

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 25, 1890:-- YEAR OF KORESH, 52.

VOL. I. No. 47.

The Flaming Sword.

1890.

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

CYRUS, Publisher and Managing Editor.
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Contributing Editor.

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

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

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Entered in the Post Office at Chicago, Ill. as
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writing the address in full as above. It will
save us much delay and trouble with the postal
department.

Until further notice the Church Triumphant
will hold its regular Sunday services at the Col-
lege 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, notwith-
standing the fact that they are held in the pri-
vate parlors of the College of Life, the public is
cordially invited.

The College of Life, Church Triumphant and
Society Arch-Triumphant, the three departments
of the KORESHAN SYSTEM, have their central
office at No's. 2 & 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.

Greeting to the Mt. Zion Assembly of the Koresshan Unity.

It has pleased our Divine Mother
to descend in her benignant grace,
preparatory to her fiery baptism, upon
the heads of a few, faithfully await-
ing the Lord's coming in the clouds
of heaven. Among these few are
those who comprise our little body at
Lynn, Mass.

The Mount Zion Assembly of our
Covenant was dedicated on Mt. Zion,
Lynn, Mass., in the tenth month and
on the tenth day of the month;
CYRUS personally officiating in its
ceremony. This little body of believ-
ers in the New Covenant (conjun-
ction) between God and man has reason
to rejoice in the auspicious occasion
and circumstance of its dedication.

Without any premeditation—by a
fortuity specially significant for that
Assembly—the place and event were
chosen. There could not have been a
more fitting place for the inauguration
of our eastern work than the State of
Massachusetts—the only one of the
original thirteen states of the compact
of federation entering into that com-
pact free from the taint and curse of
slavery. Its dedication on Mount
Zion gives it a special prominence
in its relation to the great work of
human redemption. Its covenant
relation is emphasized in the date of
its birth. Ten being the covenant
number.

In every particular the Church at
Lynn was auspiciously born. May
its future prove to be all that its in-
auguration promises! May all Kores-
shans greet you!—Cyrus.

Compare the teachings of Jesus
and his corresponding life, with the
beliefs of men and the lives they lead;
the one harmonious and congruous,
the others inharmonious and incon-
gruous. In the one the doctrine and
life are in perfect agreement; in the
other they are disjointed.

Jesus, the archetype of the new
genus of beings, was the representa-
tive man of all the ages, the highest
type of manhood, the united sex,
therefore the immortal being, the
very life of lives.—Cyrus.

Koresshan Organic Unity.

One of the first things for the
initiatory work of an Assembly of the
KORESHAN UNITY is to appoint its
officers. It is impossible for progress
to be made without some established
order of procedure.

Each Assembly is supposed to start
with a small beginning as the nucleus
of its growth, and it is not therefore
proper, before experience prepares the
membership of the body for the re-
lations which only purity can perfect
and insure, to organize the innermost
courts of the Assembly.

The first object of organization is
the inauguration of an industrial sys-
tem wherein is insured the possibility
of individual self-sustenance. Kores-
hianity is the practical application of
the principle of UNITED LIFE, in plain
contradistinction to the system of
competitive life which now character-
izes and actuates the world.

When a small body of Koresshans
have reached that point in mental
conviction—they are not strictly
Koresshans till they have reached it—
where they are assured of the necessity
for obedience to the laws of life as
the true method of attaining the
kingdom of righteousness, they may
take the first step towards an outward
expression of organic growth and
relation.

The common use of property, or
wealth, it is to be understood, com-
prises the initiatory factor of the
Assembly. The possession of all
things in common is to be reached so
soon as the proper basis of such com-
monality can provide for profitable
industries, in which the membership
may engage.

One of the first purposes of organ-
ized industry is to create wealth.
The only true and genuine use of
wealth is to place in the hands of its
producers the entire substance of their
production. We do not employ the
term labor because it means drudgery;
a prostitution of the true characteristic
and purpose of the normal perform-
ance of use.

Five thousand men may be engaged
in the work of conducting a system of
railroads, each of them earning
five dollars per day. Ten of these
men may be so shrewd as to manipu-
late the productions of the four thou-
sand nine hundred and ninety so as
to force them to turn over to the ten,
all their earnings over and above a
bare living. Of the products of their
labor each may receive two dollars
per day, while the ten appropriate the
other three dollars of each one engaged
in the enterprise. The ten become
enormously rich while the many be-
come or remain correspondingly poor.

The object of the KORESHAN UNITY
is to so provide that the five thousand
shall share equally, and that every
man earning five dollars per day, more
or less, shall possess and enjoy all
that to which his performance of use
entitles him. It is not claimed for
the Koresshan System that its effort is
the only one of similar purpose.
Communism is no new idea. It is
claimed for it, however, that it is the
only system that can be followed with
universal success. Imagine, for
instance, one shrewd manager capable
of coordinating the factors of labor to
such a degree as to create, in a rail-
road or other great scheme, one
hundred millions of dollars. Suppose
such an organizer to be endowed with
the principle of philanthropy to such
an extent as to provide that the
accumulated wealth, made possible
by his enterprise, shall be equitably
shared by its producers. He becomes
merely the guardian by his own
voluntary inclination and consent.
The wealth is the property of the
mass, he its custodian for them.
Thus it may be seen how the interests
of a great enterprise may be devoted
to the welfare of every member of
the body. The Commonwealth, then,
is the "Utopia" of the Koresshan
dream, vision, hope, purpose, and
final realization.

The Vestibule of the outer court is
provided as a probationary entrance

into the courts of the Order of Koresh.
All who desire to investigate the sys-
tem may become members of this,
the Vestibule degree. Any person
may enter the Vestibule upon the
payment of the membership fee of
two dollars. This fee must be paid
to the parent Assembly, now located
at Chicago. Application is to be
made by filling out a blank pro-
vided by the parent group. The
application is to be made to the central
Assembly through the secretaries of
subsidiary Assemblies, when these
have been organized.

Nuclei of subsidiary Assemblies
may enter into temporary organiza-
tion, as provided in this circular.
Convene the body according to the
rules laid down in Cushing's Manual,
and elect a president, vice-president,
secretary and treasurer. Appoint by
common consent, your teacher, sub-
ject to the approval of the Guiding
Star Assembly. This is the title of
the central Assembly of the Order.
Call your meetings regularly at the
same time, at which the regular
meetings of the central Assembly are
held. The weekly meetings of the
G. S. A. are held on Tuesday, 7:30
p. m. Until there is appointed an
approved teacher, competent to in-
culcate the pure gospel of Koreshan-
ity, the literature should be depended
upon, mainly, for the instruction of
the subsidiary Assemblies.

The regular organization of the
groups or Assemblies will take place
under the special direction of or-
ganizers appointed for that purpose.
It should always be borne in mind
that the external primary object for
which the Assemblies are formed, is
to provide for the establishment of
industries upon the basis of common
interest. This thought should never
be lost sight of, and whenever it is
possible for any group to establish its
central Home or Ecclesia, its industrial
system should also be inaugurated.
Property should no longer be held in
personal or individual right, but turned
into the general or common wealth
of the body. We deem these in-
structions sufficient for the first con-
ditions of inauguration. The groupate
or communal domain does not com-
prise all that pertains to the Koresshan
Organic Unity. The groups of this
Order of the System of Koresh con-
stitute the knots or ganglia of the
system of organic unity through which
the other orders of the general body
are consolidated.

Outside of the domain of com-
munity of life is the cooperative sys-
tem. This has no binding force only
as the order of organic life, or the
ganglionic system, lends it the energy
of integralism.

When Will The Lord's Prayer Be Answered?

A query for, say, the *Christian Advocate*—
Taking it for granted that Christ was the son of
God, it is now over eighteen hundred years since
there fell from his lips the Lord's prayer, in
which he asked the Father to see to it that "Thy"
(the Father's) "will be done on earth as it is in
heaven." Now, did the Father hear the prayer
of Christ? and if so, why did he not answer it?
Is he able to enforce his will? Certainly the
prayer of Christ has not been answered by the
Father up to date, and if the Father did not
answer the prayer of his son, what reason have
we to hope or expect that he will answer the
prayers of any one else?—One in search of truth.
—Twentieth Century.

The Lord Jesus was the incarnation
of Deity. As the incarnation of God,
re-nucleated in matter, he was the in-
volved beginning of a coming *civiliza-
tion*; the seed or germ of a promised
or anticipated fruitage. He was
planted in the race by the disintegration
of his body and its transition to spirit.
From this planting the kingdom of God,
the kingdom desired or prayed for by the
Lord Jesus, will arise, but not till the king-
dom involved in him as the archetype or
germ has had time to bring forth its
fruitage at the end of the dispensation.
The kingdom is a matter of evolution
or unfolding from the previously
unfolded tree. The great Christian
tree was in Jesus, just as any tree is
in its seed or germ. When the tree
has matured its fruit, the old tree
will necessarily die.

God will fulfil the law—in an-
swer to the prayer—in the good time
of the completion of the cycle of the
kingdom's production. We await
patiently, now, the coming of the
new heavens and new earth—new
Church and new State—the kingdom
of righteousness wherein God's will is
to be done in earth, as it is in heaven.

The Mystic Circle

AND

The Prophet of Koresh.

"There is but one strong bond of
obligation and unity in the world,
because there is only one acknowl-
edged, visible, secular, and ecclesi-
astical head and potentate. All other
ecclesiastical bodies are comparatively
weak because the bond of fellowship is
incomprehensible, invisible, and im-
potent. We can thus wield the powers
of segregation towards those, so called,
Christian bodies, and we already
see them weakening under the solvent
efficacy of our psychologic force flow-
ing into a body whose very liberalism
constitutes the weakness of the body
which we antagonize.

"With the control of the moneyed
interests of the world, and through
it the purchasing power which the
love of money vouches, nothing can
resist the united front with which we
attack the strongholds of our enemies.
The United States government is
already within our grasp and soon,
from its Capitol, we shall be able to
dictate our terms to all the kingdoms
of the world."

Bartolomy, through his versatile
natural gifts, coupled with his suscep-
tibilities as stimulated through his
spiritual awakening, embraced the
entire scheme of Count Fernando;
comprehending much more even than
was expressed in the statement of the
Count. With the information gained
in his private conversations with
Count Fernando, in addition to the out-
line of the scheme planned at the se-
cret conference, Bartolomy concluded
that he could afford to dispense with
the Count's friendship, providing he
should succeed in entrapping him in
the meshes of his own net.

At the first significant opportunity
Bartolomy remarked to Fernando:

"I have succeeded in locating the
Countess of Dorita. Not only so, but
I have even gone so far as to have
had the honor of a private interview.
I am, to some extent, in her confidence
which I shall take good care to cul-
tivate for our mutual good. I expect
to render you and our holy cause a
great service by soon placing her
again in your custody. It will require
some time and skillful maneuvering
to plan and execute the scheme of her
recapture."

"I shall leave the detail to you,
Bartolomy, for I have unbounded
confidence in your skill to execute
the plot you are capable of devising,"
said Count Fernando.

"You may well trust its accomplish-
ment to me," returned Bartolomy.
"I shall leave you at once for the
seat of operations."

The two schemers separated, Count
Fernando to push forward his nefarious
work, Bartolomy to lay the deeper
plot of circumventing the arch enemy
of the human race, the Catholic Hie-
rarchy, in its purpose to subjugate the
world to its supremacy.

A few days subsequent to the events
just noted, Bartolomy is again with
Col. Fisk.

"Well, Colonel," said Bartolomy,
"I am pretty well up in the mysteries
of Catholicism in its secret machina-
tions, and can well dispense with the
further friendship of Count Fernando.
I am prepared to place him where he
can do no further mischief, at least
by his visible presence, in the
direction of Jesuitical influence."

"What plan have you devised for
the capture of the saint?"

"The plan to capture him is not so
difficult as his subsequent disposal.
It will be easy enough to entice him
into our net, but the problem does
not end with his capture. We cannot
kill him. To what extent can we
justify ourselves in his imprisonment?
He has violated no civil code, and the
laws of our land cannot reach him."

"A military tribunal, were he under
its jurisdiction, would condemn him
unhesitatingly. Any other govern-
ment in the world would execute him.

His punishment, or rather our protec-
tion, demands severe measures, and I
shall take it upon myself to do him
up according to the merits of the case."

(CONTINUED.)

The Civilization of the In- do-Germanic Race.

The study of "Indo-Germanic" and
"Indo-European" development in the
march of progress towards what has
been termed, civilization, cannot be
successfully pursued independently
of the cognition of two distinct factors,
influencing equally the modifications
observed to characterize the rapid
augmentation of Germanic culture.

The first important step in the
philological study of the race problem,
as pertaining to the origin of the
Germanic people, is the investigation
of the name by which the people are
known. It is a most singular thing—
coincidence, if you will—that the
name of the Germanic race should be
Hebrew; for it cannot be questioned
that the word or root *gur*, meaning
wanderer or a stranger from home,
is identical with the Hebrew, *gur*,
wanderer or stranger.

It is still more strange that the
most progressive branch of the Ger-
manic family should be called the
Lion, and that the nation which gives
promise of the greatest progress and
power in the world should be the off-
spring of this same Lion, and is there-
fore the whelp of the Lioness; Eng-
land being the Lioness, and the
United States the Lion's whelp, and
that the first derivative of the word,
gur, wanderer, should mean the Lion's
whelp.

The study of the origin and devel-
opment of the Iranians has been
founded exclusively upon the suppo-
sition that there is but one tendency
of evolutionary increment, namely, the
progressive determination, and this
is also founded upon the general fal-
lacy that the progress of life is always
from the lower to the higher condi-
tions and forms. It has never enter-
ed into the consciousness of the in-
vestigator, that there never was nor
never can be progress from a lower
to a higher state except through the
vitalization of the lower from a higher
condition.

The central origin of modern civil-
ization lies between Egypt, as the
western extremity, and the Oxus and
Indus, the eastern.

If the philological plan of investiga-
tion is pursued there can be no start-
ing point of more importance than
the word employed to designate the
peoples, the origin of which we wish
to discover. The term Ger-man or
Gur, (Goor) man, should certainly,
by every rational suggestion as it
comprises the generic title of the race,
constitute the starting point of all
philological research, and if the pedi-
gree linguistic system of analysis
and synthesis be adopted, the parent
root or stem of evolving categories
should be taken as the basis of study.

The word by which the Germanic
family is designated signifies wander-
er, and is in itself a title indicating
the nomadic tendencies and character-
istics of this people. It is possible
that prior to the carrying away of the
ten tribes, the word, *goor*, *gur*, or *ger*,
may have been used to distinguish
the Germanic race, but there is no
evidence of it, while there is no doubt
about the Hebrew word, *gur*, and its
signification. Gar with the *a* sounded
as *a* in Mary, implies "a sojourner,
stranger, a man living out of his own
country." Gesenius.

Gor, from the root *gur* (goor or
ger), means Lion's whelp. Abraham
was a sojourner. He left his original
home in Chaldea and located his in-
heritance in what was subsequently
known as Philistia. He thence went
down into Egypt. He returned to
Philistia and subsequently his pos-
terity sojourned in a strange land.
The word employed to designate this
absence from their adopted or chosen
home, was *gur*, wanderer, or sojourner.
The Jews in Egypt and in their
wanderings through the wilderness

were a pastoral people. While they
were pastoral and perhaps undevel-
oped during their wanderings, they
comprised the soil into which the
civilization of Chaldea and Egypt
had been deposited, and in their sub-
sequent development reached a very
high stage of perfection.

Persia appears to be the seat of the
field whence emerged two branches of
the Germanic flow; namely, that
towards the east, and that towards
the west.

If it be impossible for ethnologists
and philologists to locate the ten "lost
tribes" of Israel, a people so nu-
merically and intellectually great and
well defined in ethnic and linguistic
characteristics as the house of Israel,
carried into Media, on the confines of
Persia, How can they study with any
degree of certainty the character and
origin of a nomadic and pastoral
people who were without any great
progress in linguistic power?

The scope of the intellectual capa-
city of a race or people must be de-
termined by the growth and power of
its language. These travel hand in
hand, the state of the language
always determining the advancement
of the people. The ten tribes of
Israel were taken by the Assyrian
power and located in Media, contigu-
ous to Persia, the very heart of the
country whence it is claimed the
human race had its origin.

We believe it is well enough that
the study of origin be pursued outside
of biblical investigation, and that in
time when some progress has been
made in the acquisition of positive
knowledge from an outside channel,
it will have been discovered by those
who are seeking for ethnical knowl-
edge that they are approaching,
through obstacles, the knowledge
already communicated through the
prophecy and history of the Jewish
race.

Schrader, in his "Prehistoric An-
tiquities of the Aryan Peoples," says:
"We have already seen on page 40
that there have not been wanting
scholars who have sought to explain
the contrast between these stages of
culture by assuming that amongst
the Indo-Germanic peoples, the
Northern Europeans in particular,
declined from their former high level
of civilization in consequence of their
trying migrations. This notion of
the surrender of a culture once pos-
sessed, and of the lapse into savagery
of tribes originally civilized, is indeed
conceivable of itself, and can be
proved to be actually true in certain
special cases. But to picture the
civilized career of whole peoples, and
those Indo-European, as first a fall
from and then a struggle up to higher
planes of culture, is a mode of con-
ception which to begin with is in
direct opposition to all the scientific
spirit of our century, accustomed as
it is to regard the phenomena of
life, in nature and in man alike, as
exhibiting progressive evolution from
lower to higher forms."

The above is simply an exhibition
of ignorance of the methods of evolu-
tion. The fundamental law of mole-
cular and atomic grouping is that
whenever a new element is introduced
into a compound by which a new and
more complex formulation takes its
rise, there is a disintegration of the
previous grouping, a breaking up, dis-
tribution, and a return to a homogene-
ity of state, and thence a re-combina-
tion. What is true of the grouping
of matter in chemical combination is
also true of language, and what is
true of language or linguistic trans-
formation and progress is also true
of ethnic metamorphosis.

The infiltration of the ten tribes,
with their language, into the Aryan
peoples began the disintegration of
both civilizations, and, according to
the relation of retrogressive and pro-
gressive metamorphosis, there had to
come a falling away. Wise men of
all ages have known this law, and
thus the Apostle was enabled to say,
from the indication of law itself:
"that day shall not come, except
there come a falling away first." A

seed cannot reproduce by generating its tree and fruit without first the segregation of its organic grouping. This principle is also true of language.

Word or language is the central principle of life, and all manifestations of life, as observed in the group-formation of molecules, and the phenomena manifest through groupings of "inorganic" and "organic" progress, proceed from language, or logos, as the primary principle and substance of being.

"In the beginning was the Word," Language, Logos, Dabhar, Verbum, "and the Word was with God and the Word was God." What a wonderful confirmation is this of the scientific discovery that Word is life, and that the character of the life is determined by its word or language.

The Doom of the American Republic, Foreshadowed by the Approaching Crisis in This Country.

A Lecture by Rev. N. T. Ravlin, Delivered at Washington Hall, San Francisco, Sunday Evening, Sept. 14th, 1890.

To the careful observer it is apparent that we are approaching a crisis in the history of this nation—a crisis such as has never been in its previous history; a crisis tremendous in its culmination and far-reaching in its effects. Those who are blind see it not. They say, "To-morrow shall be as this day, only more abundant;" they boast of the glorious American Union; they point with pride to the founding of this government by our forefathers; they tell us what it cost to found it; they point with pride and self-satisfaction at its vindication from domestic strife and its victory over internal dissensions; they say it cost millions of lives to defend it when assailed, and millions of treasure; and their inward thought is, that it shall endure to all generations; that it is established forever; that it cannot be moved; that no power can overthrow it; no condition menace its existence, no gathering storm disturb its equilibrium. They see not the danger, they note not the breakers ahead; they heed not the voice of warning, nor do they interpret the signs of the times aright. But they are portentous with approaching ill, for disguise it as you may, treat it lightly if you will, refuse to see any danger threatening the existence of this nation, sing the song of peace and safety to your heart's content, nevertheless it remains true that there are certain elements at work on the surface and underneath that are just as certain to prove the overthrow of the republic as an effect follows cause.

You cannot start a stupendous conflagration and let it pass beyond your control, and then by singing a song about the glorious benefits of fire, stay the progress of the flames, or ward off the disastrous consequences of the conflagration. It burns all the same, and consumes whatever is in the way of its progress. Substantial structures melt before it, and the accumulated wealth of years is swept away as in a night.

So with respect to our country. We are cherishing agencies and elements that are completing its overthrow and insuring its ruin. There is no escape from it, unless there is a radical reformation that shall change the order and change the system from what it now is to that which it is not.

At the present time self-interest, political aggrandizement, political scheming and purchased legislation menace the existence of the nation on one hand, and it is a well-known fact to every careful student of history that for the last 114 years, it has become more and more impossible to secure any legislation either in Congress or the State Legislatures, except what is in the interest of corporations, syndicates, combines, trusts, and those aggregated elements of moneyed despotism that seek to control everything in the interest of the few, at the expense of the masses. That has been the nature of the legislation that has been enacted for years and years past. It has been growing more and more away from the people, and in the interest of an infinitesimal minority of citizens, and it is getting so far away from the people, that it favors even foreign syndicates, and the turning over to them the public domain and the paying industries of this country, whatever the result and whatever the effect may be upon the masses of citizens. So little is left of the public domain after legislation has given subsidies to these vast railroad systems, and what has been purchased by British gold and other foreign treasure, that our native sons have to hunt for 160 acres of land for a homestead at great disadvantage, and they are compelled to take what they can find after the first of it has been gobbled up by syndicates of foreign birth and of home origin. (Applause.)

Do you suppose that a country can legislate in such a direction—a country representing sixty-five millions of people—ignoring the rights and the interests and the necessities of the great masses of citizens, deaf to

the cry of hunger, deaf to the sounding tramp of thousands for work, deaf to the stringency of the money market under a contracted currency, and not invoke the whirlwind of anarchy, of massacre, until the whole superstructure of government lies in one indiscriminate mass of ruins?

Such is what that kind of legislation courts, it is what that kind of legislation bids for, and whether legislators see it or not, whether political parties understand it or not, nevertheless it remains a truth solid as the everlasting hills, and undeniable as human existence, that effects follow causes, and that such legislation in the interest of the few at the expense of the interests of the many, results as a legitimate effect in the overthrow of a government by the people, of the people, and for the people. (Applause.)

We have a republic now only in name. The Declaration of Independence has never been illustrated, nor has it ever been carried out in this country. Politicians have hoodwinked and blinded the masses; they have made them believe that this is our glorious republic, when in fact it is our ignoble oligarchy. Putting that language into the mouths of the politicians, we say it is not a republic except in name, because they have no part nor lot in the matter of self-government. The male voters scarcely exercise any more power in the control of the affairs of this country than the disfranchised women of America. In that respect one helps to govern and rule the country in name, while the other does not even do that. It is a good deal as it was with the little boy. His father was wheeling a load up a hill; the little fellow wished to help his father, and he admitted him into partnership in the wheel-barrow business, and when they reached the top of the hill, the little fellow was exceedingly proud that he had helped his father wheel the load, when perhaps he had not pushed a pound, but he thought he had done a great deal. That is the way with the people in this country; they think they govern themselves but the politicians know better. (Applause.) They are simply hoodwinked, and, if you will allow me to say it, that is the very reason why politicians are opposed to woman's suffrage. They know that the chain lightning of woman's intuition would riddle that sophistry, if they had the power of suffrage, and that they could not deceive the people in that kind of style any longer. (Applause.) So, it is for their interest to oppose woman's suffrage. But as sure as the sun shines in the heavens, as sure as there is logic in events or any justice among human kind, just so sure as the hand upon the dial of progress is never turned backward, just so sure and certain is the day coming (and it is not far in the distance), when the suffrage so long denied shall at last be accorded to woman, and then two or three great questions will be settled, but never settled until then. (Applause.) One is the social question; another the temperance question; and the other is the stupid demagogism of politicians.

Allow me to say further before we leave this point, that there is nothing at this juncture of affairs so far as human wisdom can see, so far as can be discerned from the standpoint even of the old patriots that have passed over that can avert the coming catastrophe of doom in the overthrow of our country, except the timely bestowment of suffrage upon women. (Applause.) Her intuitive, intelligent, home-loving, motherly, sisterly, and wifely devotion will assert itself and make itself a prime factor in deciding the nation's destiny. (Applause.)

Of course there will be a sufficient number of good men to combine with those elements of noble womanhood, which will cause the cloud, portentous with gloom, to pass from off our nation's horizon. We only fear that it will not come—that the suffrage will not be bestowed until it is too late, until the Rubicon is passed, and the fate of the nation is sealed.

Passing to another point, we recognize that under this state of things, the great masses in our country are ill at ease. You hear of strikes and strikes, and you read of them, and you commercial men feel the effects of it; business is paralyzed; a financial panic seems gathering upon the horizon; Wall street is excited; moneyed kings are uneasy; the masses are surging to and fro; they are chafing against each other; they have pitted labor against capital, and capital has organized against labor; two armies confronting each other. On the one side, the labor elements that have produced the wealth of the world, that have built cities, that have built railroads, that have strung the wheels of industry, that have developed the mines, that have tilled the soil, and that have made whatever there is of financial wealth and glory in this country, they are organized in the Federated Trades, in the Knights of Labor, and in other associations and combines outside; and they are dissatisfied with their wages, chafing under their lot, resolving upon desperate things, fomenting strife, seeking a change, by peaceable means if possible, but being unwilling to endure the present condition of things for any great length of time. When millions of men are combining for

such purposes, it casts a cloud of gloom across our nation's pathway, it makes the old Ship of State shake as though struck by a tremendous blast, or heaved by a vast ocean billow. We are in that condition to-night. As a people we are in the trough of the sea; the winds of desolation howl through the rigging; the sails are fluttering in the breeze; the masts are sprung to their sockets; the timbers are loosened; and the Ship of State is staggering in the waters of internal corruption. Patriotism wanes and demagogism triumphs; Justice stands afar off, and Injustice sways the sceptre.

Thus we see on the one hand these millions of working men. It does not make any difference what you call them; you say they are anarchists, they are socialists, or they are this or that, but this has nothing to do with our argument. For the sake of argument admit they are all anarchists; this would not lessen the danger but rather increases it, for it complicates matters. We have got to look at this army as it is made up of various elements, these cosmopolitan people that have been gathering from the different nations of the earth—and how have they been gathered? The politicians have bid them welcome, they have encouraged them to come; they have been making their spread eagle statements; have represented America as the asylum for the oppressed of all nations; that this is the home of the laboring man; come to these shores, ye foreign millions, and we will make citizens of you; we will make voters of you. Thus the politicians have welcomed to these shores these millions of laboring people only to make political capital out of them; they wanted their votes; they would naturalize them immediately upon their arrival in this country provided it was just prior to election so they got control of their suffrages. Our boys are compelled to remain here twenty-one years before they can vote. These same legislators, though at fifteen they are well versed in the institutions of America and the duties of American citizenship, have to wait till twenty-one years of age before they can use the ballot, but these people from foreign countries, many of them ignorant of our institutions, and not even able to read or write the English language, are made voters at once. But politicians could use them, so they have welcomed them and made them citizens, and the power of suffrage has been given into their hands.

But the politicians are finding it difficult to control their children, they find it difficult to control these elements; they are breaking loose in separate and antagonistic organizations and from this combined army of the laboring masses, the existence of the Republic as it now stands is threatened, and he is both deaf and blind who can neither hear the muttering thunder nor see the blinding flash of the lightning that streams through the industrial skies at the present time. Opposing these laboring masses are these trusts, syndicates, combines, and corporations, organizing and pitting themselves against labor instead of settling the matter according to the sublime efforts of the Golden Rule; instead of seeking to bridge or span the chasm and heal the breach, they do the reverse and burn the bridges and put afar off the day of reconciliation. Now it is money against labor; it is labor against money; it is money against manhood; it is manhood against wealth; and who lives to-day that is prophet enough to foresee and tell in unmistakable terms the issue of the strife if it is once precipitated into actual conflict. If these millions rise in arms to destroy the fabric of our government, where is the power in wealth or in the combined forces of wealth that can successfully ward off the assault?

Now we are not giving you to understand in any sense where our sympathies lie, but we are simply pointing you to the dangers that threaten; we are looking at things as they exist, and we recognize these agencies of coming evil. They concern every citizen in this country and every home; they concern every society, every type of religion; they concern Free thought, Spiritualism; its phenomena and philosophy, and the issue will determine whether we are free; free to cherish and express our opinions and to have our own religion and our own philosophy, or whether we are to be the slaves and the vassals of a money power on the one hand, or a theocracy upon the other.

And this brings me to notice the final thought, and that is the religious element that is destined to enter into this conflict. The careful observer has noticed that for many years past the Church of Rome has made alarming progress in our great cities, in getting control of our public school money, in shaping our municipal elections, and in controlling our municipal affairs. As long ago as 1853, in the university of Rochester, it was avowed without hesitation on the part of the Catholic priests, that they intended to take this country. Every step from that time until this has made good the assertion. In our largest cities they control our public school funds largely. Hundreds of thousands of dollars are diverted from the public school treasury and made

to support Catholic schools. Catholic influence is everywhere. It is in politics. The Church of Rome has never taken any step backward. When she assumes to gain a point she gains it. If she has to take the country by siege, by siege she will take it; she will make her progress steadily; it may be slow, but steady will the progress be, until she has the balance of power in this country and until the pope issues his encyclicals and his bulls from the Vatican established in the city of Washington. You think this is an idle dream, a groundless fear, but if things go on for the next half century as they have for the last half century, the pope will take up his residence in the city of Washington, and the Vatican will be transferred from the city of Rome, seated upon its seven hills, to the capital of the United States. That is the program. Catholicism is waning in Europe; but reviving on American soil; it is growing in this country; it means success; it aims to take this land and control it in the interests of the pope, in the interests of the Catholic religion.

This effort on the part of religionists to unite Church and State by putting God into the constitution and enacting a Sabbath law, is only a stepping-stone in that direction. Protestants in their blindness will join hands with Rome to accomplish this work, and when this is once accomplished the power that lit the fires of Smithfield and that celebrated the massacre of St. Bartholomew, will burn the Protestant heretics that helped them to get the ascendancy in this country. (Great Applause.)

Now notice what an element you have got to make a storm out of; notice what conflicting forces you have to bring on a catastrophe and to hasten the crisis. Where is the power to deliver us? Where is the angel that can lead us out of the wilderness, out of uncertainty and unrest? Can we reason with religionists? Gentlemen of the cloth, you are taking a course that leads to the ruin of this country. Do you know it?

"No; we do not know it. We intend to take the United States and North America for Jesus Christ."

That is all they think of and they do not know what Jesus Christ means, half of them. Taking North America for God. Just as if it did not belong to him now. But perhaps capitalists would question His title. I should be glad to have the clergyman of whatever denomination, see this matter as it is. Some of them begin to see the handwriting on the wall; they will see it more and more, but whether they will see it in time to retrace their steps and undo what they have already done, is a question.

This country cannot stand as an oligarchy or an aristocracy, or a theocracy. The moment this is done, Ichabod is written on the walls of the American Union and the Republic will find a grave with the buried nations of the past. When you make it a theocracy, when you unite Church and State, then righteousness and charity is crucified between the two thieves of arrogance and superstition on the one hand and political despotism on the other. (Applause.)

What is going to be done? Can the doom be averted? If people sing to you the siren's song, saying, "Peace, peace," when there is no peace, believe them not. If they say to you "There is no danger" believe them not. If they say to you "The prospects are that the American Union will be overthrown," you can say, "It certainly will be unless there is some interposition from a higher power than is known on this mundane sphere." We do not see the Saviour among those in the form at the present time. We do not recognize salvation as coming from either political party that now is, nor yet from the moneyed power, nor from the religious power. You must look in other directions for the door of deliverance and for the Moses to lead you out of this wilderness. So far we seem to be penetrating the wilderness; it is growing more and more a wilderness and less and less like the promised land. When will the change for the better come?

Angel of Doom, roll past the cloud and let us anticipate half a century of our national history. Is it morning for our country? Is the night well-nigh past? Will the morning sun throw its radiance upon the eastern sky, or is what we see the fast-fading twilight of evening? My God, pity the nation if this is the twilight of evening that we see in the grand mechanical improvements of the age and the universal diffusion of knowledge. If it is the morning, "Hail, Columbia, happy land," she shall yet be free. But if these are the evening shadows that are gathering from these wranglings of labor, from the despotism of moneyed kings, from the combined power of church and state—if these shadows are evening shadows, then "Watchman, what of the night?" But how long shall the night be and when will the darkest hour be past? When will these woes and when will the issues of the strife be ripened, and when will the crisis be reached? Do they give you any tidings? Do you see anything or hear anything that throws light on your pathway? Go search the political, the industrial, and the financial heavens, ye that wish our country

well, and see if throughout the whole expanse of those heavens you can catch a sight of the Star of Bethlehem, and see rising the grand reign of the spiritual truth and spiritual enfranchisement that shall unshackle the people. (Applause.) Ah, if you can catch a glimpse of that Star, hail it with glad delight, because it is the Christ principle or the Golden Rule principle, or the humanitarian principle, or the grand conception of the spiritual philosophy that links George Washington, and Thomas Paine, and Thomas Jefferson, and Abraham Lincoln, and Ulysses S. Grant, to our decayed statesmanship. If there is any help from the angels above, Oh! may the shades of those grand old patriots of 1776 get hold of the young men of our country and embody themselves in human form to lead this nation out of the terrible condition in which we are to-night. (Applause.)—Reported for the *Carrier Dope*, by G. H. Haves.

Hard Knocks For the Clergy.

The direct and necessary result of the policy of the Church is to make clergymen mentally dishonest, and I have no doubt that, with the possible exception of politicians, no class of men on earth are more dishonest in their public utterances than clergymen. * * *

Many estimable clergymen have convinced themselves that it is wise and right for them to conceal their doubts, believing that truth is dangerous unless it is generously mixed with error. And so they are conscientious hypocrites. They believe it is their duty to God and man for them to be hypocrites. But a conscientious hypocrite is a hypocrite, all the same, and I am not sure that he is not the most dangerous species of the genus. I have no doubt that the hypocrites who crucified Christ were conscientious, and I presume he knew they were, but he did not hesitate to brand them as whitened sepulchres.—*Twentieth Century*.

What is Your Moral Weight.

After you have weighed your neighbor in the balance, drop a nickel of fairness in the slot of self-examination and ascertain your own moral avoirdupois.—*The Esoteric*.

The Revolution Through Nationalism.

You admit that Nationalism would abolish poverty; but you do not tell how much good the abolishment of poverty would let in, and how much injustice it would shut out. You do not tell how education would be universal; how all would have time to read and study; how wage-slavery would be a thing of the past; how politicians would be useless, and how intelligence would rule. If environment makes criminals, do you tell how with all incentive lost, they could only re-appear as exceptions? Again, do you tell that every one would have sufficient leisure to keep educated—to be always advanced? Do you tell them that money would be practically useless—that to be a millionaire would be impossible, his wealth an intolerable burden he would of necessity resign? Do you tell that women would have all the rights of men—that the Golden Rule would nearly have its fulfillment? And do you tell them that the factory system would be killed—that all workers would be working for the good of all, and for themselves?—*Clinton Loderidge, in Twentieth Century*.

Sweeping, but Correct.

Fort Worth Gazette.

THE CHICAGO HERALD calls attention to the fact that "nobody but jobbers, robbers, monopolists, plunderers and beggars has asked for the retention of the protective tariff," which the same is gospel truth. No labor organization representing the millions of toiling bread-winners in the country, nor any branch or section of the farmers' alliance, has urged Congress to pass the McKinley bill. They, the honest and industrious elements of our population, are to have no say in the matter, while the plundering nabobs of the East lead Congress by the nose and get their pound of flesh as usual.

The divine marriage cannot take place except through the destruction of the sensual marriage.—*Cyrus*.

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Mrs. A. G. Ordway.

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

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

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

TO MAN.

By Mrs. Charlotte Perkins Stetson.

In dark and early ages, through the primal forests faring,
Ere the soul came shining into prehistoric night,
Two-fold man was equal; they were comrades
dear and daring,
Living wild and free together in unreasoning delight.

Ere the soul was born, and consciousness came slowly,
Ere the soul was born, to man and woman too;
Ere he knew the tree of knowledge, that awful tree and holy;
Ere he knew he felt, and knew he knew!

Then said he to Pain, "I am wise now, and I know you!
No more will I suffer while power and wisdom last!"

Then said he to Pleasure, "I am strong, and I will show you
That the will of man can seize you, aye, and hold you fast!"

Food he ate for pleasure, and wine he drank for gladness;
And woman? Ah, the woman! the crown of all delight!

His now, he knew it! He was strong to madness
On that ruddy dawning after prehistoric night.

His! his forever, that glory sweet and tender!
Ah, but he would love her! and she should love him!

He would work and struggle for her, he would shelter and defend her;
She should never leave him, never, till their eyes in death were dim!

Close, close he bound her, that she should leave him never;
Weak still he kept her, lest she be strong to flee;
And the fainting flame of passion he kept alive forever,

With all the arts and forces of earth and sky and sea.

And ah! the long journey! the slow and awful ages
They have labored up together, blind and crippled, all astray!

Through what a mighty volume, with a million shameful pages,
From the freedom of the forest to the prisons of to-day!

Food he ate for pleasure, and it slew him with diseases;
Wine he drank for gladness, and it led the way to crime;

And woman? he will hold her! he will have her when he pleases!
He never once hath seen her since the prehistoric time!

Gone the friend and comrade of the days when life was younger,
She who rests and comforts, she who helps and saves;

Still he seeks her vainly, with a never-dying hunger,
Alone beneath his tyrants, alone above his slaves.

Toller, bent and weary with the load of thine own making,
Thou who art sad and lonely, though lonely all in vain,

Who hast sought to conquer Pleasure and have her for the taking,
And found that Pleasure only is another name for Pain—

Nature hath reclaimed thee, forgiving disposition;
God hath not forgotten, though man doth still forget!

The woman-soul is rising, in despite of thy transgression!
Loose her now, and trust her! she will love thee yet!

Love thee? She will love thee as only Freedom knoweth!
Love thee? She will love thee while Love itself doth live!

Fear not the heart of woman; no bitterness it showeth;
The ages of her sorrow have but taught her to forgive!

—Woman's Journal.

Wages of Women and Children.

That memorial which the Woman's National Industrial League has sent to the senate is a rather serious and solemn document.

It refers to the wages paid to women and children who work in the factories, and its statements are startling. No wonder Mr. Plumb asked that the committee on education and labor be instructed to ascertain the truth of the charges.

The memorial asserts that in many of our woolen mills children only get thirty-five cents a day, and their mothers seventy-five cents; that the New York women who make trousers get a pittance of twelve cents a pair; that a woman's wages in the mills of Pennsylvania are from forty-seven to fifty-five cents a day, and that 70,000 girls in Massachusetts, working long hours, can barely earn enough to keep body and soul together.

Talk about pauper labor! Why, here it is at our very doors.—*New York Herald.*

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. XVII.

It seems strange that one finds it necessary to question what nearly every one has accepted as a fact in this age of the world. Think of it for one moment! Nearly 2,500 years have come and gone, and billions of lives have been sacrificed on the altar of science and faith. Enough money has been consumed in investigating the nature and condition of the surface of the earth to instruct all the living humanity to-day.

The conviction of the earth's convexity has become so firmly rooted, yes, sacred, that it requires a bold spirit to face the indignation of the present, so-called, enlightened public. I am not blind to these facts, nor am I incapable of sentiment on the question. If there were no higher forces operating in me than those which belong to the average man, I would not have the courage to withstand public opinion. If I had nothing but a theory to wage against a demonstrated fact; or if I was looking for a mere theory to bolster up some larger theory, I do not think I would stand as a target for public opinion.

I shall never forget my feelings nor what I said when I first heard Cyrus question the convexity of the earth. I had learned but little of his doctrine and was admiring his comprehension and ability to cement things. It came to me like a death warrant. I questioned his knowledge on the subject of astronomy. I told him that I considered him far superior to all others I had met in his ability to defend and propound his doctrines, but on the subject of astronomy I thought him a fool. He did not get angry, overlooked my ignorance, and asked me the simple question: "Have you sufficient courage, intelligence, and desire," (which of course meant, did I have honesty enough in my search for truth,) "to investigate my simple proposition?" I told him I had. I met him at his room by previous arrangement and in less than thirty minutes he proved to me, geometrically, that if we were on the outside of the earth it had billions of centers. I knew there could be but one center, hence my feathers fell and I began an investigation of all the facts and figures. I was wholly upset in my faith in convexity.

I hope the reader will make the tests either from drawings or on level land or water, and prove for himself that the earth has many centers if we are on its convex surface. There is but one fact to stay by and there is no way to disprove this fact. The line of vision always makes two right angles, at the observer's eyes, with a line drawn from the observer to the center of the earth. Now if we are on a convex surface, and that line of vision touches the verge or horizon in the distance, then said line must be a tangent, and form a right angle with a radius at that point. The reader must see how ridiculous this position is.

The question with me was this: Shall I cater to public opinion and go on living and talking as if I still had perfect confidence in the old theory or shall I face the world and stand my ground? I decided that I wanted the world to know the truth, hence I would not flinch from duty. This is why I am now contending against the supposed fact that the surface of the earth is convex. I say it is not convex and can produce facts to prove my statement. All the evidence that can be found in favor of convexity is the result of observation of appearances. When we subject said appearances to a critical and searching analysis we find that they will not carry conviction.

Looking over a body of water I see the hull of a ship pass out of view before the top does. I ask, why is this true? The books say the water curves convexly and the hull of the ship has gone over the hill and the water comes up between my eye and the ship, hence I cannot see it. I

stop and think the matter over; if that is true then it may be a convex surface. So I say to myself, "If that ship has gone over a hill I cannot bring it again in view by any other process than going up on top of the hill and looking down on the other side. I have no desire to do this."

Wondering what effect a good field glass will have, I adjust the glass and look over identically the same line I looked over before, and, behold, I see the ship and can see the water elevated beyond the ship. I take down my glass and see only the tops of the masts. Then I begin to figure. I know that, if the water hides the ship, the glass cannot bring the hull in view. The fact that I see the hull with the glass is positive proof that the water does not hide it.

I begin to study the question from all sides. I say, here is a body of water over which hangs the atmosphere through which I must look at the ship. I know that the laws of perspective and density of atmosphere must have something to do with my vision on the same principle that they had when I looked at the wires and rails as they appeared to come together at a specified distance from me.

Then again, fool-like, I look behind me and behold I see the same conditions. I look to all points of the compass and find the water appears on a level with my eye in all directions. To the north a ship's hull will pass out of sight just as it will to the east or west. Looking to the south I find the same results. It seems to make no difference in what latitude the experiment is made. Therefore I am forced to conclude that appearances are caused by the spherical and circular nature of vision, much more than by the convexity of the surface of the water. These facts explode the old theory. They cause it to crumble like mushrooms.

My school books tell me that the fact that the hull of a ship passes out of view first, is positive proof of convexity. If a surveyor's leveling instrument is proof of anything, it proves that the water at the horizon is on a level with the eye. If that be true then my feet must be below the water at the verge. The books all prove this statement. I challenge any one to show a cut or drawing in any school book or from any acknowledged authority on the subject, where said cut or drawing does not show that, taking the verge as the basis, the eye is on a level with it. Take all light-houses, and the eye of the keeper surveying the ocean for a steamer is on a level with the horizon in the distance. All the books and writings prove this. Then we must conclude that the water curves either concavely, or convexly from said verge to the base of the light-house.

To make my point clear to all readers I will say that I went up to the top of the great Exposition building in Chicago. It is some forty-five miles across Lake Michigan to Benton Harbor in Mich. I studied the nature of things carefully and did my best to see Benton Harbor. I could not do so. It is said that the water hides the town across the lake. If this be true then the horizon is on a level with my eye, and to go from the Chicago harbor to that horizon point, one must go "up hill." The books say the curve over which I should travel to get to that verge is convex.

When I was on top of said building I used a good glass, and I could see across the lake into Michigan. What was there about that telescope to flatten the water down so I could see across or over it? To say that the telescope forms a picture of an object until that object is in range, is nonsense. To say you get a large picture of the object explains nothing. If the water really hid the town of Benton Harbor, I challenge any one to show how a telescope could remove the water, or bring the town in view.

If the water at the horizon or verge is on a level with the eye in one direction, then, I ask, Why is it not the same in all directions? If I look to the east and see the water at the horizon on a level with my eye; if, as the books say, the water curves convexly from my base to said verge; if, on looking to the west, I find the horizon or verge is on a level with my eye; if the water curves convexly from my base to the western verge, I ask, Why am I not standing in a convex hole in the water? If the water is convex I am in a convex hole.

Who ever saw a convex hole? The idea is ridiculous. My opponent

denies being in such a hole. Let us see. If I take a surveyor's leveling instrument, level it and look to the east, I find the horizon on a level with my eye, because I can see land or water in the distance. Leave the spirit level of said instrument perfectly level, but turn the telescope over, look in the opposite direction, and the water is on a level with the eye in that direction. Here, then, to the east and west the water is on a level with my eye. Now there is no way to evade this fact. There it stands and there it will stand as a mighty, demonstrated truth which forever demolishes the old humbug and fallacy—the Copernican theory of astronomy.

If the water east and west of the observer is on a level with his eye, the last ray of hope is gone and the now grand theory of astronomy, which has made infidels and materialists under every degree of the sun's orbit, must leave its majestic seat and permit the glorious truth of the Divine to occupy the throne and promulgate that doctrine, where justice, equity, and life will be meted out to a suffering and dying race. We say, good bye to the old fallacy.—*R. G. Spear.*

The Antitypical Rest.

The rest, of which the Jewish Sabbath was an age-long sign, was realized only in part and that part was the soul, in the coming of Christ nearly 1900 years ago, but David looked forward to a rest of the body: "Moreover also my flesh shall rest in hope." "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. * * * There will I make the horn of David to bud: * * * His enemies will I clothe with shame: but upon himself shall his crown flourish." Ps. cxxxii, 18, 14, 17, 18.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. * * * These were redeemed from among men, being the firstfruits unto God and to the Lamb." Rev. xiv, 1, 4.

"And David my servant shall be king over them; and they all shall have one shepherd." This shepherd, the shepherd of Israel, as we see in the 49th chapter of Genesis, is to arise, not from the posterity of Judah but of Joseph. The whole of the 80th psalm is a prayer, directed to him as a savior, in which he is addressed by all the appellations of Deity.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. ii, 2.

We are told that some will enter into God's rest. Men can no more enter into God's rest than they can live his life without first having become Gods. God entered into his rest after he had completed his labors of creation. If man enters into God's rest it will be after "he also hath ceased from his own work as God did from his."

"But they which shall be accounted worthy to obtain that world" (Greek, age), "and the resurrection from the dead, neither marry, nor are given in marriage." Luke, xx, 35.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." In this the children of God are manifest, and the children of the devil." I. John, iii, 9, 10.

To enter into the God life one must die to the old sensual life; must cease to put forth his life forces in the creation of other perishable human forms, just as the wheat corpuscle, in order to be elevated to the condition of the human corpuscle, ceases to propagate its kind. God's labor of creation ceased on the seventh day which corresponds to the seventh principle of being; so man's labor must cease if he would enter into God's rest. These principles are, first, the germ, then the sprout, the shoot, the stalk, the leaf, the flower, the seed,

When the wheat is planted and subjected to the conditions of growth there is no point of rest between the seed sown and the seed reproduced. When the seed finally matures there comes a rest from the work of creation, and the rest continues until the seed is again sown and subjected to the conditions of re-generation, re-creation, or re-production.

A grain of wheat matured or created in the time of the Pharaohs, and preserved in the hand of a mummy so as to be kept secure from the forces of reproduction, being rescued from that position and planted, after a rest of more than three thousand years, produced a new variety of modern wheat.

To the profound ignorance of the present, the law of cycles and their significance, is a *terra incognita*. The time required for the reproduction of wheat, or the wheat cycle, is short, but the cycles for the reproduction of the higher forms of life are correspondingly long; that of the highest, or God life, being far the longest.

The cycle for the full development of the God life is the great year of the precession of the equinoxes. It is the period of 24,000 years, called, in the Bible, Mazzaroth. In its apparent backward journey through the heavens, the sun falls back 50 seconds of a degree during each of our years, at which rate, allowing for seven major periods of foreshortening by which the movement is accelerated, it takes 24,000 years to perform one complete revolution of the heavens. This is God's great year, spoken of in Revelation as having twelve months, in each of which the tree of lives ripens its fruit. These months, severally varying somewhat in length, like ours, measure the time it takes the sun to fall back through each of the twelve constellations, or star groups, which together form the zodiacal belt, a girdle sixteen degrees in width extending entirely around the heavens. The zodiac which is the sun's pathway around the heavens, is a line through the center of this belt. All the eclipses occur on this line, hence it is called the ecliptic.

The word zodiac is from two Greek words which mean God's animal life, and the period marked by this revolution of the sun along the zodiac is the period of the full development of God's animal life, including the stay on the earth of the Adam, the man created in the image and likeness of God, male and female in one form, and the period of the fall when the spirit of the man, that is the God-man, the Adam, went upward and the spirit of the beast, the divine animal, the Lamb, went downward to the earth, becoming the divine seed, that, crossed with the sinful, dying humanity, should in the "harvest," the end of the cycle of God's animal life, produce again the Adam, the race of men created in the image and likeness of God—just like God—Gods.

In Jesus the Christ, God put on his own animal nature which was just as much Divine as the Divine Spirit, the Father who inhabited it. He did not take upon him our sinful nature, as we are taught, but his own Divine human, and having changed it to Holy Spirit, "the spirit of the man," the Adam, the God-man, went "upward," and "the spirit of the beast," the Divine animal, went "downward to the earth." This was the Divine seed, the Christ, which, in the beginning of the Christian age, fell into good ground—the humanity prepared to receive it—to bring forth in the harvest which comes at the end of the age, a crop just like the seed planted.

John saw, in the end of the age, one hundred forty and four thousand Lambs standing with the Lamb on Mount Sion, having his Father's name written in their foreheads. These were redeemed from among men. They were virgins like the Adam, and like Christ, male and female in one form, the form in which men are when created in the image and likeness of God—just like God. Having "the form of God," like Jesus, it will not be strange if they count it not "robbery to be equal with God." These constitute the bride and bridegroom, the rulers of the kingdom for the coming of which Jesus taught us to pray. Having become Gods, only they enter, in the highest sense, into God's rest. All the other humanity are invited guests at the marriage feast, and in their degree will enter into and share this rest, which, the prophet Isaiah declares, "shall be glorious."—*O. F. L.*

The world still loves darkness, because its deeds are evil. It is as ready to denounce, persecute, and crucify a Christ to-day, as it was two thousand years ago, unless his coming be upon a plan proposed, considered, and adopted by a few in ecclesiastical authority.—*The Eclectic.*

PUBLICATIONS.

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In Review.

Freethinkers' Magazine, Buffalo, N. Y. A 50 page neatly bound periodical, for liberal thinkers. The October issue contains a number of articles from the pens of agnostics' with a portrait on the frontispiece of Judge Waite, author of "History of the Christian Religion." If Agnosticism fails to build up a new system it aids effectually in the tearing down of the old one. A service which calls for the approbation of all honest and progressive thinkers. Such men as Ingersoll and Waite are doing more for humanity to-day than are Talmage, Sam Jones and their ilk.

National Liberator, Boston, Mass. The form of this journal has been changed to a large eight page paper, upon which we congratulate the publishers. The *National Liberator* is able and alert in the cause of uplifting oppressed humanity. We trust it will continue to grow, and promise it a welcome smile with each month's issue.

The Boston Investigator. This influential friend of free thought and free speech is too well known to advanced thinkers to need any introduction from us. It has ever been unflinching in its purpose, and is full of strong articles upon live questions.

Alcyon, Springfield, Mass. A twelve page journal issued semi-monthly and devoted to the philosophy and phenomena of spiritualism. The 15th. of October issue contains a number of interesting articles teaching upon the above theme.

The Sentinel, Chicago. The reception of this sturdy and widely circulated advocate of the people is an acquisition to our files.

The Truth Seeker, New York. The last issue comes with a capital piece of satire upon the modern Christian Church, in the shape of four sketches. Sketch No. 1 represents a boy going to the village Sunday school with a bible under his arm. No. 2 graphically portrays his conversion under the exhortation of a Methodist preacher. In No. 3 the Methodist convert is serving his neighbor by robbing bank depositors, "knowing that his Redeemer liveth." Sketch No. 4 finds our friend making his escape with the plunder "leaving Jesus to pay it all."

The Phenomenological Journal, New York, for October, contains a fine portrait and delineation of the character of the late Cardinal Newman, with articles upon practical phenology, child culture, health, etc., etc. There is no periodical of the day more useful and instructive than this one.

"The proper study of mankind is man,
For what to shun will no great knowledge need
But what to follow is a task indeed."

—Pope.

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LIBERTY A MOCKERY.

POLITICAL FREEDOM IS TOO OFTEN A MYTH.

The Lessons of History Teach that the Great Common People are Considered by Monopoly as only Voting Cattle.

Many and frequent are the lessons of history. Forces born of human vice and weakness constantly re-assert themselves with destructive effects as the old globe rolls onward in its impulsive career.

From human strength and cunning on the one hand, and human weakness and credulity on the other, are evolved conditions blighting as the simoon's breath, corroding as the pestilence.

Byron has in four sad lines epitomized all history.

"This is the moral of all human tales,
'Tis but the same rehearsal of the past;
First freedom, and then glory—when that fails,
Wealth, vice, corruption, barbarism at last!"

There is but one question before the world to-day. England the commercial tyrant, France the aesthetic tyrant, Germany the utilitarian tyrant, and Russia the military tyrant, must soon decide whether humanity in their borders is far enough ahead to arrest the doom which has always fallen upon nations drunken with power, and dead to honor and justice.

From the depths there is an outcry: "Humanity is perishing; is there no means of rescue?" and the awful answer is hurled back to the despairing: "Perish and be damned! The fittest will survive."

Amid the wreck of ancient civilizations there arose a light in the east. No brighter, none as bright, has since shown out upon the world. The straight and narrow way was in this light, seen to be the only safe path for nations as well as for individuals. Rome rejected virtue and based her empire upon power. Profligacy seized her people and they rotted to dissolution. What a gulf between Cicero and Nero; Cato, and the beast, Caligula! From the barbarian to the philosopher, poet, statesman; from these again downward to autocratic swine—this has been the curse of nations.

It is a little more than a century since our present government was formed. No truer, no purer, no more intelligent set of men ever undertook a similar task. How much remains of their work, to-day?

The mere form, the shadow, the vestige, the imitation.

Farmers cringing under the threat of the money lenders; wage workers quaking with fear at the slightest displeasure of the employer; all the means of life and employment in the hands of the few, and the necessity for employment forcing the many to bid against one another until their wages are reduced to the lowest that men will consent to live upon.

Verily, the free American citizen who cannot work unless some other man permits him to do so, is a soaring bird of liberty; a perfect *aurea borealis* of independence. Look out for this cyclonic son of freedom; he's coming. Two years have elapsed since he had a whiff of citizenship, and now he approaches, proud of his grand heritage, to put a piece of paper into a box. He hates monopolies, and is going to vote the Alliance ticket. Is he thought? As he approaches the polling place a well-dressed gentleman steps out from the crowd to meet him. It is his employer.

"Good morning, Jim; what ticket are you going to vote?" Jim hesitates. His ardor for the Alliance ticket begins to cool. He has heard his employer declare that if the ticket should be successful he would have to close up his business. This means the loss of employment for Jim. A cold winter is before him with chances of employment almost hopeless. Fuel must be had, food must be had, clothing for his wife and little ones must be had, rent must be paid. Jim weakens. He knows a vote for the Alliance means the displeasure of his employer, and that when the time comes for reducing the number of help he will be the first to go. He tries to assert his manhood, however, without directly endangering his job.

"I was—thinking—of—voting—the—Alli—ance—ticket—Mr. Jones" Jim tremblingly ventures to stammer out.

"Oh nonsense, Jim! Have you lost your wits entirely? I always gave you credit for good sense. Surely you ain't going to vote against your

own interests. Why those fellows propose to bring us into direct competition with the English manufacturer, by cutting down the tariff on the goods we make. You see that I can't do business if that policy prevails. The Alliance don't give you employment. I do. Will you vote to throw yourself out of a job? Think of your wife and children, and let these Alliance cranks go. Half of them don't know what they want themselves. Here, take this straight grand old ticket, and stand by the men who stand by you. A good job is better than all their talk with an empty flour barrel."

Poor Jim! The alternative is presented. He is not directly told that his discharge will follow a vote for the Alliance, but he understands it just the same.

The cyclonic son of freedom is a slave after all. He hobbles off to the polling place and casts a straight g. o. p. ticket. Monopoly is free; labor is chained!

Yet that unknown thing in overalls has a heart that feels, and a brain that thinks—nearly, if not quite so much as Mr. Jones.

When Jones spoke of protection for his goods, Jim thought, but dare not ask, how it was that a week before, ten men who demanded higher wages had been discharged by Mr. Jones, and ten English workmen put in their places?

When Jones spoke of standing by him, he thought, but dare not say, that Jones was merely standing by himself.

When Jones spoke of foreign competition, Jim thought but did not say, that Jones was now free from domestic competition, by virtue of having joined the trust; that the public, Jim included, were now paying the price that Jones and his trust saw fit to exact, while Jim was forced to compete, not only with foreign labor, but with domestic labor as well, for less than a year had passed since Jones and his trust had refused to employ union men and broken up their labor organization.

In fact, Jim knew, but did not assert that he was being cruelly outraged and imposed upon all around. His heart gave a few big thumps when he cast the g. o. p. ballot, but the agony was over, his family was safe for the winter, he had drunk the cup to the dregs and made up his mind for the future and for his home, to swallow any dose that might be offered him.

"O, day of anguish, when will be thy ending!"—St. Paul (Minn.) *Industrial Age*.

ARTIFICIAL PRODUCTION OF ORGANIC SUBSTANCES.

It was supposed for many years that substances produced by plants and animals could not be reproduced by artificial means, and that a singular agency, called "vital force," acted in the case of living bodies, and brought about the production of the typical organic substances. Indeed, these substances were called "organics" because it was supposed that an organ of some kind was necessary for their production. But the great chemist Wohler threw down, with a single blow, the barrier between the laboratory of the chemist and the laboratory of the plant. He made, artificially, urea, a substance which is a representative product, *par excellence*, of animal life. Through the break poured in an army of chemists, and Nature, now vanquished, turned, as the good old dame always does when fairly caught, and made lavish presents of jewels and favors to her ardent pursuers. In spite of all her guile and capricious whims, the dear old thing will take many a sparkling diadem from her broad bosom to reward the persistent attacker who will not leave her a minute's peace or quiet. In the last year, all-bazone, the coloring matter of madder; indigo, the coloring principle of indigo; vanillin, the flavoring principle of the vanilla bean, and many other substances, have been prepared artificially in the laboratory of the chemist. To this list add the flavoring principles of the apple, pear, bitter almond, and other similar substances. These are not imitations, but are identically the same substance, and can be made at will and in a pure state.—*Scientific American*.

It will be in time fully and confidently to assent to the above supposed facts when it is definitely and conclusively established that the laboratory of nature furnishes no tests to which these artificial compounds do not respond. Chemical tests can determine no difference between lime made of the clam shell and that burned from limestone, and yet plant life shows plainly that there is a difference. So much subtler are the products of the alchemic of nature than those of man that, not merely one, but all of them, in their ultimate analysis, slip through his clumsy fingers, and, since he has no means of measuring, or weighing, or calculating them, he confidently asserts that they have no real existence. The learned scientist, so-called, destroys gross material substances and says that nothing is the result of his operations, and yet he sneers at the credulity of the, as we admit, mistaken religionist who thinks that God created these same substances out of nothing.—O. F. L.

Macrocosm and Microcosm.

The revolution of the sun in one continuous direction causes the earth's encumberment of matter to follow as a consequence upon a perpetual spiral, not, however, a spiral of one same and persistent outfluence, but of a consecution of fluences modified by the specific effect of each polate point as they succeed one another in the order of the sun's rotation. I mean by this that we have the four orders of encumbering consecution, namely, midday, evening, midnight and morning, and each of these points exerts its specific fluence upon not only the superficial surface of the earth, but upon its deeper surfaces also. The importance of this observation cannot be appreciated from a superficial consideration of the subject, especially when we take into account the earth or ground only, and the changes which take place there by the union of the ascending and descending forces.

The vegetable kingdom affords one of the most favorable opportunities to study these subtle fluences, the outfluences and influences characteristically different at any two opposite polate points. In the foliage of vegetable life, the so-called lungs of vegetation, there is carried on the double process and function, according to the period of the day to which it relates, of what partially agrees with the function of respiration in the lungs. In the morning the leaf gives forth oxygen, and in the evening carbonic acid gas, or carbonic anhydride. These are the marked characteristic differences in the respiration of plant life as pertaining to the caloric (evening) and the crucic (morning) poles.

The specific characteristic differences in the respiration of plants at midday and midnight, while as thoroughly opposite and distinct as the differences in the evening and morning, are of a more subtle character because more of the nature of the transposition of force than of the more tangible substance, the gases.

The foliage of the vegetable kingdom, it will be seen, performs more than the single function of respiration corresponding to the respiration of the lungs. In the respiratory function of the lungs there is a constant union of oxygen and nitrogen inhaled with the carbon, which constitutes the base of the venous corpuscle, and which really constitutes the fuel for the process of combustion, which is in constant operation. The carbon carried into the lungs by the venous circulation enters into an actual process of combustion, uniting with the oxygen which is inhaled by the respiratory action of the lungs. This union is not merely an absorption of oxygen and therefore an oxygenation of the venous corpuscle, converting it to an arterial corpuscle, but it is the union or marriage of the white and venous corpuscle by which is developed the red blood or arterial corpuscle. The carbonic anhydride exhaled or breathed out is the one product of combustion. This, as one of the offices of the lungs in the process of respiration, corresponds to the process which takes place in the leaf at one period of the day; namely, at night.

At the extremity of the arterial circulation there is a process, the reverse of that which takes place in the lungs. There is a process of combustion in operation in the capillary circulation, which, instead of transmitting outwardly the force corresponding to carbonic anhydride which is exhaled by the lungs, carries it back into the venous circulation, thus carbonizing the blood and supplying it with its sugar, the foundation of the carbon corpuscle. In the animal structure the process of oxidation takes place at one extremity of the circulation, namely, at the lungs, and the process of carbonization at the other extremity. In the vegetable kingdom the processes of carbonization and oxidation take place at the same extremity, namely, in the foliage, but at the two extremes of the day. By this critical observation we see that morning and evening are the two extremities of a cycle or revolution, and that the foliage is related to every degree of this revolution and represents the entire cycle. The revolution of the day has its four polate centers, and of course its intermediate segments of the cycle. The leaf represents this cycle complete.

In the animal kingdom, of which man—who constitutes the microcosm—is the representative, we have noticed two extremes, that which corresponds to the midday, (viewing the lungs from their office as performed towards the circulation and not as to exhalation,) and the midnight represented by the other extremity of the circulation. We thus define the polate centers in the microcosm, corresponding to the two supreme points of the revolution. Later I shall also define the two other polate centers.

In the relation of the microcosm to the macrocosm there is developed an important discovery, namely, that the motion is inversely to the motism and statism of the physical macrocosm.

For instance, in the physical macrocosm the vegetative and vegetable form and function is stable and the diurnal relations are mobile. In the microcosm the vegetative form and function are mobile and the diurnal relations are stable. It is thus discovered that the stable things in the microcosm are the mobile things in the macrocosm, and that the mobile things in the microcosm are the stable things in the macrocosm.

I have presented the vegetable kingdom as an illustration of the action of the four polate points or centers, having defined especially the two prominent poles and their fluences upon the function of respiration as exhibited in the plant. If the plant exhales and inhales, the zone or sphere of revolution, as related to the plant, has a complementary inhalation and exhalation inverse to that of the plant. This exhalation and inhalation must be specifically and correspondentially active at the four poles described, to correspond to, complement, and coordinate the activities of the vegetable respiration. Vegetation alone, while exhibiting the phenomena in a marked degree, is not the only department of the physical circumference subject to and modified by these subtle fluences.

The metallic and mineral deposits, the various earths, rocks, salts, etc., and the water over the surface of the earth, constantly inhale and exhale to meet specifically the fluences of these polate centers. The substances transposed in the form of gases, and in the conditions of various forces, are invariably the consequences of the combustion in operation in the earth water and air.

(CONTINUED.)

The New Religion.

Rev. Jenkin Lloyd Jones of this city advertised to preach last Sunday upon the following text: "Is there a New Religion? If so, what is it?"

Not having attended the services in question we cannot say as to how the above query was answered, but we have good ground for presuming that Mr. Jones made out "The New Religion" to be the every day Unitarianism or Materialism, just as you like.

We have a high regard for the man who steps out of Orthodoxy and rejects the three-headed God. Although still far from the truth when he denies the Divinity of Christ, yet there is hope for him. If he never reaches that point in this embodiment where he can believe in Jesus Christ as the fulness of the Godhead bodily, he has made such progress toward truth as will eventually carry him to this goal in the next cycle.

The aforesaid clergyman's new religion is doubtless of the Robert Elmsere kind—that is, Dr. Channing's religion with a few new trimmings attached. It was all right for the "Hub" before the war, and, for a while, after the war, until the dishonest manipulations of Wall Street with the currency, the grasping selfishness of railroad monopolists, and the heaping up of protective taxes on our industries have forced the people to cry out to be protected from this trinity of competition; but were Dr. Channing or Theodore Parker to materialize and preach to the people of Boston to-day they would be looked upon simply as antiquated pulpit orators, to be revered more for what they had done than for what they were able to do now. No! The day is past for that kind of religion, progressive though it was, in a sense.

The low mutterings of discontent to be heard all over the land from oppressed and poorly paid laborers is as a bugle call summoning to the front those sturdy and fearless souls who are ready to do battle for a dying humanity, without asking for quarter or accepting a compromise. None are wanted in these ranks but those who are willing to tell the truth, the whole truth, and nothing but the truth.

Away with your policy men! Away with your apologists of a rotten social system! Away with every dough-faced preacher who talks sweetly to the poor and draws his salary from

the rich. Away with all your weak-kneed reformers! Give us a few resolute women and men ready to lay the axe at the root of the tree and we will revolutionize the world.

What is meant by laying the axe at the root of the tree? It means the keeping of the ten commandments. There is not a preacher or layman in any Orthodox or so-called liberal church to-day who keeps the commandments and if any one of them declares to the contrary, he lies.

The time has come when all these mistaken ideas about love and charity are to be known as principled in falsity. It won't do! The world is growing too earnest and clear-eyed. What God and a suffering humanity want to see is the fruits of religion. "By their fruits ye shall know them."

Giving a man five dollars when his family is in want or sending a box of clothing to the freezing and mortgage-ridden farmers of the West is not charity.

Opulent ladies visiting tenement houses, dropping a few nickels and saying beautiful nothings to starving women and children is not love, and woe to the man who will stand in the pulpit and declare that it is.

During the days of primitive Christianity they sold all their possessions and brought the price and laid it at the apostles' feet and had all things in common. This is genuine love to God and to the neighbor. This is the sort of love and charity which possesses a potency that will hurl the devil's legates from power and disenthral a Universe. This is the paramount principle and practice of "Koreshan-ity," which is "The New Religion."—C. J. M.

"Good Journalism."

The power which commands is Money! Money has no conscience, no honor, no patriotism, no sympathy with truth, right and decency, and never has had. It loves and seeks but one thing—profits. Whatever will make the paper sell, goes into it, right or wrong, true or untrue, slanderous or just, clean or unclean—it is all the same to money. Whatever will make the greatest sensation; whatever will fetch the most dirty pennies from dirtier pockets; whatever will make the most sensational publication and called for a more sensational counter statement in the next issue, goes in. And this is called good journalism among us!—W. H. H. Murray, in *Chicago Sentinel*.

"In the Twentieth Century war will be dead, the scaffold will be dead, animosity will be dead, and dogmas will be dead, but MAN will be alive. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century which shall own our children and which our children inherit."—Victor Hugo.

Christians Dishonoring Christ.

"No Christian man can go round the world without becoming a Prohibitionist," said Rev. W. B. Palamore, of Kansas City, on his return from an around the world trip. Everywhere the fearful drink curse confronted him, as it confronts our missionaries; everywhere he felt that Christ is dishonored before the heathen by the conduct of Christian nations.—*The American*.

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