

# The Flaming Sword.

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

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

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

### SPECIAL NOTICE!

There will be no service at the College of Life parlors on Sunday evening, November 2d.

### GOD THE MOTHER.

The Father has been the ideal of modern religious worship. The time had not matured for the final mystery of godliness to be finished in the revelation of His Femininity. Hardly has the time come for the common religious thought to comprehend the Fatherhood, in the person of the humanity as manifest to the world in Jesus the Lord.

Common sense ought to teach the mind of man that the righteous man—when matured—is both the image and likeness of God, but it does not. Even after God's revelation of himself in his own human form and office as the regenerator (reproducer, hence Father), the Son-of-man, the Son-of-God, the Church fails to comprehend the true character of the Christ. It pretends to worship him as God, but it does not do so for nothing will exasperate the modern, common, orthodox "Christian" more than to set the Lord Jesus, the man of Bethlehem, forth as the incarnate Deity in his fulness.

Is the Christ, as declared, the fullness of the Godhead bodily? Did Isaiah speak truly when he declared of him: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father?"

If the Lord Jesus was anything to the world, he was the vivifier of the human race through his office as the high-priest of circumcision. If he was anything to the race, he was its impregnator by the operation of the Holy Spirit proceeding from him. If he accomplished anything for the race, it was done through the operation of the Holy Ghost which he sent from himself, and by which he vitalized the race for its regeneration; that is, for its reproduction.

The Lord Christ was God; but he was the Father-God. His was the last baptism of the race, but one, till the Mother God shall appear in her majesty as the final revelation of God's mystery.

When Philip said: "Lord, shew us

the Father, and it sufficeth us," Jesus replied: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father;" yet in the blindness of common human perversity, the Lord Jesus is not recognized as being the person of the Father as well as the Son.

Is the progress of the development of the Son of God to his majority as the amplifying Divinity, less promising than the offspring of the common, sensual man? The son of an ordinary life matures to the degree or stage of fructifying possibility, and is capable of reproducing (regenerating) offspring. This transposes him to the fatherhood of his career. Is not the Son of God capable of a proportionate possibility?

Cannot the Son of God reach the age of impregnative power and function, bringing forth the children of the regeneration, the offspring of him who was the Son till his power and act of vivifying made of him the Father of the children of the resurrection? Such was the Lord Christ, the Son of God. He vivifies the world—the church—and, through the impartation of the germs of life, becomes the Father.

How much there is involved in the Lord's declaration: "I and the Father are one;" not two distinct personalities, but the same one. This, however, is not the greatest mystery. How can this same masculine Deity—the fulness of the Godhead—manifest himself again, not as the Father; not as the eternal masculine parent of the human race, but as the majestically regal and ineffable Motherhood?

Will she come, and will it be said of her: "This is the name whereof she shall be called, The Lord our Righteousness?"

She certainly will. The process is the opening of the seals, the final one of which will reveal her Majesty to a race having long waited the fullness of God's time for this final denouement.

### The Kingdom of God Cometh Without Observation.

"He cometh as a thief in the night."

The uninitiated will hardly get the force of the above caption as referring to the coming of the Lord in his first and personal coming. The coming of the Lord now in the end of the age is usually referred to by the church as the Lord's second coming. Koreshans take a different view of it. The Lord came twice in the beginning of the Christian age. He therefore came the second time, and it is said of him that he will come again the second time. If he comes again the second time the inference is that he came once the second time.

Jesus came first in his person. He came the second time by the outpouring of the Spirit. He will come again the first time through the theocrasis of the man whom he has chosen, and by this will consummate his baptism through which he will bring forth his children, the sons of God. The coming of the sons of God, or the coming of the children of the resurrection, will constitute the second coming. It is seen, then, that there are two comings in this, the end of the age, as well as two comings in the beginning of the age, dispensation, or *aión* (world).

There are also two methods of his coming. He first comes as a thief in the night. Every body knows that a thief comes to steal and that when discreet he comes unobserved. But does the Lord come to steal? According to the Scriptures there comes a time when shall be taken from a man what he seemeth to have—that which, though in his possession, does not belong to him—and it will be given to the one who has. It might so happen (occur) that to accomplish this the Lord would be compelled to enter upon his possessions as a thief. This, however, will be better appre-

ciated later in the day. "Be ye therefore as wise as serpents and harmless as doves."

There can be no question that the Lord comes, (not like,) but as a thief in the night, and that the kingdom of God cometh without observation. Does this conflict with the other biblical statement: that "they shall see the Son of man coming in the clouds of heaven with power and great glory" and that "every eye shall see him?" Of course it does, unless he has two comings; his first one as a thief in the night, his second one in the clouds of heaven, that is, in the literal Word, or the literal manifestation of the sons of God.

The man of sin must be revealed first. The man of sin is he who took upon himself the sins of the world. He was made to be sin. Therefore the coming of the Son of man is the coming and revelation of the man of sin. The Lord Christ did this after his resurrection, by breaking his body through his theocrasis (translation) and distributing his body for the appropriation of his apostles and disciples. By breaking his body and disseminating it through the descent of the Spirit, the Lord began his descent into the hells of the sensual and sinful humanity, and thus began to become sinful flesh. Through this the Son-of-God, without sin, transformed himself to sin and comes forth in a sinful man, born in sin and shapen in iniquity. He therefore literally comes as a thief, and he comes to steal. When he comes he will be the sign of the Lord's coming. None are able to see this sign but those gifted in divine prescience or the discernment of rational thought, and who are ready to be instructed by this Sign in the principles of the kingdom.

It would almost seem too bad that the Lord should come to his own and his own should receive him not, and that he should thus be compelled to steal that which belongs to him for the use of his people. This, however, is the Lord's plan.

"Then shall ye see the sign of the Son-of-man in heaven." The sign of the Son-of-man precedes the coming of the Son-of-man in the clouds of heaven. The sign of the Son-of-man is Elijah the prophet. He will precede the coming of the Son-of-man. The coming of the Son-of-man in the clouds of heaven is the manifestation of the harvest after the baptism. The coming of the Son-of-man in the clouds of heaven is the fruit of the tree of life, the sons of God who come up by re-incarnation as the product of the planting of Christ the Seed.

The seed was sown in the beginning of the age, and the fruit will come in the end of the age; but before the fruit can set, the anther by its pollen must vivify, again, the ovary of the plant. "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come and his wife hath made herself ready. And unto her it was granted that she should be arrayed in fine linen clean and white."

Linen is the righteousness of saints. "Christ is our righteousness." He is therefore the fine linen. Is the bride, the wife of God, clothed in fine linen, that is, Christ's righteousness, wholeness, perfection, and not made free from the filth of sensual corruption? There can be no salvation except through the purification of the desires of the flesh. By such purification the corruptible flesh may and will be transformed to the incorruptible flesh, and the mortal (dying) flesh transformed to the immortal (undying). "Behold, I will send my Messenger." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

### What is the Remedy?

The people of this country own the Commonwealth. At least that was the original plan of its construction. The plan of its administration, as originally conceived, was, that the people, whose voice was the sole dictum of the Commonwealth, should rule the nation. They have attempted the administration of their interests through representatives in Congress assembled, but through the general tendency to corruption the people fail to be represented.

Our Senate and House of Representatives are packed with conscienceless dogs, controlled by corrupt party demagogues who have given the people over, body and soul, to the manipulations, not of representatives in Congress; not of representatives of the people, but, if representatives, only such because they represent the power of mercenary authority and control by which the people are robbed, not represented. The so-called representatives of the people have lain upon their shoulders heavy burdens; burdens which augment with every succeeding year of political power; burdens which, though oppressive, are imposed under the alluring and specious promise of relief.

Taxes like mountains are being piled upon the backs of an overburdened populace. What for? Why, to make their burden easy, is the reply of the political sharks and tricksters, the wire-pulling organ grinder who goes about leading by a cord the hoodwinked monkey of his conscienceless political control.

How does taxation help the people? Why just this way, to be sure. We send our representatives to Congress. They heap taxation upon us. The rich do not pay taxes, or if they do it is nothing compared to the taxation of the poor. The people are taxed, and the money goes into the treasury of the people. It is thence loaned to the rich at one per cent, and the people hire it back at from 6 to 10 or more per cent interest. It is a very intelligent people, metaphorically speaking, who will meet the burdens thus laid upon them by filling the treasury vaults with hard-earned money, and through their representatives loaning it to the financial nabobs at one per cent, and then pay these same nabobs ten per cent for what already belongs to the people. It is a very intelligent community that will keep a party in power, which, for nearly thirty years, has been promising relief, and then meets those promises with the imposition of heavier burdens.

Does our remedy lie in driving away the well-filled and bloated absorbents of the people's life, and supplying their places with a more hungry swarm with still less conscience than their predecessors? This cannot correct the evil. There can be but one remedy, and but one method of its application.

God and nature alike—or God through Revelation as given us by the prophets, and Revelation as given in the prophetic declarations of the kingdoms of nature, have promised humanity a kingdom. The Lord Christ, its germinal beginning, is the archetype of the kingdom's greatness. His coming according to the promises of old is the only hope of the world; his baptism, the only remedy for a languishing people. The remedy cannot reach us through Godless "Nationalism."

There is no power in heaven nor in earth, short of the Lord's own growth in the human race, with a force of reconciliation sufficient to overcome evil. The Lord Christ, planted in the beginning of the age as the firstfruits of the tree of life; the firstfruits of the resurrection of the dead; the Lord Christ descending into humanity in the beginning of the Christian era; the Lord distributed through his broken body and made a part of the substance, the substance of the world he would redeem, must rise again, first in his personality to lead his people, then, through his people, bringing them into the resurrected life he must unfold.

The world awaits its baptism; a sanctification for which some are prepared as the firstfruits of immortality. The great red dragon, hydra-headed, and many horned, manifest in modern Christianity, Spiritualism, Theosophy, "Christian Science," Socialism, Nationalism and Adventism, seeks to devour the child of immortality so soon as it is born, but Koreshan in its recognition of the unity of the Godhead in a visible, human personality—the unity of God and man in the eternal covenant of God, with the humanity raised in his image and likeness—attests the power of Godliness and the virtue of God's law, and his promise to restore all things.

The only hope of the world is in the rapid development of the Koreshan System of Unity, and the substitution of its kingdom for the kingdom of ungodliness.

## The Mystic Circle AND The Prophet of Koresh.

BARTOLOMY IN A CRITICAL SITUATION.

### CHAPTER XIV.

During Bartolomy's absence in New York, Col. Fisk had been actively engaged upon the work that he had voluntarily assumed, but he had not been able to gain any clue upon which to predicate the hope of success. Had Count Ferando been in the vicinity he would have taken it upon himself to place his detective energies at work upon that basis, but Count Ferando was in New York. In consultation, Fisk and Bartolomy coincided as to the importance of removing the Count from public activity, and it was with some difficulty that Bartolomy was prevailed upon to allow the Colonel the sole right and responsibility of the disposition to be made of him, when once within their possession.

The view entertained by Col. Fisk was, that by the laws of the country's preservation he was deserving of either death, or imprisonment for life; and that the only course to be pursued for the safety of the country and the world would be to summarily dispose of him. Fisk would have shot him down as he would a dog, but he had promised that in the event of the Count's capture he should have a fair show and meet his punishment according to that showing, in a court of justice that he should institute, observing the ordinary principles of justice as practiced in civilized countries. In other words, he should have an impartial hearing before a tribunal unbiased either by religious, political, or pecuniary influences; a court removed from all these corruptions and dangers.

The first thing now to be consummated was to carry out the arrangement for the inveiglement of the Count. To this end Bartolomy wrote a letter to Count Ferando as follows: "Canyon Ranch, December 15th, 1871.—Dear Count; I have taken all essential steps for the execution of our desires in the recapture of your fugitive. Let me know by telegram at what time you can meet me at the forks on Canyon trail"—here the letter of Bartolomy described, accurately, the place of meeting—"and I will bring to you the Countess of Dorita. She can be easily managed from that point. I am on intimate terms with her now, and she is unsuspecting. We can quiet her sufficiently to carry her in a carriage to any point you may provide."

"Let your telegram state, explicitly, the day and hour, the hour being in the evening, not too late, say about 7, or 7:30 p. m."

The point at which the carriage should be stationed was also noted in the communication. The letter after being written was hurriedly despatched to its destination.

It was planned by Col. Fisk and Bartolomy that the latter should be accompanied by Lady Eatonburg at the time to be designated in the expected telegram. Col. Fisk, accompanied by Ferdinand Clinton, his valet, would await the opportune moment when it would appear that Lady Eatonburg was deeply anesthetized by water in which chloroform had entered largely as an odorizing element, merely. This scheme matured, they awaited patiently the anticipated dispatch which in due time arrived, designating, as they had expected, the day and hour when the Count would be on hand for his interesting trophy at the instance of his "friend," Bartolomy.

The time came for the appearance

of Count Ferando upon the scene of action, and the four friends accordingly entered upon the execution of their heroic design. Col. Fisk and Ferdinand were to secrete themselves near the point where the carriage was to be stationed that was to receive Lady Eatonburg, after Bartolomy had accomplished his task of mock anesthesia. Bartolomy and Lady Eatonburg rode to within a little distance of the place appointed and dismounted; Lady Eatonburg standing by the horses while Bartolomy sought Ferando, whom he found waiting for him.

"We have no time to lose," said Bartolomy; "I think the friends of the Countess had some misgivings about our going out alone, and what we do must be done with dispatch."

"Where is she?"

"Just beyond that clump of trees. I will return and tie the horses, and will saunter down this way. After taking a seat upon that rock," said Bartolomy pointing to a large moss-covered stone shelf at a little distance, "I will playfully throw my arm and cape over her head, when you will be on hand to grasp her while I administer the chloroform."

Bartolomy and Lady Eatonburg were shortly seated as prescribed. As had been devised, the opportune moment arrived. At first Lady Eatonburg appeared to take the motion of Bartolomy as a playful jest, but before she had time to speak Count Ferando had grasped her from behind in an almost stifling grip. She tried to scream, or pretend to, when Bartolomy covered her face with his cape, saying:

"If you make any noise you do so at your peril, for we will take no chances of being discovered."

She soon yielded to the administration of the chloroform and water, with which Bartolomy saturated the napkin brought along for the occasion. In her condition of apparent anesthesia the two men took her to the carriage which stood just out of sight of where the foregoing noted farce and deception were enacted. As they were about lifting her into the vehicle Col. Fisk and Clinton bounded upon the two men, the Colonel discharging a blank cartridge towards the head of Bartolomy, who instantly responded by falling to the ground. Col. Fisk then drew a bead on Count Ferando, commanding him to throw up his hands which he instantly obeyed. He was then handcuffed, bucked and gagged, and forced into the wagon which he supposed he had prepared for Lady Eatonburg.

Clinton drove a little distance at the command of Col. Fisk who said to him:

"Head your horses towards home; keep a sharp lookout for your captive, and after the administration of restoratives to Miss Eatonburg, I will bring up the rear. I will drag this other fellow out into the woods where he can be taken care of later."

Lady Eatonburg of course was released and ready to remount her horse, and Bartolomy was soon on his way through the forest by a shorter route than the one to be taken by those who had Count Ferando in charge.

It was the purpose of Bartolomy, for the present, to keep out of the way of Count Ferando; it being left to Col. Fisk and Lady Eatonburg to extort from him the secret of Count Montmorenci's place of confinement. This was not the first time that Col. Fisk had found it essential to hold a prisoner in solitary confinement, and he was not, therefore, unprepared for an occasion of this kind. Ferando was taken to a cell from which there could be no escape without the permission of the warden of that prison; this being Col. Fisk himself. The cell was large and comfortably provided. An iron cot and comfortable mattress, an iron chair with a leather bottom, and a heavy wooden table constituted its outfit. Into this cell Count Ferando was placed with handcuffs and chain, not, however, till after he had been offered some re-



freshment which he sullenly refused. The following day Col. Fisk and Lady Eatonburg visited the cell with the design of forcing their prisoner to yield up his secret regarding the confinement of Montmorenci.

"You have but one alternative for your life, and that is the liberation of Count Montmorenci whom you have somewhere in solitary confinement. Is your life of sufficient importance to you to make it an object for the disclosure of this secret? You hesitate. Well, take your time; the question of life and death is of but little moment to such a devotee. You, no doubt, are anxious to become a martyr to so noble a cause. What is more glorious than to earn so nobly, the title of Saint, and to be canonized for the praise of future generations? Still you restrain your answer?"

"Count Montmorenci! It is known throughout Europe that he!"

Here the prisoner halted in his speech. He was about to tell his story of the escape of Montmorenci to elude arrest and trial for the murder of the Countess of Dorita. He knew this would not work, for, however much he attempted the denial of his complicity in the disappearance of Montmorenci, the Countess was there to confront him. He would have denied his identity as Count Ferando, but here he was foiled in the presence of his accuser, the Countess.

"I know nothing of Count Montmorenci," said he. "In some mysterious way he left Italy; for what purpose or how, I cannot conjecture. Further I have nothing to say."

"What of this paper found upon your person? This is Montmorenci's signature. I know his bold, significant and characteristic hand," said Lady Eatonburg. "Will you deny this, you deep-dyed villain?"

As she said this she bent forward with a piercing, scrutinizing penetration that made him cower before her gaze. The Countess of Dorita sprang to her feet and stamping the floor with her foot, iterated:

"Tell me, you base fiend, where you hold him in confinement, or your life pays the forfeit? You cannot hold the secret long. We shall discover his prison, and if we do this without your confession and direction we will show no mercy."

Ferando remained doggedly persistent in his refusal to divulge his secret.

"Pursue your own course; this is not our only alternative," rejoined Col. Fisk. With this last remark they turned their backs upon the cell, looking in the prisoner for his contemplation of the sudden change in his affairs, and future prospects.

The Colonel and Lady Eatonburg returned to Bartolomy with a report of their interview with Ferando.

"Well," said Bartolomy, "Count Montmorenci is in that rookery from which you, Lady, made your escape."

"This cannot be," she replied, "for I had the liberty of the house, and there is no room that I did not visit while in confinement there."

"Notwithstanding, it is my opinion that he is there, and that must be the objective point of our first operations in behalf of his deliverance."

"Our work in that direction, Bartolomy, must be conducted with caution, for, were they driven to the wall, the miscreants in charge would not hesitate to fire the building and make their escape to the forest."

"I have been looking over some of the papers taken from Count Ferando, and I find a letter addressed through—post office, signed: Jake Petrossi. I will read to you the letter:

"Dear Count:—Mont has been in a very nervous state for a week. He has eaten nothing, and refuses to take medicine. I have choked it down him, but he gets worse every day and if something is not done you are going to lose him. Hadn't you better come at once and see him?"

The letter was dated some weeks before, and signed as above. It was received in New York as indicated by the post office stamp. It was sent from their own vicinity and no doubt the one referred to was Count Montmorenci. The writer evidently had the Count in charge. Bartolomy was satisfied that the object of their search was in the same house that had, but a short time previous, held Lady Eatonburg in confinement. Col. Fisk concurred in the conviction.

"I will tell you my plan," said Col. Fisk. "I will write to Jake Petrossi, forging the signature of Count Ferando, and place it in the hands of a Lieutenant of our service who will

accompany you to the place. The scheme may not work, but we can make the trial. If this fails we will try another plan. This is not our final resource."

Col. Fisk then wrote a letter of which the following is a copy:

"Jacob Petrossi:—I am involved in a difficulty requiring great caution on my part, and it makes it impossible for me to see Count Montmorenci personally, yet communication with him is my only hope. Conduct one person to his room and on no account allow but one to enter his presence. Accompany the bearer of this note to his apartment and remain in the room during the interview. I can trust you to execute these orders. In fidelity and service to the church, I am yours; Ferando."

The note was given to Ferdinand Clinton, with the injunction to find Tornado and commit to him the conduct of the enterprise.

Not many hours subsequent to the committal of the scheme with the note to Clinton, "Tornado" called at the gate of the enclosure of the place already familiar to the reader. It was some time before he could attract the attention of any one, or if so, before they signified it by any response to his attempt to gain a hearing. Two men answered the summons. One of them, the spokesman of the two, said:

"Well, what's the rumpus?"

"I have a note here from Count Ferando. He is in trouble and has committed a service to me, the nature of which you will discover by a perusal of that paper."

The man at the gate, while a hard looking case, was not destitute of those indications of character which go to show the make-up of the successful villain. Tornado saw that he had no novice to deal with, and not without some solicitude did he await the decision of the fellow upon the matter of his admission to the premises.

"That writing don't belong to anybody I know. Mebbe you can tell me what it means. I would like to accommodate ye, and if ye kin explain it we might be able to get a hook on it in some way."

"Are you the man addressed in that note?" asked Tornado, measurably.

"I'm the man as has the care of these grounds and mansion."

"Is your name Petrossi? is my question. If not, Will you take the note to him at once? Every minute of delay increases the jeopardy of Count Ferando. Why do you hesitate?"

"Well, to tell ye the truth, that name is a stranger to me. I don't know any Petrossi, and the name signed to that peculiar document hasn't been entered in my vocabulary."

"Look here, Petrossi, the Count is in great danger and I have a communication from him of a nature so important that possibly his life depends upon my gaining this interview."

"I'd like to help ye out of your trouble. A man with a tender heart like mine never stands idly by when a fellow is in want of help. I would like to lend ye a helpin hand but you see the thing's a puzzle to me. Mebbe you understand it?"

The fellow eyed Tornado quizzically, handed back the paper and turned upon his heel.

"Well," soliloquized Tornado. It's a failure so far; but if this scheme doesn't work some other one will. Count Montmorenci is in that castle, and I am more than ever confirmed in my suspicions. There is more than one good reason to suspect that he is confined in that house."

Clinton returned the next day with a report from "Tornado" of his failure to gain entrance to the premises in question, but with a suggestion that from certain indications he had become convinced that the man they wanted was caged in that den, and if he could be of further service he would gladly lend it.

"Bartolomy," said Col. Fisk, "we can force that inveterate scoundrel to yield up that secret. Suppose we try the persuasive powers of a loaded revolver, demanding the person of Count Montmorenci?"

"That would be useless. He does not easily frighten, and he knows well enough that his life is safe till Count Montmorenci is out of his clutches. The first thing to be done is to place a guard over the place, for if they suspect that the Count is caught, and that they are in danger, they will attempt to spirit him to some point of greater safety. You should give orders for the institution of a close surveillance over those quarters. This should be done without delay."

(CONTINUED.)

## A DEARTH OF GREATNESS.

Never has there been a period of modern times when the waters of genius were as stagnant as they are to-day. Never has there been a time since the first ray of light broke in upon the dark ages with the discovery of America by Christopher Columbus when the intellectual horizon was as black as it is now. Never has there been an epoch so pre-eminent for its Lilliputian intellects as the last quarter of a century.

At a moment when this vast country is in the initial throes of a mighty revolution, when labor and capital are contending like savages, when moral rectitude is trailing in the dust, when woman has reached the climax of her degradation, when thrones are tottering and a despairing humanity is wringing its hands, genius has bowed her head.

When England groaned under the oppression of royalty and her future was as dark as Erebus, the flash of Cromwell's sword annihilated the tyranny of Charles II. and although this bigoted reformer ruled with an iron hand, his triumph was a warning to Great Britain's monarchs which was most salutary. The French bore for centuries the domination of their Bourbon kings and then rose en masse, demolished the iniquitous Bastille and, led by Robespierre and Mirabeau, rushed on in chaotic fury, drenching the streets of Paris with blood. Nations were struck with awe. Frenchmen were transformed into devils and barbarism seemed imminent, when upon the crest of the mad waves of revolution there rode into power the Great Napoleon. Like Cromwell, this Corsican genius was an arch-dictator but he saved France from utter dissolution. Germany had her Frederick the Great, Italy her Victor Emmanuel and Washington was "the bright, consummate flower of the Republic."

The past has also been prolific of statesmen whose words could sway public opinion as if by magic. The logic of Edmund Burke and the eloquence of William Pitt could direct the policy of England despite her King. In our own country the gigantic mind of Webster and the forensic oratory of Clay could baffle the best designs of intriguers. The rugged manhood of Lincoln could temporarily harmonize a discordant people. But these and their brilliant contemporaries are gone. The vanishing of the smoke of battle at Appomattox was simultaneous with the flight of greatness.

None of our recently demised public officials were, in any true sense, distinguished men. The claims, for example, of the late Roscoe Conkling to greatness are as worthy of notice as the pompous pretensions of a Shanghai rooster. The rhetorical eulogies pronounced upon the murdered Garfield were delusive and ephemeral.

No public functionaries to-day can rise above mediocrity. Politicians have succeeded statesmen and speculators have become senators. Aspirants for office need money now where once they required brains. Money will accomplish anything but the triumph of truth. It has so debauched woman that your refined lady will sell herself to the richest suitor and plebeian maidenhood has become a hireling of the street. Under its sway, clergymen have forsaken the lowly Nazarene and seize with avidity a call to a lucrative parish. Under its dictum, the bar, which once gloried in a John Marshall or a Rufus Choate, is sinking to the level of pettifoggery. Schools of medicine are diplomaing doctors by the score whose distinguishing trait is to acquire the art of securing wealthy patients or to become adepts in the remunerative practice of infanticide. It has so debased historic geniuses, made glorious by Rachel and Forrest, that actors are becoming mere bagatelles.

The muse of music has cringed to its power, forsaking the oratorios of Handel for the hollow jingle of "light opera." The sublime depths of feeling to which Raphael and Michael Angelo carried the pictorial and plastic arts, have long since been forgotten before the matchless achievements of the "lightning artist." The Mistress of letters who once proudly sung the rhythm of Homer, Dante or Goethe, or vaunted herself upon the masterful productions of Shakespeare or Moliere, now kneels before the filthy pen of Zola

and the amorous effusions of Amelia Rives.

With nothing extenuated and naught set down in malice, this is the present state of affairs. Drifting faster and faster toward the verge, humanity must be hurled over the cataract of revolution by the momentum of its own accumulated energy. No power in heaven or hell can stay the coming destruction. It is as resistless as the rushing Niagara. "The Gentlemen may cry Peace! Peace! But there is no peace. The war has actually begun." The fight between labor and capital grows fiercer and soon will come the crash.

Now that we have taken our bearings, what is to be done? Tossed upon a tempestuous sea of extreme demoralization, a perishing humanity cries out for help. To whom shall it look for succor? To the pusillanimous Harrison, the crafty Blaine, the inadequate Cleveland, the theoretical Henry George or the misguided Pentecost? Or is this modern Moses to be found among the clergy? Is he the acrobat Talmage, the sensational Sam Jones or the wind-bag Moody? To expect a man from among these balloonists to save the people would be like looking to barren fields for pasture. "As panteth the hart after the water-brooks" so panteth a calamity stricken world for a saviour.

Scan carefully the horizon of thought and tell us if you have discovered a light bearer? In the name of a dying world we press this question home to every thinking man and woman. To the countless millions eagerly endeavoring to penetrate the denseness of human ignorance, the outlook is as black as midnight. Humanity is completely dumfounded. Meanwhile the storm is gathering. The low mutterings of distant thunder and lightning's vivid flash give warning of the coming struggle between Gog and Magog (labor and capital), human selfishness marshaling its forces for conflict. Is there no hope for humanity? Must a proud civilization sink into barbarism? Without speedy aid this is its logical and immutable fate. No natural human agency not actuated by the inherent divine can tender the desired aid, and this irrefutable statement should be palpable to every discerning man. Cromwell, Napoleon and Lincoln could bridge a national chasm arising from secondary causes, but the coming crisis which signifies the lifting of the curse of labor—imposed by God upon man for disobedience—will be cosmopolitan in its scope and therefore beyond sensual man's reparation.

There is a book which has been handed down to us from myriads of generations; a most miraculous circumstance when we consider that nearly all ancient literature is extinct; which fact has caused a few ecclesiastical idiots to deny its authenticity and divine origin. But it still lives. Despite the efforts of orthodoxy to misapply its teachings; despite the onslaughts of modern science and materialism; despite the imbecile teachings of Christian Science and Theosophy, the Bible, a fathomless reservoir of wisdom and truth stands, to-day, as firm and unshaken as the invincible Gibraltar.

Come on! Ye blatant hypocrites! Pour in your hottest shot and in the name of the prophets and of that Immaculate Being, whom better men than ye nailed to Calvary's cross, "who was tempted in all points as we yet without sin," we will raise our standard of righteousness to the topmost pinnacle of truth's fortress and defy you.

If the salvation of a world can enlist your attention, turn to Malachi, iv, 5, 6. "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Modern Christianity says this referred to John the Baptist and then in the same breath rejects the law of re-embodiment. The passage quoted did not have reference to John the Baptist, because the advent of the Lord Jesus Christ was not "the coming of the great and dreadful day of the Lord." Modern Christianity admits that the purpose of his visitation to the world was to save it, but as to how that salvation was to be effected it has not the remotest idea.

"The great and dreadful day of the Lord" was not to come until the end of the cycle, which is at hand. Elijah is the compounding of two Hebrew

words meaning God the Lord. To whom did Malachi refer when he spoke in this wise of Elijah? In Jacob's prophecy concerning Joseph he said: "Joseph is a fruitful bough."

\* \* \* From thence is the Shepherd the stone of Israel; and in his blessing upon Joseph's sons, Manasseh and Ephraim, he said to Joseph: "His younger brother" (speaking of Manasseh and referring to Ephraim) "shall be greater than he" (Manasseh) "and his seed shall become a multitude of nations." Here then is a distinct prophecy, which, coupled with God's promise to Israel, is as yet, unfulfilled.

Look now for its confirmation in Isaiah, xlv: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. \* \* \* For Jacob my servant's sake, and Israel, mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me." Again in Isaiah xi: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

Again in Isaiah, xlv, 28: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

This Cyrus, Elijah the prophet, the Light-bearer of the people and the Sign of the Lord's coming, is the son of Jesse S. Teed. He was born in the mountainous region of New York, Oct. 18th, 1839, and grew to manhood without the advantages of so-called education; to whom there came a sudden illumination at the age of 30, which opened up the hidden mysteries of the Bible and communicated to him a thorough knowledge of Hebrew and Greek, enabling him to expound the true meaning of the Scriptures, so erroneously rendered by the numerous revisions, and impregnated him with that Divine Love and Wisdom which passeth human understanding. This Divine Substance will be finally absorbed by his followers in his theocrasy, which is about to occur for the perpetuity of the human race.

He will come and go and the world at large will know him not. Like all the prophets, ridicule and persecution have been his portion. But Divine truth is mighty and will prevail.

He comes to usher in the new cycle of time, to lay the foundation of the temple which is the manifestation of the Sons of God "made in His own image and likeness" the New Jerusalem "coming down from God out of Heaven" which John saw and describes in the book of Revelation.

This is the second coming of Christ which will be co-existent with the third woe—the reflex of the third curse, Genesis, iii, 19,—the battle of Gog and Magog (labor and capital) also spoken of by John, Rev. xx, 8, where in the old Heavens and the old Earth (Church and State) shall pass away and there will be a new Heaven and a new Earth wherein dwelleth righteousness. This will be the establishment of the Divine Kingdom in the earth.

Poor deluded and degraded humanity may mock at their leader, but unborn generations will cherish his memory in prose and song.

"But as the darkest hour precedes the dawn, So with the moral darkness of our race; That fallen man might hail a brighter morn, The Sun of heaven awhile had hid his face.

Now, who shall tell the brightness and the length Of the glad day that now is gently breaking? Oh, who shall tell the glory and the strength To which the human mind at last is waking?"

—B. G. Smith.

Hail to the dawn of true greatness! Hail to the Emancipator of the universe!

All hail to the Prophet of Koresh! —C. J. M.

"The biggest trust, the richest syndicate, the most gigantic combination, and the most dangerous conspiracy in this country is the National Bankers' Association. It is a cold-blooded money trust that bleeds every laborer and tolls all production, reaping where it has not sown, and gathering where it has not strewn. It is an illegal 'trust,' founded on a violation of the United States Constitution, but too rich to be controlled by law. It is the outgrowth of foul treason at Washington during the war."—Anti-Monopolist.

## 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.

### Woman Suffrage in Wyoming.

Rev. D. L. Rader, D. D., who is the Wyoming bishop of the M. E. Church of the state, in a letter to the Central Christian Advocate, the organ of the church, writes as follows about woman's suffrage here:

"In a marked degree we are a just people. To such an extent do they carry this grace that they will not deprive a woman of her rights because she is a woman, but they allow her the same chances the men have.

I have been carefully watching the effects of the privileges they have granted her for the last five years. I came not without prejudice against this innovation. I have found all our women are not ideal ladies, those who came ladies are no less ladies for having enjoyed all the privileges granted them, even to that of voting. They are just as good keepers-at-home, having a little more stimulus to keep posted, are no less devoted to the cause of Christ, and are just as lovable and entertaining as before voting.

"The effect of the women about the voting places is most wholesome. Before I came to Wyoming, man as I am, and reared in Missouri as I was, I never went about the voting places without some trepidation, because I had seen so many brutal fights about them. Here I have gone always with my wife by my side, and with as much respect shown both of us as though we were going to church. Never have I seen the least impropriety in the conduct of any one about the polls in Wyoming, and I have watched them for hours to see something.—E.C.

In an article upon "Woman and the Universities" in the London "Contemporary" Mr. G. Fitch says that it is really astonishing what women have accomplished in the London University during the eleven years they have been admitted to partake in its privileges. He gives a long list of the results obtained, which shows how well women have taken advantage of the opportunities offered them in this field.—E.C.

Senator Farwell, in a recent letter in the Inter-Ocean, makes known some very important facts, and then, as usual with all national bankers, makes some very foolish propositions. In referring to the humiliating attitude of the Secretary of the Treasury in his recent interview with the thieves of Wall Street, he truthfully says: "No one man should have it in his power to make money either cheap or dear." Very well, Mr. Senator; would you give 1,000 or 10,000 men the privilege of doing the same dastardly work? Yet that is precisely what you do in your national banking system.

The Senator further states that "the total amount held in the various Sub-Treasuries of the country is something over \$700,000,000 and the Government holds as security of interest alone all the benefits of our boasted tariff protection.

Any one, therefore, with the sense of a brass monkey, can see at a glance that cheap money is the imperative need of the times. With a government currency issued to the people at a rate of interest not to exceed 2 per cent, we could then, with our vast natural resources, and the vigor and enterprise of our people, defy the world. With this, all other economic reforms would follow as a matter of course. Brothers, all along the line, press on this battle for financial reform in the interests of the whole people.—Pacific Union.

As Jesus was the reflex and centralized force of the house of Judah, Cyrus is the reflexed and centralized force of the house of Israel, or Ephraim.—Cyrus.



## 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.

## One Lord, One Faith, One Baptism.

The key-note to the power of primitive Christianity was its unity of religious or binding affinity. The pedestal of its inheritance was the solid rock of organic strength, made secure through the confession of the Godhead in the human personality of the God-man, even the Lord Jesus, the Christ of God.

In the re-establishment of an organic commonwealth possessing the force of its own perpetuating strength, there must first obtain as the groundwork of constructive character, force, energy and persistency of inheritance, the sure basis of filial bond and obligation.

There can be no bond or tie of consummate fellowship in humanity till there is cognized the common origin of a brotherhood seeking to construct and perpetuate such a bond.

A common brotherhood must obtain as the product of a common parentage. Koreshanity, in contradistinction to other systems and efforts to organize society, denies the common origin of that which is ordinarily denominated, man. All men have not a common origin. All are not men who happen to walk upon two legs. All are not men who seem to be such from outward appearance.

The Lord Jesus was a man, the man. He alone was the first-born, (the only born man) of every creature. He was the man, the first-born from the dead, the firstfruits of the new genus. All begotten of him, and finally born of him, have one common origin and parentage, and can enter into an obligatory bond and unity, because there resides the principle of a religious inheritance which is self-sustaining and self-perpetuating.

Said Jesus, "I am from above; ye are from beneath." Can men born of Jesus, the Christ of God, born again, and into newness of life, find a perpetuating fellowship with animals from beneath? Can men who have come down from heaven, enter into perfect filial union with men not begotten of and regenerated (reproduced) from the Lord? Yet Socialism, Nationalism, Communism, Theosophy, Spiritualism—in so far as these isms are attempting to organize human society—ignore, in their constitution of constructive effort and purpose, the fact of two diametrical sources of "human" existence.

"I came down from heaven." "I came forth from the Father." "Ye are from beneath." "Ye are of your father, the devil." Is there union between God and Belial? A house divided against itself is in danger of falling. Can the human race be made to deny the personality of God? Can it be taught to deny him of whom it has been said: to him shall every knee be made to bow? There is a controversy. It is the law of conflict between the fittest to survive and that power of antichrist mobilizing its forces for the great battle of Armageddon.

There are no Christians; there are no sons of God; there are none born of Jesus the Christ through the operation of the Spirit. But there are two classes of people. One class has been quickened by the living Word of God, even by the Lord Jesus. But as the seed sown (the Word or Logos) is not quickened into newness of life except it die, so the Holy Ghost, proceeding from the Lord, had to die to be again brought forth in the re-incarnation (resurrection), to show forth the form and power of Godliness. One class is the genus, who, having received the good word of God in the beginning of the age, are now beginning to awake in the new birth obtaining at the end of the process of regeneration or reproduction. The other class is composed of those, who, in the beginning of the age, did not receive the good word of life, and therefore had no power of being regenerated into the condition of the firstfruits, or the fruits of the Tree of Life. Between these two classes there must wage an "irrepressible conflict" which will wax

hotter and hotter till the "fittest" to survive gains the mastery. This is Christianity; this is science. This is according to the declarations of prophecy; this is according to the dictates of the laws of social evolution, and here stands Koreshanity.

Koreshans can never become Godless socialists; Godless Nationalists; Godless Spiritualists; Godless Theosophists, nor Godless "Christians."

"One Lord, One Faith, One Baptism" is the motto of Koreshans. To them the Lord Jesus is King of kings and Lord of lords; he is to come in his "new name," to construct and rule. He is the Master Builder. He shall rebuild Jerusalem and lay the foundation of the temple.

The great struggle of antichrist to regain his seat, his power, his authority, moved by his seven-fold head, Catholicism and Protestantism—both having one head, namely, the three-headed God—Adventism, Spiritualism—running to seed in so-called "Christian Science"—Swedenborgianism, Socialism, Nationalism, and Theosophy. This seven-fold power standing upon a pedestal of iron and clay, is partly strong, but its pedestal will be broken to pieces by him who has the authority to re-establish the "One Faith, One Lord, and One Baptism." This is the stone cut out of the mountain. This is the white stone (the truth-stone of chastity) that "no man knoweth saving he that receiveth it." This shall break in pieces every other effort. This stone will destroy and build, but it will build Koreshanity upon the everlasting foundation of the white rock, precipitated from the washings of the "Pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

## ASTRONOMY.

PAPER NO. XVII.

It is clear to all that there can be no convex holes on the surface of the ocean, for that would produce an endless repetition of hills and valleys like a zinc washboard, which could not be in a curve, because, if a third point is on a level with a second which is on a level with a first, then all three must be on a common level; and if all points are on a level, a curve is impossible.

If the water curves from the base to the verge in both directions; and if the horizon is on a level with the eye, there is and can be but one rational, sensible conclusion, namely, that the surface of the water from one verge to the other is a bow and curves concavely, while the line of vision is a chord to said bow. We thus prove by facts that will stand all attacks, (the chord and the arc,) the concavity of the earth's surface.

Turn to my book on astronomy and see the cuts and drawings which prove, geometrically, the position just taken. Down goes one of the most formidable and deeply entrenched popular fallacies held sacred by the human mind! It may be cruel to crush to death the castle it has taken centuries to build. It may be wicked to thus slaughter what has been so expensive, but when we look at the sin, misery, and degradation this fallacy has caused the race, and see what glorious felicity the Koreshan doctrine is destined to bring the race, we have conscience in the matter and we shout "glory," at the down-fall of so common and fatal a fallacy.

"Oh!" says one, "but the old theory is true, for we can start at Chicago and go around the earth, which proves we are on the outside." "Yes," I reply, "but we can start at the same place and go around on the inside, hence we positively prove that we are on the inside." From this we learn that going around the earth is no proof whatever as to the convexity or concavity of its surface.

What about the shadow of the earth on the moon? That proves we are on the outside, we are told. No one has ever seen the shadow of the earth on the moon. That is the only way the old theory had of explaining the eclipses of the moon. But there is no proof whatever that the earth passes between the sun and moon. No one sees the sun or moon as we have already shown. Hence there is only one question to be considered, and that is, What is the nature of the surface of the earth? Is it convex or concave? I have shown that as far as it is possible to get real facts, they all prove concavity instead of

convexity. The parallels of latitude and circles of longitude would not be changed an iota, nor would the zodiacal constellations, nor the times of any planet, star, sun or moon, if all are on the inside instead of on the outside. We change only supposed distance, speed and substance of things. We say, therefore, that there is not one demonstrated fact to be found anywhere that cannot be explained and adjusted without the convex surface. Nine out of ten who talk about the questions pay no heed to basic facts. I want all Koreshans in their arguments on this question to repudiate all other questions involved in the discussion except the facts and figures about convexity. Any one must see that if we can calculate eclipses on the mere assumption that we see the sun and moon at their supposed distances, while the facts prove that the surface of the earth is concave, then it follows that the only question involved is that of convexity or concavity. All other assertions or deductions are proven false if we can prove that the surface of the earth is not convex.

I hold that the preceding arguments positively disprove convexity and leave no other conclusion possible, except that the surface of the earth is concave. The question of internal heat is no evidence in favor of the convex theory, because there is no proof that the inside of the earth is hot or ever was in a highly heated state.

There are no reasons for the assumption that the earth ever began. There is no proof, nor can one fact be cited as proof that the earth, planet, or any other star ever had a beginning. The old materialistic astronomy teaches, by assumption, that the earth and moon had a beginning. Geology teaches that certain changes have been and are now going on, but as far as I have been able to analyze and synthesize the facts and observations made by all geologists, I can see no special reason for accepting their theories.

Koreshan Science asserts that the earth, as a physical structure, never began. It is the manifestation of the operation of laws that will perpetuate it. It is therefore presumption to assert that said laws have not operated in the past without a beginning. The Bible does not teach that the physical earth had a beginning. We admit that all interpreters have placed that construction on the 1st chapter of Genesis. If we look at it however from another standpoint, we see how ridiculous the false position is. "In the head God created the heaven and the earth." It does not say physical heaven and physical earth. Christ is the head, hence in him and by him were all things made that were made.

Koreshanity argues from facts that cannot be set aside, that mother earth is a perpetuity and never began, hence all this nonsense about formative nature, nebulous matter, star dust, celestial scenery, and internal heat is wild and foolish, and could have been created nowhere except in the empty brains of those cells of the grand man from which the Divine had absorbed all his own life and nature.

There is not the first proof that man or animals ever had a beginning as such. That God creates the real living out of such chaos as we are, no one should question. But that we, poor foot-stool of the Divine, ever had a beginning is as nonsensical as to ask, Who made the great laws that have made other things? and who made him who made said laws?

In the study of astronomy and astrology one must first get the true form of the universe in his mind. I have no desire to elaborate on the form of the kosmos, if the Copernican theory is true, because I have shown how the facts annihilate the whole thing in my book on Astronomy.

To secure an idea of the form of the universe, one must study from all possible points the nature of the surface we are on. The leveling instrument gives the most positive demonstration. I am aware that in measuring degrees of latitude and longitude the claim is made that the results prove, positively, the sphericity of the earth. This is just what we want. Noman can take measurements without using his eye. The correct principles of vision have not been explained in the books, hence to measure 500 miles along a circle of longitude and tell whether it curves convexly or concavely when the two curves would give the same results, is not easily done.

From the fact that the chord and the arc prove concavity and not convexity, and from the fact that the leveling instrument and the telescope prove the impossibility of convexity, I feel safe in resting my case, and have no fears that the rebutting evidence of my opponents will be sufficient to change the verdict of all who have critically examined the evidence and facts which prove that we, as a race, are living on the inside and not on the outside of the earth.

In these eighteen articles I have given enough to prove to all friends and foes that we have not violated one fact in accepting the new and glorious astronomy, as taught by CYRUS.—R. O. Spear.

## Does Farming Pay?

The facts in this article are condensed from an address by Burt Stewart of Macon Co., Ill., published in the *Chicago Express*. Mr. Stewart is a member of the Illinois Bureau of Labor Statistics, and speaks from authentic information.

The evidences that farming does not pay, are that farms, by means of sale but mainly through the pressure of the mortgage, are passing out of the hands of actual farmers who are rapidly being gathered into cities. Forty-two counties in Illinois have lost population since the census of 1880, while our city population has increased in the last ninety years from 3.3 per cent to 33.3 per cent of the whole population; and during the last fifty years tenant farmers in Illinois have increased from none to 115,000.

The average rate of interest on farm mortgages is 7 per cent; but the best day Illinois ever saw, her property only increased 3 per cent. Manifestly it is only a question of time and that not long, when lazy usurers will own all things. Even for the farmers who are not as yet in debt, the compensation, in the form of the price they get for their products, is fixed by the market which is controlled by the necessities of the men who must sell at any price in order to pay usury.

In our boasted increase of wealth the farmer and laborer have no part. In one respect we have made more progress than any nation in history. We have made more millionaires in twenty-five years than the whole world beside has made in six hundred years. "We have made more tenant farmers in Illinois in fifty years than there are in Scotland and Wales, after two hundred years of mismanagement there." The great means of all this robbery and wrong is, and has been: DRAINING THE WEST INTO EASTERN MONEY MARKETS.

The annual wealth production of our whole country is \$1,300,000,000, of which exactly one-half is produced in the West; \$470,000,000 in the middle states, while \$125,000,000 or less than one-tenth is produced in the East, and yet the East has 45 per cent of the capital of the country.

Why is it that western farms are so encumbered with eastern mortgages?

"I tell you," says Mr. Stewart, "it is because all the commercial, industrial, financial and legislative tiling is so laid as to drain the West and the South into the East. First the whole process of commercial machinery is to drain the agricultural districts for the benefit of the towns, then to drain the towns into the large cities, and lastly to converge all channels of wealth ultimately into the eastern centres. Why should Chicago banks have to call on New York for money to move Illinois crops?"

The writer fails to give the real answer to his specific question, which is our government's paternal care for New York grain and stock gamblers, embodied in the national banking law; but in general terms he says:

"I will just say that the legislation of this country in relation to money matters, the bonds, the tinkering with silver, and the present infamous fight against free coinage, all national bank legislation, has made millionaires in the East and depressed the people of the West. All our exchange and board of trade systems do the same. It is an alarming fact that last year, while your farmers of Illinois lost \$10,000,000 on corn, \$800,000,000 of money were shuffled into the tills of Wall Street; into the pockets of men who never did a day's productive labor in their lives.

One eastern insurance company, the Connecticut Mutual Life, holds \$5,000,000 in mortgages on Illinois farms, and draws an annual salary of \$350,000 on the same. In one year, 1887, New York mortgages for the sum of \$112,465 were placed on 6,400 acres of Logan county farms, and others eastern states encumbered 5,509 acres more; making in all 11, 518 acres.

Not only is interest on a vast incalculable amount of debt drawing the life-blood out of the West into the East, but exorbitant railroad freight rates constitute far the greatest drain in the same direction.

"Let us suppose you raise forty bushels of corn to the acre in Illinois; it costs you \$6.76 per acre to get that corn to the sea-board; in other words, the railroads get \$270 out of every forty acres of corn you raise; the commission men, board of trade and elevator men get \$230 while you get from \$350 to \$400. In other words, you get \$400 for raising forty acres of corn and other men get \$500 for about one week's work hauling and selling it."

According to the report of the interstate commerce commission, just

published, the gross earnings of our railroads were \$6,200 per mile, and the net earnings \$2,087 per mile for 1889. As compared with the depressed condition of agriculture, this, when you consider the wastefulness of the enormous salaries and fees paid to an army of officials, clearly indicates the monstrous robbery of the system.

"The time has come," says Mr. Stewart, "when the government must run the railroads or the railroads will run the government. In Pennsylvania, to-day, two roads own the state, its legislature, its governor, its courts, its people; own them body and soul, and stole the money from the people to buy them with. You elect men to positions and pay them salaries, and then the railroads buy them and make you pay for bribing your own officers, in the freight rates they charge you. The net income of the railroads of the United States is three times that of the entire revenue of the government. As the vast majority of this railroad stock is held in the East, this money goes East, and is loaned back to you at 7 per cent."

Most of the trusts and syndicates centre in the East and the vast accumulation of their ill-gotten gains finds its way thither. Take, as an illustration, the binding twine trust which was formed in 1888 to restrict the out-put and raise the price of that article. It put up the price 2½ cents per pound, which, on the amount bought by farmers amounted, for that year, to a clear steal of \$21,000,000.

Another alarming result of currency contraction and low prices is the shortening the period for the return of money to the banks. Farmers used to be short of money only two or three months in the year, but now sixty days suffices to return money to the banks and farmers have to live from hand to mouth till money is required to move another crop.

Another subtle but terrible power of robbery is the increasing purchasing power of debts and money. Take our national debt as an example, and the principle is equally applicable to private debts.

"After the war, that is, in 1865, the national debt was \$2,800,000,000; since then we have paid nearly two-thirds of it, so that the debt is a little over \$1,000,000,000. In 1865 10,000,000 bales of cotton would have paid the debt. It will take 35,000,000 bales to pay what is left of it now. In 1868, 25,000,000 tons of pig iron would have wiped out the debt; the bondholders can get 35,000,000 tons for what remains unpaid on the bonds. The whole debt could have been paid in 1865 by 996,000,000 bushels of wheat, after paying nearly \$2,000,000,000 of debt and over \$2,000,000,000 of interest, it will take 1,152,000,000 bushels of wheat to pay what is left, or 156,000,000 bushels more than it would have paid it all thirty years ago."

In 1865, 1,380,000,000 bushels of corn would have paid the debt; now, after thirty years of toil and tax to pay the bondholder, and after you have paid as much in interest as the principal amounted to, and reduced the principal two-thirds, it would take 4,050,000,000 bushels to pay the balance, or nearly three times as much as it would have taken to pay it all at the close of the war. After twenty-five years of toil, it will take more toil to pay what you owe now, than it would to have paid it all when you commenced."

Over 80 per cent of the bonds of this dreadful slavery, that yearly calls for more toil and sweat of their wretched victims, are held in the East and every law in the interest of bondholders is another lift for the robbers of western farmers.

"The whole system might be pictured as a huge cow with her head in this rich western country, and her body reaching to the eastern coast. Here in Illinois you farmers drive up with your loads of hay and corn and chuck them into the cow; down in New York and Massachusetts, sit the banker, the bondholder and the monopolist milking her, and lending you back the milk at 7 per cent. By and by when you cannot pay your interest the foreclosures come. I clip a telegram from the *Chicago Tribune* for April 5, 1890, which gives you an idea of what to expect:

"The misfortune which has come upon the farmers of the town of Germania causes intense excitement all over northern New Jersey. Over forty families are now homeless. Sheriff Johnson, of Atlantic City, has sold, within the last two days, 200 farms to satisfy mortgages which had been foreclosed."

Striking as is Mr. Stewart's presentation of the case, it can only give a faint idea of the cruel, heart-rending robbery of professed Christians by professed Christians, in this and every other country to-day.

The great, the crying need of this time, and one that will soon be met, is another Nehemiah to force the legal robbers of their brethren to give up their bonds and mortgages and restore their lands, goods, and money to their brethren whom they have robbed and turned into tramps, making them promise so to do, and binding the priests under an oath to execute the agreement, shaking his lap in confirmation, and saying: "So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied."—O. F. L.

## In Review.

*Journal of the Knights of Labor*, Philadelphia. This official organ of a most powerful labor organization is an able and influential exponent of the social views of its clientele. Each week's issue contains contributions from the pen of the gifted Master Workman of the Knights, Mr. Powderly, besides other trenchant articles touching upon reform.

*The New Earth*, New York. A monthly paper which goes to liberal Swedenborgians. It contains capable articles which look to the correlation of New Church doctrine with the new political economy known as the single tax cause. An interesting monthly.

*Light*, New York. A monthly magazine devoted to rational spiritual science and its practical application. The October number contains entertaining essays touching upon the above theme.

*Kate Field's Washington*. We are happy to have effected an exchange with this bright, racy, weekly periodical, whose editress is known everywhere as a pushing, independent woman. "Washington" is full of vigor and its last issue is no exception, containing among other things a contribution upon "The Stage of To-day," by Daniel Frohman.

*Psyche*, London. A monthly journal of mystical interpretation, attractive in design and of neat typography. The October issue contains, among other spiritual effusions, a contribution from Leo Michael upon "Jeanne D'Arc, the Flower of France."

*New Church Messenger*, New York. The leading organ of the Swedenborgian Church. It is full of material expository of New Church doctrine. We welcome it to our files.

*Religio-Philosophical Journal*, Chicago. This able and old established medium of spiritualistic philosophy has come out in new and attractive dress with increased size. We congratulate it upon such material evidence of progress which its long career, in the line of freeing the mind from materialism, richly deserves.

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## Dr. Buchanan's Prophecy.

In our July number it was announced that Dr. Buchanan would, in the "Arena" for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan, and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist upon the prediction which my theory justifies, in reference to the events of the next twenty-five years." He speaks of the past predictions of his which have proved true, then says another cataclysm is soon to come, "which, in its magnitude and horror, will surpass anything of which authentic history has preserved a record!"

As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the Democratic party will come into power, which will not satisfy the country, and will be succeeded by a labor party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of monarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labor and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of woman at hand. A religion will spring up with all that is good of the past which "will not ignore the dawn of Christianity, nor the principles of Jesus."

The end of the war demolishes every form of monopoly. "The people, by their government, will hold the railroads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained and how terrific the destruction in our great cities!"

Europe's war will develop in about fifteen years. A two year's war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock, and comatose condition," in which she will pass away in 1891, if not this year. The Prince of Wales will abdicate after a short reign, and ten years will end his life. The Pope, and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President and Secretary of State of our country.

The earthquakes predicted for the United States and mentioned in the July number of our paper as coming about 24 years hence, or in the war period spoken of, will be very destructive to life and property, the most terrific convulsions of nature ever known. "The Atlantic coast will be wrecked by submergence and tidal waves, from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills. Galveston, New Orleans, Mobile, St. Augustine, Savannah and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction in New York and Jersey City will be the grandest horror."

On the Pacific coast the shock will be terrible, and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Columbia to Mexico will suffer severely, the climax being at San Diego and Coronado, the latter place especially.

In Europe the whole Mediterranean coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, France, Spain, will be shaken with a terrible convulsion, the worst being at Egypt. Cairo and Alexandria will be half destroyed, and the Suez Canal washed out. Greece alone will escape.

The prophecy was furnished the *Arena* for publication in May, and also speaks of two things which have since proved true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this summer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact.—*Anthropologist*.

## WIGGINS' OLD CREED.

The Canadian Weather Prophet a Disciple of Pythagoras.

He Talks Transmigration, Holding That Christ Talked the Same Doctrine and is Himself an Example of It.

Prof. E. Stone Wiggins, of Ottawa, Canada, the famous weather prophet, does not confine his thoughts exclusively to the vagaries of the atmosphere as exemplified by cyclones and water spouts, or to those internal commotions of the earth. No doubt these vast disturbances in this planet and its environments have occupied many of his spare hours. The conjunctions of stars with the influences which these celestial hymeneal events exercise upon our earth and its inhabitants have occupied many more, while the speculations in regard to the "dark moon" which he declares this earth has for a secret satellite must have taken many of his waking moments. He has, nevertheless, found time not only for these weird imaginings and soothsayings, but has likewise found time to strike out for himself a creed and theory of the soul of man, which, he holds, explains many things, while it in no particular conflicts with belief in a divine revelation.

It cannot be said that Prof. Wiggins' "doxy" is a new one, as he himself admits that its germ is as old as Pythagoras. I had a conversation with the Professor the other day, in the course of which the seer said:

"I believe in the doctrine of metempsychosis, or soul transmigration."

"I am simply a follower of Pythagoras, who taught that on the death of a human being (or, in fact, any animal) the soul is absorbed and re-produced with a new body by its own species. Plato says: 'Soul is older than body, and they are continually born over again from Hades into this life.' In the Talmud it is related that Abel's soul passed into the body of Seth, and then into that of Moses. It is said that Pythagoras remembered his former existence in the persons of a herald named Ethalides, of Euphorbus, the Trojan, Hermatinus and others. He pointed out in the temple of Juno, at Argos, the shield with which, when he was Euphorbus, he attacked Patroclus in the siege of Troy."

"But Christ did not believe and teach that," I ventured.

"Yes, he did," replied the Professor. "It was the prevailing opinion among the Jews in his day, and he never once disputed it. For instance, he tells Nicodemus he must be born again, and in speaking of water and blood he talks like a philosopher, a character which Renan in his 'Vie de Jesus' denies him. If he meant that he would not be born again of an earthly mother he would have said so. A blind man is brought to him and the Jews say: 'Did this man sin, or his parents, that he was born blind?' Plainly putting the question on the basis of pre-existence. When Jesus said, 'Before Abraham was I am,' the Jews said, 'What, he is not yet 40 years old, and yet he says he has seen Abraham.' He meant he lived with Abraham, or more probably he was Abraham himself. The prophet Malachi says, 'Behold, I will send you Elijah, the prophet, before the coming of the Lord.' The disciples expected him, and soon said to Jesus: 'Art thou Elias (Elijah) or one of the prophets?' And he said to his disciples: 'Whom do men say that I am?' They answered: 'Some say you are Elias, others that you are Jeremiah or one of the prophets;' and speaking of John the Baptist he said: 'Verily I say unto you; this is Elijah, which was for to come.' Before Jacob and Esau were born God said: 'Jacob have I loved, but Esau have I hated.' Could anything be plainer than that? You see we lost the great principles of Christianity the moment it became the national religion of the Roman Empire and the football of ecclesiasticism, and, which was then the same thing, political diplomacy. No such thing as Christ's divinity was thought of before the third century."

"I believe in heaven. Christ came to lift up man morally and spiritually and to point him to the awful era and glory, moral and scientific, which awaits us all. A clergyman once remarked to me that he did not like the free thinkers. I replied: 'Of course not. You want slave thinkers who will think as you tell them.'"

"Your theory would dispense with heaven altogether, Professor," I said.

"Where is my heaven! Look about you and see how the fields are already white and ready for the harvest; and the generations are growing wiser and better every day. Jesus always spoke of his heaven as present, for he said, 'Behold, the kingdom of God is within you,' or, as the Greek word should have been translated, 'among you.' The Christian heaven is in this world, and the sooner we believe that the better it will be for the race. Men will then believe with Paul that God has made of one blood all nations and will do all in their power to elevate and bless the human race as a whole, for they will be making the world better when they again come into it."

"You appear to think that all the souls who were ever in the world are in it now. Is Jesus of Nazareth here?"

"Certainly. He said to his disciples: 'I am with you always, even unto the end of the world.' We can not look back into history and always see him, but no doubt he appeared in every century. John Wesley was probably 'he.' Wherever he appeared we see freedom, and it was Methodism. We see great men, both good and bad, all the way down in history. Caesar was probably Alexander, and Napoleon, Caesar. So, probably, Virgil was Homer, and Shakespeare Virgil; Newton was probably Copernicus, Hipparchus and Pythagoras."

"Your religion seems to be a sort of spiritual Darwinianism."

"Yes, and it has always seemed strange to me that Darwin failed to do more to develop this idea. Of course the soul originating with the first life on our planet was no doubt the first life, and gradually developed with the body. As you know, our bodies are changing constantly."

"There is good reason to believe that the very functions of man have changed with his circumstances. In the early ages, when the great desideratum was the peopling of the waste places of the earth, it is probable,—and man bears the evidence of it upon his body to this day,—that the males took their part in giving sustenance to the numerous progeny that surrounded each pair of our early forefathers. Changes of a like nature in the functions of the human body are slowly taking place. The digestive system has undergone a great change. Our vegetables and fruits are becoming more and more nutritious, and hence the machinery of the digestive system is too large to perform its necessary function."

When we become more civilized we will manufacture our food so as to contain no elements except those which are necessary for conversion into bodily uses, and the whole viscera will disappear, the mesenteric and stomachic organs performing all the necessary functions. A large portion of our mental energy which we derive from digestion is now consumed in running the digestive organs, and this will be economized for study, meditation and enjoyment. Man will then be a much higher being physically, morally and mentally, than he is now, and will put a higher sentiment upon himself. Disease will disappear, the dumb animals, which we murder every day by the thousand, will be allowed to live and be cared for, and our age will not be reckoned by scores, but by the hundreds of years. Oh, when I pass away I hope it will be in the noble presence of the good and intellectual, who will reproduce me, give me a sound education, and train me up in the ways of morality and wisdom. It seems to me that no religion, however many heavens and hells it may contain, could be more satisfactory or desirable than this. In a very few years it will be believed in by all scientists and theologians."—*St. Louis Daily Globe-Democrat*.

We notice that nine men out of ten who are accusing the farmers of being rebels are men who never did a year's honest work in their lives, and the most of those who tell how extravagant the farmers are would literally starve to death on the fare that half the farmers of Kansas are compelled to subsist upon.—*Western Advocate*.

The struggle for existence shall not always prevail. God works through natural laws to bring the race to a condition where suffering, and struggle, and conflict cease, and harmony, born of co-operation, becomes the ruling law of life.—*The Sociologic and Co-Operative News*.

Stock and Grain Gambling Among Our Chief Government-Fostered Industries.

The author of "Men and Mysteries of Wall Street" tells us that two-thirds of the bank capital and money circulation of New York are in thirty national banks in and about Wall Street. By an iniquitous provision in the national bank law, designed expressly to favor stock and grain gambling, all the banks outside of New York are allowed to keep from one-half to three-fifths of their reserves during such portion of the year as they are not needed to transfer the products of the country, in New York banks on interest. These banks of course cannot pay interest on the money and not loan it, but it must be loaned on call, so that the banks which own it can have it when the commerce of the country needs it. Only gamblers in stocks and provisions can make such loans to any great extent.

## AN ADMIRABLE PROVISION FOR PANIC.

In his reports for 1873 and 1884 the comptroller of the currency attributes the disastrous panics of those years to the fact that this money of the banks was loaned to gamblers and could not be had when needed to meet the demands of commerce. The time of the country's greatest need for money to transfer its crops, now regularly witnesses a money stringency that threatens disastrous panic; all from the same disreputable and damnable cause.

Within the last thirty days the country witnessed the now common though damaging spectacle of the Judas, to whom it trusts the keeping of its purse, hurrying to the relief of these reckless, conscienceless gamblers, while every honest and reputable industry was in imminent danger of destruction because of their nefarious calling.—*O. F. L.*

## IMMORALITY THE RESULT OF RICHES.

At Spring Valley, Illinois, the condition of the miners is now worse than Mr. Lloyd in his invaluable book, "The Story of Spring Valley," described it. The men are averaging about twenty-five dollars a month in wages, and the Chicago Herald says that things have come to such a pass that a miner with a good-looking wife can get a position when others cannot. The Herald gravely reports that the managers of the miners are now habitually taking advantage of the poverty of the miners to use the most attractive of the wives for lustful purposes. Precisely this state of things was the last phase of social enormity preceding the French Revolution.—*Twentieth Century*.

"He that hasteth to be rich hath an evil eye."

The pampered children of the rich, brought up in idleness and accustomed to submit to no restraint, and to consider the children of the poor their inferiors in rights, if not designed merely to minister to their wants and serve their occasions, can hardly reasonably be expected, in the matter of their lusts, to stop at the line of righteousness or morality.

Where the very rich and very poor live in the same community, strict morality never has existed and never can exist. The invention of great soulless corporations has greatly increased the number of these reckless despoilers of virtue, by furnishing a large number of official stations, to fill which requires no moral qualifications, only a capacity to secure all the money possible for the corporation.—*O. F. L.*

John saw the great truth, that God and man were one in Jesus the Lord. He also represented another cardinal principle, namely, that as the Father and Son comprised but one person, and that Jesus was the fulness of the God-head bodily, so man, in his process of regeneration from the Lord Jesus, the seed-man, should be made as absolutely one with God, through the Christ, as the Christ himself was one with the Father.—*Cyrus*.

For a man who has to get up before daylight and work till after dark, life is of no particular importance. He simply earns enough one day to prepare him to work another. His whole life is spent in want and toil and such a life is spent without value.—*Journal of Industry*.

"Universal suffrage cannot long exist in a community where there is inequality of wealth. The holder of estates will be obliged in some way to restrain the right of suffrage, or else suffrage will before long divide the property."—*Daniel Webster*.

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