremendous visitation such as we have never yet felt as a people." A copy of the map referred to is reproduced by the *Home Missionary*, of November, 1842, published by American Home Missionary society. In 1860 Rome precipitated the war to divert attention from her main conspiracy.

## PERFECTION OF PLANS—UNION OF ROMAN SECRET ORDERS.

Let me state that I conceive the object of the conspiracy to have somewhat changed since its conception in 1828, when no definite plan was fixed upon. Jesuits and perhaps Dominicans, Christian Brothers and other orders were charged as "missionaries." The superiors only knew the main points to be gained. They have worked every available means. They have let no opportunity slip. When a foothold was obtained they at once constructed a fort and entrenched themselves. Now they feel they are safe and can go ahead in their work with a more open and avowed purpose.

## PRESENT PLANS OF THE GREAT LEOPOLD SOCIETY.

The plan of the St. Leopold Directors now appears to be: 1. To control all the offices by the election of Romanists to office and by the appointment of Romanists to office. 2. To control and direct the laboring classes through the strike, the boycott, and the Knights of Labor under Roman leaders. 3. To secure for the foreigner and alien a business ascendancy over Americans. 4. To establish an alien landlord system. 5. To place in London, Liverpool or on the continent the chief offices for our manufacturing, business and other sources of supply. 6. To grasp and direct the financial affairs of the land. In fact, to place land, government, supplies, finances, business and everything else, in the hands of and under the direction of a foreign and alien management.

## JESUITS ALWAYS DIVERT ATTENTION FROM THEIR MAIN SCHEME.

The Bible, the public schools and immigration questions are but minor factors in their view, and with the noise these questions create they are able to cover the main design: the subversion and the ruin of the republic. There is scarcely a point left uncovered in social, political or business life; and the power this influence exerts in the United States is beyond our ability to conceive.

OVER FOUR HUNDRED MILLIONS OF DOLLARS INVESTED BY ALIEN SYNDICATES TO RUIN AMERICA.

I have had a copy made of my list of purchases by the "English Syndicates." It is divided into two parts, the first being the list that was published by the *New York Sun*, and the second being made up from my own notes gathered from time to time.

I think there is very little repetition and that no concern is mentioned twice, but it may be possible that in transposing of words and changes of dates, occurrences of this kind may be found by a careful analysis. The grand total foots up \$491,242,500 as invested by alien capitalists led by the enemies of the republic. If we throw off the odd figures we will still have left four hundred millions of money sent here from Europe for bringing our sources of supply within the hands of aliens.

## THE PAPAL BANK SCHEME TO BE USED IN CAPTURING AMERICA.

So much for the "St. Leopold Foundation." Now for another immense scheme—the "Papal Bank." The matter has been under advisement for some considerable time. One George William Cameron Leybourn who calls himself "colonel" (a title which he never owned), was sent to the United States to work up the matter. This man was formerly a clerk in the engineer office of the British army, but I understand never was an officer. Leybourn was perhaps injudicious and so may have let the matter out before the plans were fully matured and the consequence was that the papal authorities disclaimed the whole thing and declared that nothing of the kind was proposed.

Leybourn found an old charter that was taken out at the time the Tweed ring was in power and which was kept alive, Mr. Joseph F. Pool of the N. Y. Produce Exchange having the control. This charter gave to the company greater powers than that of any known in American business and permitted the company to carry on almost any kind of business that they might feel disposed to take hold of.

The price agreed upon for the charter was \$40,000. The company was called in the charter "The Commercial Trust Company."

## THE PRESENT POPE BLESSES THESE DAMNABLE SCHEMES.

The pope on the 15th of February, 1886, gave his approval and blessing, and again on the 8th of October, 1887, to the "Fides Bank" project to be established in New York.

In December, 1889, the *New York Herald* gave a full expose of the business. This premature announcement disarranged for the time being the scheme.

Several meetings of interested parties were held in New York and a decision finally reached after quite a delay. The charter of the Commercial Trust Company was thrown overboard and the entire plan changed.

## KENTUCKY MOTHERS THE PAPAL SCHEME.

The legislature of Kentucky was appealed to and granted an extraordinary charter to the American Bank Trust and Guarantee company, with a capital of \$50,000. Power was given to increase the capital ad libitum, or to alter the name of the corporation by simply notifying the secretary of state. Under this charter an organization was made with the following men as directors: Baron Charles de Barnard, Paris, France; Claeclino Curti, Don Paolo Borghese, Prince de Guilbonni, Monetti Carlo, Tanessio Giovanni Battista, Rava Eugenio, Ponticello Enrico, Rome, Italy; Waldorf H. Phillips, New York City; Augustus M. Scriba, Brooklyn, N. Y.; E. J. Singer, J. B. Thompson, Kentucky.

Waldorf H. Phillips was named as president and Frederick A. Sawyer secretary. Mr. Phillips, after securing a guarantee subscription in New York of \$10,000,000 to the capital, started for Europe to arrange minor details. It is understood that Baron Charles de Barnard is to have the charge of the Paris branch and Signor C. Curti of the Roman branch. The original name selected for the concern was the Universal Association Bank and Trust company, and its full capital to be \$100,000,000.

## AMERICANS, BLIND AND DEAF, DECLARE THERE IS NO DANGER.

Thus we have a concern with twelve directors, eight of whom are aliens and all of whom are Romanists, whose purpose it is to consolidate the surplus Roman Catholic funds of the world for the express purpose of con-

trolling the railroad interests and directing the financial affairs of the United States.

The scheme is feasible and can be carried out with wise management and be productive of great profits to those who put their money into its capital.

But we must bear in mind one thing, that in the U. S. corporations that have organized to control business by the aid of monster capitals have generally fallen because of their own weight. They seldom prove more than a temporary success. In this thing, however, there is behind the concern the moneyed power of the Roman Catholic Church, not of the U. S. only but of the entire world. This brings a factor into the matter that does not occur in other business ventures.

## THE CHRISTIAN ALLIANCE HATED BY ROME.

One fact that has contributed to the animosity of the Roman Propaganda toward America, perhaps, was the organization in New York City of the "Christian Alliance," the object of which was to circulate the Bible without note or comment in papal countries. Gregory XVI. was then the pope. He fulminated a bull against the association and his last official act which was dated May 8, 1844, was his second expression of dread against the Holy Scriptures and their circulation.

## AMERICANS BEGAN TO LOSE THEIR GRIP ON AMERICA IN 1844.

From 1844 our country has suffered continually from the aggressive work of Romanists which then began in the breaking up of meetings of Americans in New York, Philadelphia, Boston and other places, and finally culminated in the death of Geo. Stuffer and others, on the 6th of May, and the subsequent formation of societies that were distinctly American in their membership.

## THE LATEST INFALLIBLE UTTERANCE.

On the 10th of January, 1890, Leo XIII. issued an encyclical. It was published in the *New York Catholic* papers February 12, and in the *Boston Pilot* February 15, 1890.

This paper defines the position of a Romanist toward his religion and his country. The claims made appear absurd to one with a clear mind, but we must not forget that this man is infallible in all his utterances ex cathedra, and being such the words of the message and all of the other similar documents are to the Roman Catholic not the words of man, but the voice of the vicegerent of God.

## THE POPE PROPOSES TO INTERPRET THE LAWS OF THE UNITED STATES.

If we now regard the judicial situation in Wisconsin, Illinois and Massachusetts, to say nothing of the other states, and then translate the following quotations into ordinary language of the day, we shall find, I think, that the time has come when the pope feels he can safely set himself up to interpret the laws of the United States.

Two short quotations are all that is necessary here. He says: "Cases may happen in which the state demands one thing from the citizen, and religion the opposite from Christians—and this undoubtedly for no other reason than that the heads of the state pay no regard to the sacred power of the church and desire to make it subject to them. No one, however, can doubt which is to receive their preference." Again he says: "It is an impious deed to break the laws of Jesus Christ for the purpose of obeying the magistrate, or to transgress the laws of the church under the pretext of obeying civil law."

The language is plain—the church, that is, the papal edicts, first and always; and if conformable to the church, then the state, but not otherwise.

## ROME HAS POWER TO PREVENT A STATE CONVENTION IN NEW YORK.

It has been stated that Dr. McGlynn once said, "The pope of Rome ordered the Roman Catholics to prevent a convention in the state of New York to revise the constitution even after the law was passed, fearing appropriations for parochial schools would be prevented." A writer, quoting the above, asks the question:

"If the pope has power to defeat the will of the people of the state of New York in holding a state constitutional convention, is it not to be feared that soon he may have power

to nullify the constitution of the United States?"

## ARE PROTESTANTS OF AMERICA READY FOR ANOTHER ST. BARTHOLOMEW MASSACRE?

We are surrounded by spies and in almost every home in the land there is one person who takes cognizance of what is going on and all is carefully reported. The question arises, What if the pope of Rome should demand a rising of his subjects in the United States under arms, where will we who are Protestants stand and what could we do?

## ONE HUNDRED YEARS ALLOWED FOR THE CAPTURE OF AMERICA.

But to return—Ferdinand V. at the organization of the St. Leopold Foundation in 1828, made use of these words: "As long as I live I oppose with a will of iron the progress of liberal opinions. The present generation is lost, but we must labor with zeal and earnestness to improve the spirit of that to come. It may require a hundred years. I am not unreasonable. I give you a whole age, but you must work without relaxation."

## CAN THE WILL OF IRON SECURE OUR DOWNFALL IN 38 YEARS?

Sixty-two years have gone. Thirty-eight remain and the "will of iron" has shown itself all this time to be a "will of iron" "without relaxation." The work has gone on. Where will the remainder of the hundred years given land us as a nation? The progress has been constant and onward with a steady and increasing speed.

## A GREAT LEADER NEEDED.

Where can we find a man who has the ability to marshal the American people?

Is there not a Moses or a Gideon somewhere in America?—Taken from *The American*, Sept. 20, 1890.

## Silent Partner in the Business.

The Inter Ocean unwittingly admits a point that we have had more controversy over than almost any other. The high license advocates have claimed all along that license was a tax, a burden, a penalty and that the Government in issuing a license was no more a partner in crime than when it imposed a fine on a thief or rowdy for violation of law. We have met this argument repeatedly. The Inter Ocean now comes out boldly against issuing United States liquor licenses. It calls the feature of the internal revenue law an "integrated evil." But it tells the plain truth when it declares that "the Government occupies a false and demoralizing position, through this license, as a sort of silent partner in every saloon in the country." Not only the National Government, but every State and local government that issues a license is a silent partner in this business. We are glad to have so high a Republican authority to confirm our position.—*Chicago Daily*.

## A Co-operative Success.

Ralph W. Pope, of New York, secretary of the American Society of Electrical Engineers, has recently returned from a visit to the Kaweah Co-operative colony, situated in Tulare County, Cal. Mr. Pope says the colony is already a success, and furnishes a practical demonstration of the efficacy of cooperative effort as a solution of the vexing problem of labor and capital. Of course there is much yet to be accomplished by Kaweah, in fact its possibilities have hardly been touched, but enough has been done in the four years since its establishment by the band of pioneers who have worked against almost insurmountable obstacles, to prove that labor can work out its own salvation if it will join hands and hearts.

A little band of men in Kaweah, for awhile less than twenty in number, and only for a short time numbering forty, frequently heavily handicapped for want of means, have constructed a mountain road sixteen miles in length and superior to any road in the section. This road is estimated by men outside the colony to be worth over \$200,000, and Mr. Pope says that if Kaweah should never do anything more the road will stand for ages as a monument to co-operative effort. But a great deal more has been done, and is now being carried on, by the Kaweah colonists.—*El.*

## LEARN YOUR WRONGS, BUT DON'T KICK.

Every employee has a perfect right to change his place of employment if he likes. There is not, and cannot be, such a thing in free labor as compulsory service. It is equally obvious that the employer is free in the choice of his help. No law enacted by the state can change this condition of affairs; much less can any resolution or mandate of a secret organization. It is for this reason that the best friends of labor always advise against the policy of strikes; and in saying this we must not be understood as opposing organizations of labor. These can be made and often are, most beneficial institutions, helpful to the employer as well as to the employed; but when a labor organization seeks by the power of secret combination to accomplish its purpose it always and inevitably stimulates a union of employing interests, and in such an unequal contest the employer eventually wins.—*Frank Leslie's Newspaper*.

The foregoing is a very angelic sentiment. But labor and capital, as at present organized and employed, are uncompromisingly antagonistic. Therefore, if a labor union is "beneficent" to employers, it is a farce so far as labor is concerned. There can be but one reason for labor organizations—that is to protect its members against the encroachments of its natural antagonist. That they can give this protection without making their opponents feel their power, any man who keeps his eye on events for ten days does not believe.

Such stuff as is quoted above is written by well-fed gentlemen, who think they must be in the swim whether they know anything about the question or not. If Justice ever gets up from the long sleep they will be floundering around looking for a plank.—*Jos. R. Buchanan*.

The coming of the Lord Christ in this age is through the order of seed sowing, its reproduction and final fruitage.—*Cyrus*.

"The voice of the people is the voice of God" is as true to-day as when spoken in a city of Greece two thousand years ago.—*Clear Lake (Cal.) Press*.

Just about as true! For instance, when, a century later, the people crowded around the Son of God, shouting, "Crucify him! Crucify him!"—*American Sentinel*.

"Don't follow after the visions of Tolstoi, but follow after Paul as he followed after Christ," writes my beloved brother, J. B. Davis. Good advice, but why have a middle man of any kind? Why not follow Christ first-hand? Let's drink at the Fountain. This same Paul says: "Be ye imitators of God as dear children." Nothing second-hand about Paul's discipleship.—*Christian*.

There is no faith to be placed in any of the politicians in any of the parties of these times. They all appear to be the paid tools of the money powers and monopolists. The prosperity of the people is nothing to them. The signs of the times point to a revolution in which these politicians will be swept from the stage of action and true Americans placed at the helm of government.—*State Alliance Tocsin, Locksburgh, Ark.*

"I hear men speak continually of going to a better world, rather than of its coming to them. But in that prayer, which they have straight from the lips of the Light of the world, there is not anything about going to another world; only of another government coming into this, which will constitute it a world; indeed, a new heaven and a new earth. Thy Kingdom come; thy will be done on earth, as it is in Heaven."—*Ruskin*.

## CLUB RATES

—OF—

## THE \* FLAMING \* SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

For 4 New Subscribers	a copy of the FLAMING SWORD for one year.
" 10 "	\$ 3.00 premium.
" 20 "	7.50 "
" 30 "	13.50 "
" 40 "	20.00 "
" 50 "	50.00 "

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

## KORESHAN LITERATURE.

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

Re-incarnation, or the Resurrection of the Dead.	Price 15 cts.
By CYRUS.	
Emanuel Swedenborg: His Mission.	Price 15 cts.
By CYRUS.	
The Identification of Israel.	Price 15 cts.
By A. W. K. ANDREWS, M. D.	
National Suicide and its Prevention.	Price, Cloth \$1.00. Paper 50 cts.
By O. F. L'AMOREAUX, (Lumry).	
Koresban, the Central Sun of Being.	Price 25 cts.
By PROF. ROYAL O. SPEAR.	
Koresban Astronomy.	Price 50 cts.
The "Hollow Globe" Theory a fact demonstrated.	
By PROF. ROYAL O. SPEAR.	
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.

## THE GUIDING STAR

## \* BINDING DEPARTMENT, \*

3619 COTTAGE GROVE AVENUE.

We are now ready to receive and promptly fill orders for all kinds of  
**BINDING.**  
Magazines and other books bound in Paper, Cloth, or Leather Covers at  
Lowest Rates.  
PAMPHLET WORK A SPECIALTY.