

# The Flaming Sword.

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

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## The Flaming Sword.

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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.

### Rest is the Key-Stone of Life.

"In that day there shall be a root  
of Jesse, which shall stand for an  
ensign of the people; to it shall the  
Gentiles seek: and his rest shall be  
glorious."

The great controversy of life and  
death hangs upon the solution of this  
problem of rest. Everything is rest-  
ful which involves the factor of pure  
and useful delight. The drudge of  
labor is a curse, and forever will be.  
The original curse pronounced upon  
the man was: "In the sweat of thy  
face shalt thou eat bread." The  
equitable adjustment of wealth and  
the mitigation of labor, through its  
modification, to a state of pleasurable  
use in which enters the prime factor,  
love to the neighbor as the incentive  
to exercise, will insure those con-  
ditions implied and understood in the  
origination of the term, rest.

The Sabbath or rest condition es-  
tablished in one domain, will be  
followed by equilibrium in every  
other. Rest, I repeat, is the key-note  
of life. "Remember the Sabbath-day  
to keep it holy" is the pivot of the  
covenant of God, and has the same  
significance as the statement of John:  
"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."

When man reaches that period in  
the progress of human affairs wherein  
he is enabled to husband the poten-  
cies of his being, he begins to rest  
upon the seventh principle and ele-  
ment of that which comprises the  
essence of being; he begins to ap-  
propriate the hidden manna. In a  
word, he begins to live.

It is not so difficult to theorize up-  
on the question of a remedy for the  
moral and social evils of the age, as  
to apply the remedy.

The great superstructure of right-  
eousness and kingdom of equation  
to be inaugurated, cannot be built  
upon a foundation of iron and clay.  
It cannot be established upon any  
other basis than that of the solid rock  
of truth, the ten foundation princi-  
ples of which the world received  
through the great Lawgiver.

Koreshanahy goes back to first prin-  
ciples, evolving from the ten cate-  
gories of the original covenant all the  
sciences of morals and religion as  
they pertain to and will eventually  
control human affairs and relations.

Sermon Written by Dr. Teed, and  
Read Before the Church Tri-  
umphant, Sunday Evening,  
November 2d, 1890.

### INVOCATION.

Supremely Ineffable and Benignant  
Femininity of human parentage, stoop  
to us as we reach forth our aspirations  
in breathings unutterable! Bend to  
us in responsive benediction as we  
implore, with the extended arms of  
our invocation, thy maternal bless-  
ing! Have we poured forth our soul  
yearnings for the tender womanhood  
of God to hover, with the seraphic  
wings of her protective sphere, over  
an aspiring race? Then may thy  
response, like the gentle zephyr of the  
evening breeze, fan our upturned  
brow and in the renewal of our recon-  
structed temple may we behold again  
the fruitage of the Tree of Life.

### TEXT.

"And I saw a new heaven and a  
new earth: for the first heaven and  
the first earth were passed away; and  
there was no more sea. And I, John,  
saw the holy city, new Jerusalem,  
coming down from God out of heaven,  
prepared as a bride adorned for her  
husband. And I heard a great voice  
out of heaven saying, Behold, the  
tabernacle of God is with men, and  
he will dwell with them, and they  
shall be his people, and God himself  
shall be with them, and be their  
God." Rev. xxi, 1-3.

The world at large, led astray  
through the ignorance of blind shep-  
herds of the sheep, has been destitute  
of all knowledge of the doctrines of  
the Scriptures in general, and of  
Revelation in particular.

Man is primarily given to the pur-  
suit of worldly things from the purely  
selfish standpoint of personal greed.  
Because of this he has had no time to  
devote to the acquisition of knowl-  
edges which pertain to the origin  
of those marvelous expressions of  
thought, everywhere on exhibition, as  
manifesting the creative energies of  
our origin, and our destiny.

The thought realm is the domain of  
life that is beyond the visible, tan-  
gible and ponderable appreciation of  
the material sense. It is none the  
less real; none the less substantial;  
none the less the heaven and earth,  
to those who dwell therein, than is  
the physical atmosphere—constitut-  
ing the material heaven of outward  
forms—the heaven of those forms, and  
the material earth upon or in which  
is the vegetable, animal and human  
life, the earth of that existence.

The material universe, embracing  
the rind or crust of the cosmic struc-  
ture with its superimposed atmospheres,  
including as it does the solar and  
stellar realm of visible objects, is so  
constructed and related in its form  
and offices as to remain a permanent  
and perpetual structure. The process  
of incrementation, as well as that of  
excrementation, at the center of the  
physical system is forever operative.  
This center is so related to the cir-  
cumference that, correspondingly, the  
periphery or shell is forever being  
destroyed by forces of disintegration,  
and as perpetually being replenished  
through the laws of supply and in-  
crementation.

The physical universe is constantly  
undergoing the process of waste or  
destruction, and, coordinately, that  
of supply or replenishment. The  
physical heaven is forever passing  
away while at the same time it is for-  
ever rebuilding through the law of  
self-perpetuation. If, in the trans-  
formation of oxygen and nitrogen  
which comprise our atmosphere, ele-  
ments are precipitated by the great  
vito-chemical reactions constantly in  
process, as atmosphere they no longer  
exist; they have become water and  
earth. So, in the action of the re-  
agents of earth and water, the seas  
are decomposed and their waters are  
metamorphosed and transposed to  
air; the waters thus destroyed as  
waters, are no more; of it, there is  
no more sea.

You already know the laws of con-  
structive cosmogony as taught by the  
Koreshan school of cult. Its extreme  
relations are those of specific center  
and circumference—the center being  
the astral or star nucleus constituting  
the focal point and limitation of all  
inflowing energies. It is the point  
and central space limitation of every  
contact or touch. It is the point from  
which all things flow towards circum-  
ferences; it is the point into which  
all things flow from circumferences.  
It is, therefore, both the subjective  
and objective nucleus of all material  
and all space.

The physical cosmogony is the  
pattern of the human form and  
function; the difference being that  
the one, the physical cosmos, is the  
shell or egg manifest as a constructive  
evolution or unfolding of universal  
form, while the other, the man, is  
the incubated (incubed) or involved  
product and creative origin or source  
of constructive power. By this we  
mean that man is strictly microcosmic  
in his form and office; that in his  
individuality (when perfected in the  
image and likeness of his integralism,) he  
is the infolded universe in its least  
form. Man, in his perfected state as  
regenerated from God, is the first and  
the last. He is the Alpha and Omega;  
the beginning and the ending; he is  
the cause and the effect.

When in the universals of human  
life and relations man is restored to  
the order and form of cosmic inte-  
gralism, society must again assume  
the form of cosmic perfection, and  
the kingdom, as a whole, will bear  
again the form of the man in his  
greatest or macrocosmic structure.  
In other words, when the kingdom of  
righteousness matures as the product,  
in biosmic evolution, of a universal  
humanity, opened into material form  
as the great Tree of Life from the  
nucleus and germ of that tree,  
namely, the seed man, the Christ of  
God, then the outward manifestation  
in universals, the kingdom of God,  
the kingdom of humanity, will exhibit  
the constructive form, energy, fullness  
and holiness of the Son of God;  
then will humanity be one, and his  
name one.

Before the perfect humanity can ma-  
ture the old heavens of the invisible  
world, invisible to the material sense,  
will be gathered together as a scroll.  
The spiritual and preceding heavens  
will determine to a point or nucleus,  
the same as the energies of the ma-  
terial heavens which focalize in their  
own point or nucleus, the astral center  
of the material cosmos. As the phys-  
ical center belonging to space burns  
with a perpetual fire in which is in-  
volved its perpetual destruction, so  
the astral center of anthropotic  
existence enters its nucleus, focalizes  
in the material form of its own mani-  
fest manhood, and, like Enoch, Noah,  
Moses, Elias, and Jesus, pass away,  
that a new heaven and new earth  
may be constructed for the perpetuity  
and transmission of the fruit and  
Tree of Life.

The resurrecting race is led again  
to look for the tabernacle of God in  
the mansions of the reconstructed  
temple, because the Sign of the  
Lord's coming from on high has  
presaged the rising of the sun. God's  
natural habitation is man. The  
temple has been defiled, and the spirit  
and office of his satanic majesty has  
been substituted for the spirit and  
power of Godliness. Let the brotherly  
love of the Koreshan Unity displace  
and dispossess Satan of his seat and  
his authority, and make way for the  
influx and habitation of Deity, that  
man may again become the temple of  
the living and eternal God; that God  
may again walk in his people, and  
show forth his handiwork in the  
perfected and integral humanity,  
which, through the destruction of the  
old heaven and earth, he raises from  
the dead.

Koreshans, in you resides the hope  
of the world; in you the temple of  
God, from the debris of many genera-  
tions, puts forth its reconstructed  
energy; in you shall be laid again  
the foundations of the temple, and  
in you shall the rising Sun of right-  
eousness extend his beams. In you  
will a benighted world find a renewal  
of its light, its immortality, its  
throne, its kingdom, its everlasting  
dominion.

Let thy faithfulness restore human-  
ity to its lost inheritance! Let thy  
fidelity presage and inaugurate the  
kingdom of righteousness!

I have no disappointed hopes to  
bury in the grave of your infidelity  
because in you are the precious stones  
of the twelve foundations; in you are  
the gates of entrance into the city of  
your God, he whom you crown King  
of kings and Lord of lords. Enter  
thou through the gates into the  
Eternal City of our God.

## The Mystic Circle.

AND

## The Prophet of Koresh.

"Proceed at once," said Col. Fisk  
to Ferdinand Clinton, "to set a guard  
over the outlets to that den, and see  
to it that the men have positive in-  
structions to let no man go out with-  
out the most critical inspection."

Clinton proceeded without delay to  
execute the order.

"Now," said Bartolomy, "I will  
lay before you my plan. Do you  
believe in the law of mental or  
thought communication by estoteric  
or psychic sympathy, otherwise called  
mind reading?"

"It's a subject outside the pale of  
my special lines of investigation, and  
I am free to confess that under ordi-  
nary circumstances I should not give  
it much thought as an aid to the dis-  
covery of secrets; yet while you call  
my attention to it, it occurs to me  
that my detective powers are often  
times aided or stimulated from un-  
accountable sources. It may be that  
the action of mind upon mind dis-  
closes or reveals events that would  
otherwise remain obscure. I had not  
thought of it, but that very principle  
may have had something to do with  
Tornado's conviction that Montmo-  
renci was confined in the den where  
we found Lady Eatonburg."

"The first step," rejoined Bartol-  
omy, "in my present purpose will be  
to place myself *en rapport* with the  
mind of Count Ferando, and thus  
steal from him, through thought  
transference, the secret of the place  
of Montmorenci's concealment."

"Yes, but this does not help us out  
of our dilemma. Providing it were  
possible to gain, as you suggest, by  
the transference of thought from  
mind to mind, some subtle species of  
inaudible impartation, how will this  
enable us to surmount the obstacle  
which will still confront us? Fur-  
thermore, the question involves too  
much speculation and doubt for me  
to give it consideration. Do you  
really believe in the principle of mind  
reading?"

"I certainly do, or, why the many  
records of the Christ's ability to read  
the thoughts of others? He had this  
power, and if so there must have  
been, underlying it, not only the law  
but the scientific process of ascertain-  
ing its principles and the possibility  
of applying them."

"But he was exceptional. Provid-  
ing all things reported of him be true,  
his life—his life from his inception to his  
final departure from a visible presence  
with men—was a miracle."

"Yes, in the true significance of  
the term, his life was miraculous.  
Did it ever occur to you that the term  
miracle is but the Latin equivalent  
for our term, wonder, meaning  
astonishment, surprise?"

"No, it never struck me in that  
light. Do you pretend to say that  
there were no transactions of his life  
out of the common run of human  
events?"

"I don't mean to say exactly that.  
What I do mean is this: there are  
certain laws of which the common  
and natural mind of the mortal man  
is ignorant. Those laws he under-  
stood and applied. Applying them,  
he attained to results that, to lesser  
minds, were astonishing and awe-  
inspiring. However, they were results  
attainable through knowledge, and  
the application of inherent prin-  
ciples of the human mind."

"And you would discover and use  
these principles to prosecute your  
undertaking?"

"Why not? These things shall  
ye do, and greater than these, because  
I go unto the Father. There is no act  
of life, nor power of attainment in-  
herent in the Lord Jesus, that he did  
not promise to him who should  
overcome."

"Bartolomy, admitting for argu-  
ment's sake that all you say be true,

by some subtle applicability I am as  
thoroughly convinced of Montmo-  
renci's location as if I had seen him.  
This consciousness may have been  
communicated to me through the  
very law you advocate. However  
this may be, it does not meet our pur-  
pose. The scheme to get him out of  
it is the thing we want, not to make  
the discovery."

"You have not heard all my plan.  
A better understanding of it may  
give it better esteem with you. You  
have heard but the first half and  
hardly that. I must possess an ac-  
tual knowledge, from a perfect thought  
transference, of his very room and  
surroundings, after which I shall, by  
your aid and others, so control Count  
Ferando's mind and through that his  
body, as to compel him to obey my  
purpose. In this state, and in these  
relations of our minds, I shall force  
him to go with me to the very spot of  
Montmorenci's confinement, and give  
freedom to the prisoner."

"How will you proceed?"  
"Come with me; let us suit the  
action to the word."

With this, Bartolomy led the way,  
disguised as Wentworth, Col. Fisk  
following. As the two friends  
entered the cell of Count Ferando,  
Bartolomy took from his pocket a  
small vial and poured a few drops  
of a clear liquid into a small glass  
containing a little water, which he  
requested Ferando to drink. The  
Count hesitated, whereupon he  
was told by Bartolomy that he could  
choose his alternative; either take the  
potion, or submit to a more undesir-  
able process, namely, that of being  
anesthetized.

Perceiving that they meant busi-  
ness, and after being assured that  
they, in this, intended him no injury,  
he concluded that the wisest policy  
was to yield without opposition, so he  
took the glass and swallowed the con-  
tents. This was soon succeeded by a  
partial stupidity of mind, a condi-  
tion of inaction fitted to the pur-  
pose for which Bartolomy desired  
to employ his mental energies.

"We will now open the doors lead-  
ing from this cell to the parlors. I  
have arranged for Lady Eatonburg to  
play the piano. Will you inform her  
that I am ready?"

Col. Fisk did as requested, and  
soon the sweet strains of music, vocal  
and instrumental, came gently float-  
ing upon the air. In a few minutes  
Col. Fisk became deeply interested in  
watching the play of features as he  
alternately observed the varying  
shades of mental action as portrayed  
in the changes of those two charac-  
teristic faces.

The music ceased. The satisfac-  
tion expressed in the face of Bartol-  
omy told, more plainly than words  
could convey, the fact that he had  
succeeded in making the discovery he  
sought. By this time the effect of  
the drug administered to Count Fer-  
ando had mostly passed away.

"I thank you, Count Ferando, for  
the consideration you have shown  
me," said Bartolomy. "Let me de-  
scribe to you the present position of  
your prisoner."

With this Bartolomy proceeded to  
relate to him the character of Count  
Montmorenci's surroundings as min-  
utely as possible, and by the very  
changes observable in Ferando's  
countenance as he proceeded, it was  
obvious to Col. Fisk that Bartolomy's  
clairvoyance of the place was com-  
plete, and that his progress thus far  
presaged the successful issue of his  
psychic enterprise.

Col. Fisk, Bartolomy, and Lady  
Eatonburg arranged that on the fol-  
lowing day they would further prose-  
cute the psychic experiment, which,  
as far as they had gone, had given  
the greatest satisfaction. The scheme  
was a hazardous one. It was for  
Bartolomy in his disguise to place  
Ferando in a state of psychic sub-  
dominance to his will, if by experi-  
ment he could render him so suffi-  
ciently depolarized as to mentally  
control him, which he believed he  
could do. This, however, was a

question that the experiment itself  
must settle.

The following day the prisoner  
was visited, and he was requested to  
take a potion prepared for him as  
prescribed the day before. The  
preparation was not taken without  
protest, so he was given the pre-  
viously threatened alternative. He  
finally drank the medicine which his  
physician assured him was for his  
essential good, and future health.

His handcuffs were removed, and  
Col. Fisk was directed to take his  
right hand, grasping it in such a  
manner as to place the balls of his  
fingers in the palm of Ferando's  
hand, allowing his thumb to lay  
across its dorsal aspect, extending to  
the ulnar nerve. In this way he  
formed a circumscribed magnetic cir-  
cuit. Lady Eatonburg was requested  
to take the left hand of Col. Fisk  
with her right, and Wentworth took  
the left hand of Lady Eatonburg.  
Having formed this electric connection  
with the magnetic center thus super-  
induced, Wentworth passed his left  
hand along the course of the ulnar  
and radial nerves to the brachial  
plexus, thence to the occiput or back  
part of the head, resting the palm of  
his hand over the Torcular Herophili.  
Then with a quick movement he pass-  
ed his hand two or three times from  
the occiput to the sinapit, that is, from  
the back to the front of the head, and  
pressing his thumb firmly upon the  
portion of the forehead just above the  
nose, that is, upon the organ of in-  
dividuality, said to him:

"See that snake crawling upon  
your arm."

Count Ferando looked for an in-  
stant with a steady gaze, when he  
suddenly sprang to his feet with a  
scream. Bartolomy knew he had  
accomplished his task. His subject  
was within his psychic power, he  
would now use him in his purpose to  
liberate the prisoner.

"You will take me to-morrow,"  
said the disguised Bartolomy, "to  
Count Montmorenci. We have some  
important business to transact with  
him, and your presence is essential to  
its accomplishment. You know it is  
the matter of the commitment of his  
resources to our cause."

"Y-e-s I t-h-i-n-k I r-e-m-e-m-  
b-e-r. H-a-s h-e c-o-m-e t-o h-i-s  
s-e-n-s-e-s o-n t-h-e s-u-b-j-e-c-t?"

"Well, yes, it looks considerably  
that way. A little pressure now on  
your part and the matter is accom-  
plished. You could not have worked  
this scheme successfully without our  
aid. Here, put out your hands and  
let me place this bandage on your  
wrist, you will feel more comfortable.  
You feel better, don't you?"

"Yes, I'm better now," he said,  
drawing a long sigh. "I think I am  
better."

He was assisted by his cot, and the  
friends left his presence to discuss  
the question of thorough preparation  
for the safety of Bartolomy, should  
his scheme miscarry, at any point, of  
complete success.

The plan arranged by Bartolomy  
himself was to proceed, unaccompan-  
ied by any person but the Count, to  
the gate of the establishment that  
held Count Montmorenci, and let the  
psychic subject conduct him to the  
prisoner. But while this was his  
purpose thus far, Col. Fisk, his valet,  
and Lady Eatonburg were to station  
themselves within the sound of a  
pistol shot, should Bartolomy in any  
event find it necessary to resort to  
that weapon for self-preservation and  
defense.

The day following the experiment,  
after a few tests applied to assure  
themselves of its thorough success,  
Count Ferando was helped into a  
carriage, given the reins and directed  
to drive quickly to Count Montmo-  
renci's quarters.

Wentworth rode with Ferando; the  
others followed on horseback at a  
safe distance. When the gate was  
reached the Count touched a secret  
knob, until now unobserved but by  
him. To this there came a hasty  
response in the presence of a gruff,

surly looking fellow, who opened the gate with a grunt, leaving the Count to pursue his way unmolested and apparently unobserved. Upon mounting the steps he drew from his pocket a key with which he quietly unlocked the door and entered a hall. He passed through this to the end of a narrow entry leading from the main hall through a small door. At the further extremity of this he reached a secret panel. He touched this in a peculiar way and it flew back, admitting him to a very narrow and steep stairway leading—as near as could be calculated by Wentworth—parallel with the side of the house. At the top of this they came to a small landing. Here Count Ferando opened a little cupboard in an obscure corner and took down a small bunch of keys. It was a close, gloomy place and it was not without some forebodings that Wentworth stood upon that landing, perhaps out of all hearing of his friends should he require their immediate service.

As he started to place the key in the lock, Count Ferando seemed to hesitate slightly, then dropped the key to the floor. It fell with a clang which caused Wentworth a thrill of horror as he momentarily contemplated the possibilities involved in what might prove a failure to the successful completion of the issue. The hand of Ferando moved quickly to his forehead. It was for a second only; it was as quickly dropped. Though not large he was a man of good frame and sinewy muscle, and fearless withal. Compared with Wentworth he was not a person of small physique. He turned full upon the man who had forced him thus far towards the liberation of the one supposed to be almost, if not quite, within call of that landing.

For an instant neither one uttered a syllable, but Ferando made a movement as if to clinch the man whom he now appeared to regard as an enemy. Wentworth had no time to study the question of expediency. It was a critical juncture, and a period in his career demanding the exercise of the most discriminate and hasty judgment and forceful action. As usual Wentworth was equal to the emergency, and while the movements narrated were in progress, he had drawn from his hip pocket a double acting repeater, and holding it to the face of his antagonist quietly ordered him to drop upon his knees; a command which was obeyed without further ceremony.

Now was the moment for Wentworth to study the situation, but, for various reasons, time was precious. The more time lost in doubt as to the successful course, the further was the subject departing from the psycho-negative state. Two alternatives lay open before him, one of which must be instantly acted upon, and that was to compel the opening of the door at the mouth of the pistol. As the subject passed from his condition of psycho-physiologic control, Wentworth was losing his clairvoyant memory of the exact location of Count Montmorenci. If he had known just what was between him and the friend he sought, he might have acted without hesitation; but there might be other doors to pass through, and Ferando might, at the next turn, open the wrong one and lead him into the face of the very danger he preferred to avoid. Furthermore, he would be compelled, perhaps, to make his escape from the house and grounds in a manner more noticeable to observers than was the mode of their entrance.

The other alternative was to take the Count by the hand and attempt his control by impressing the reaction of the venous through the fibres of the *dura mater* towards the *cristi galli*. This demanded two hands, or at least, this was the possibility, and Wentworth did not have time to spare. The doubt and hesitation added also to the complexity of the case, for this was the prime element in the loss of his control over his subject. It did not require so much time for him to render his decision as it has taken to narrate the events. With the greatest deliberation and the utmost coolness Wentworth whispered through his compressed teeth:

"I will give you one chance for your life; deceive me at your peril. Take me to the room of Count Montmorenci. Make a false move and I will shoot you down as I would a dog. It matters not what danger may confront me, lead me astray, and you are doomed. Pick up that key and pro-

ceed without delay to open that door."

Ferando hesitated.

"Do you understand me?" said Wentworth.

The Count, thinking that possibly discretion was more commendable than valor on this occasion, took the key and placed it in the lock. The door opened into a large hall, which, in one direction, descended to a hall below. As the opening was closed by Ferando, Wentworth discovered that it left no appearance of a door. A moment later he could not have told the door from the general paneling of the side of the great hall in which the two men now stood.

(CONTINUED.)

## BOGUS REFINEMENT.

THE PLAUSIBLE EXTERIOR OF CORRUPT SOCIETY HELD UP TO THE LIGHT OF TRUTH.

A spade is a spade and nothing else; but the man to-day who dares to call it by its right name is menaced by society.

You can wink, but you mustn't speak. You can violate every moral law and society will grant you immunity from disrepute, providing you have not violated that new commandment which modern debauchery has added to the decalogue, to wit: "Thou must not be found out."

The prevailing concept of what is known as refinement is as remote from the truth as are the accepted theories of the cosmos, or the prevalent notions concerning a God. As viewed through the lens of modern society, shabby habiliments are the insignia of a plebeian, and homeliness of manner the evidence of a boor; frankness of expression is called impoliteness, and purity of life, prudery; while elegant attire is the passport of an aristocrat, and polish of bearing the badge of a gentleman; shameless innuendo is termed cleverness, and gross sensuality, merely indulgence. This is the popular code. Who denies it?

That charming lady, whose name figures so prominently among the contributors to "sweet charity," would no more think of publicly recognizing a recipient of her munificence (?) than she would converse with her modiste in the drawing room. Such conduct would not be in keeping with a "lady of refinement."

Were that erudite Presbyterian clergyman obliged to affiliate with the founder of the dogma of predestination—plain John Calvin—he would be as horrified as if a New Mexican cow-boy had intruded upon the threshold of his palatial residence and demanded an audience. If the aesthetic pupils of Delsarte—who is the acme of modern artificiality—were to hear the rugged, fiery, and irresistible eloquence of Patrick Henry, they would scatter as panic-stricken as if an Apache chief had rushed in and interrupted their class proceedings with a traditional war-whoop. That kind of elocution would be in such shocking "bad form." If that humble carpenter of Nazareth, the Prince of purity and peace, were to appear before the lustful and fleshly adherents of the modern Christian Church to-day they would rise up in their wrath and fury, as did the Jews, and cry, "Crucify him!" Such is the point to which modern "refinement" has carried us.

The petted women of fashion will smoke cigarettes and drink French brandy in their boudoirs but to appear on the street with a man smoking a cigar or to frequent a public drinking resort they would stigmatize as extremely vulgar. These same women acquiesce in the bestial abuse of the marriage relation, but when Tolstoi nails the truth in his "Kreutzer Sonata," they feign to feel terribly shocked and indignant. That which is too delicate to talk about ought to be too delicate to perform. Right here, however, let us mention a fact attested by booksellers, namely, the purchasers of the vile French novel are confined, principally, to the wealthy class.

Jesus clearly explained the meaning of the seventh commandment when he said: "Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart." This injunction applies to a man's relations with his wife as well as to his relation with other women. The modern clergy, however, do not teach this doctrine, partly

because of the recurrence to their minds of that familiar passage which reads: "Thou hypocrite! First cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye," and partly because they are ignorant of and do not want to understand, the true significance of the Mosaic law. Every honest person knows that marriage was instituted solely for the legitimate propagation of the race, and therefore every violator of the true import of this most sacred bond, whether he be a minister, a layman or a non-sectarian, should be tabooed by every decent member of society. But who would do the tabooing? These short-comings of modern "refinement" show that "there is something rotten in the state of Denmark."

Our fashionable drawing rooms, reception parlors and dancing academies, together with every other established institution for the commingling of the sexes are simply *hot beds of sensuality*. The common prostitute openly plying her nefarious trade is no worse, and in one sense is far better, than the butterfly of fashion who for the sake of pursuing, uninterruptedly, her gay round of pleasures, deliberately destroys the hallowed germ of conception. In the name of the countless thousands of fallen women, driven by want to desperation, in order that just such heartless creatures—who are, in deep reality, their hapless sisters' inferiors—may eat, drink and be merry, but who have nothing to fling at degraded and poverty stricken womanhood but scornful epithets, let every just woman and man brand such a female—though she be a noted devotee of a "blue blood" *coterie*—a child murderer.

Money is always associated, in the eyes of the world, with refinement, and along with this to be able to produce your voucher of descent from the Knickerbockers or the early Puritanic stock—which is the coat-of-arms—will afford you an entree, at once, into the very center of aristocratic cult. Bless you! Have no care as to your private character; simply conceal it and you are in clover. This is all "bogus refinement" or that which is in "good form" in the Devil's Paradise.

Now it is a part of the mission of Koreshanity to tell the world what is meant by true refinement. True refinement is in no sense correlated with fine clothes, a sweet voice, a handsome face, a fascinating eye, a smooth tongue, a fat pocketbook or a so-called illustrious ancestry, for such "are like unto white sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matthew, xxiii, 27.

True refinement is born of love to God and to the neighbor, a love which is the focalization of all nobility of character. Among its ramifications are sexual purity, charity, self-sacrifice, love for humanity and fearlessness in the advocacy of truth. God grant that a benighted world will soon learn to walk in this divine pathway which leads to life eternal!

With the advent of Koreshanity, bogus refinement, like bogus science, bogus religion and bogus government must go.—C. J. M.

## The Ruin of Selfishness.

"All our political disasters grow as logically out of our attempts in the past to do without justice, as the sipping of some part of our houses comes of defect in the foundation. One thing is plain: A certain personal virtue is essential to freedom; and it begins to be doubtful whether our corruption in this country has not gone a little over the mark of safety, so that when canvassed we shall be found made up of a majority of reckless self-seekers."

The divine knowledge has ebbed out of us, and we do not know enough to be free.—Ralph Waldo Emerson.

## A Truth for Angels as Well as Men.

It is not known, either to men or angels, that the *negus* of the transposition from the sphere of the spiritual angels to that of the celestial, and from the sphere of the celestial angels to that of the higher order, that of sonship or the Order of Melchizedek, is by a trine blending of the two spheres through the *negus* of those spheres, the form of the natural man on the earth domain.—Cyrus.

## Temple Building.

Among the signs of the times is the fact that now, as the fulness of time—for the completion of God's temple, the perfect, the divine humanity—draws on, in this seat and centre of its manifestation, Chicago, the temple builders in brick and stone and mortar are beginning to bestir themselves.

As woman's thralldom is passing away, and her kingdom, the reign of the united, perfected humanity, is only waiting to be inaugurated, it is but natural that she, first feeling the promptings to build, should be first in the field with plans and means for the colossal structure.

On last Saturday, Nov. 1st, 1890, trowel in hand, woman laid the massive corner-stone of the foundation of her first temple, built within the historic period. As the centre of her thought and affections is the home, she dedicates her temple to the protection of home from its great destroyer, the drink curse. Being a wise woman "She sitteth down first and counteth the cost," which she finds to be \$1,100,000; this she has already provided.

She is yet so much under the dominion of priest-craft that she must needs employ a male priest to make the consecrating prayer.

If, according to invocation, God ever comes into this temple to take possession of it, He will now, as (and even more than) nineteen hundred years ago, have to overturn the tables of the money changers, as they will be represented in at least three banks, which, even in advance of its erection, have bargained for shelter beneath its lofty turrets. Its thirteen beautiful stories will contain, doubtless, many other apartments consecrated to the worship of mammon, out of which the scourge of divine fury shall lash those who make merchandise of humanity by means of usury, rent, and profits, and draw the flimsy cloak of a pale and puny piety about their extortion and excess.

Not to be outdone at such a crisis, masculine humanity proposes, in a few days, to add another corner-stone of a costly and imposing, so-called, temple to the many already reared to some form of human selfishness. This time, as often, it is Freemasonry that consecrates; whose only apology for conjuring with temples and altars and the name of God is an ambitious and selfish desire to impart power and dignity to that which in itself is wanting in those qualities.

If, like all other institutions of the present, it is destitute of real benevolence and genuine regard for God and humanity, yet it is not without its necessary uses in checkmating and circumventing other great movements equally ambitious and selfish, and, if possible, yet more impious, since, even more manifestly, they steal the livery of heaven in which to serve the devil.

When the real temple of God, the perfected, divine humanity, appears in the harvest, the resurrection of the dead, all these so-called temples will be given over to higher, holier uses, or relegated to the owls and bats.—O. F. L.

## "Down Here Among My People."

The parish priest  
Of Austerly,  
Climbed up in a high church steeple  
To be nearer God,  
So that he might hand  
His word down to his people.  
When the sun was high,  
When the sun was low,  
The good man sat unheeding  
Sublunary things,  
Of reality,  
From transcendence forever reading.  
And now and again  
When he heard the groan  
Of the weather vane a-turning,  
He closed his eyes  
And said: "Of a truth  
From God I now am learning."  
And in a sermon script  
He daily wrote  
What he thought was sent from heaven,  
And he dropped this down  
On the people's heads  
Two times one day in seven.  
In his age God said:  
"Come down and die,"  
And he cried out from the steeple,  
"Where art thou, Lord?"  
And the Lord replied,  
"Down here among my people!"  
—National View.

What is a system of ethics worth that fails to make its devotees honest? Yet who ever heard the argument even being attempted that membership, either lay or clerical, in any branch under the Christian system was sufficient to entitle a man to enter an office of trust without a bond to secure his honesty?—Christina.

## ORIGIN OF CHRISTIANITY.

Agnostic Writers Confirm the Doctrines Promulgated by Koreshanity.

Orthodox clergymen of the Christian Church have usually been unwilling to admit certain facts of history, fearing doubtless that they might tend to lessen confidence in the Orthodox Church. One of these facts is that Christianity is borrowed from the older religions; that it is, in many respects, almost an exact copy of previously existing religions, or, to say the least, that there is between it and the more ancient religions, a most remarkable similitude, agreement or coincidence. \* \* \*

Rev. R. Heber Newton says: "There is in fact, as we now see, nothing in the externals of the Christian Church which is not a survival from the Churches of Paganism. Tonsured head and silvery bells and swinging censer; Christmas and Easter festivals; Holy Madonna with her child; the sacramental use of bread, of water and of wine; the very sign of the cross; all are ancient human institutions, rites and symbols. \* \* \* Scratch a Christian and you come upon a Pagan. Christianity is re-baptized Paganism." \* \* \*

Peter Eckler (in "Gibbon's Christianity,") says: "There is not a rite, ceremony or belief we now practice or profess that cannot be traced to its origin in Chaldean idolatry, in Assyrian, Egyptian or Roman mythology." \* \* \*

In Charles B. Waite's "History of the Christian Religions," we read that "many of the more prominent doctrines of the Christian religion, prevailed hundreds and—in some instances—thousands of years before Christ. The doctrine of the immaculate conception, of an infant deity, was not uncommon in very ancient times. The title of 'Son of God' was very common in very ancient times. The belief in miracles has been common in all ages of the world. Resurrection from the dead was claimed for Mithras, Quetzalcoatl, Osiris, Christa and others. The doctrine of the atonement has, in some forms, pervaded the religion of all countries. The Trinity was an essential feature in the religion of many oriental countries and is considered, by Worsely, of very great antiquity. The doctrine of the remission of sins prevailed in India, Persia and China. The doctrines of original sin, fall of man, and endless punishment, are all to be found in the religious systems of several ancient nations. Sprinkling with water was a religious ceremony of much antiquity. The sacrament was practiced among the Brahmins, the ancient Mexicans, and was introduced with the mysteries of Mithras." \* \* \*

Capt. Robert C. Adams (son of the orthodox Rev. Nehemiah Adams, of Boston,) says: "All the doctrines that are deemed essential to Christianity are the outgrowth of earlier beliefs."

\* \* \* In India—900 B. C.—Christa was born of the Virgin Devaki, and—500 B. C.—Buddha was born of the Virgin Maya. In Egypt, Horus, and his virgin mother, Isis, were worshipped long before the time of Christ. \* \* \*

The doctrine of the Trinity was held by the Brahmins, who worshipped Brahma, Vishnu and Shiva, and by the Buddhists who revered "the three pure, precious and honorable Bods." \* \* \* The term logos, or word, was applied to Apollo. \* \* \* The Holy Ghost is symbolized by the dove of Venus. \* \* \* The sacrament of bread and wine was observed in honor of Osiris, the risen God of ancient Egypt; and of Mithra, the Persian Saviour. \* \* \*

Baptism was a universal custom, Buddhists dipped (three times), and Brahmins sprinkled. \* \* \* Confirmation was also practiced by the ancient Persians. \* \* \* The cross is a world-wide symbol of vast antiquity. \* \* \*

I. H. S. was the monogram of Bacchus. \* \* \* Festivals to saints and martyrs replaced Pagan festivals. \* \* \* Christmas was the birthday of the Gods, and was the ancient feast of the sun. \* \* \* Good Friday and Easter were observed in honor of Adonis. \* \* \*

The title "Mediator" was applied to Mithra in Persia. \* \* \* Atonement was made by animals, men and gods. \* \* \* Regeneration was symbolized by a person passing through clefts in rocks, as though born (again) out of the earth. \* \* \* The end of the world, the day of judgment and future punishment were matters of belief in remote times. \* \* \*

Judge Richard B. Westbrook, author of "The Bible, Whence and What," says: "There is scarcely a story or incident recorded, as an historical fact, in the Old Testament, that is not evidently founded, in whole or in part, upon some more ancient legends of the East. \* \* \*

No fundamental doctrine is taught in either the Old or New Testament that was not as distinctly taught centuries before the Hebrew-Egyptian Moses or the Judean Jesus were ever heard of. \* \* \* There is scarcely a dogma in Christianity which has not its match in the more ancient religion of Hindoostan. There is not an attribute of deity, not a moral principle, not a single duty taught in any modern system of theology that has not been as truly held by many of the great leaders of the ancient Pagan religions. \* \* \* The basic principle of the fall of man and his recovery are not only similar, but almost identical, in all scriptures—Pagan, Jewish and Christian. \* \* \* It would be easy to furnish a list of scores of Saviours, most of whom were subjects of promises and prophecies; miraculously conceived; themselves working miracles; their destruction sought by jealous monarchs; generally dying for mankind and having a triumphant resurrection. \* \* \*

Rev. J. T. Sutherland says: "Sacrificial ideas and ideas of atonement came from the religions of the heathen world. The rite of baptism, the sacrament, the ideas of immaculate conception and virgin mothers existed long before the time of Christ; the same rituals, symbols, holy-days, miracles and incarnations." \* \* \*

Prof. Huxley (in *Popular Science Monthly* for August, 1889) says: "There is strong ground for believing that the doctrines of the resurrection; of the last judgment; of heaven or hell; of the hierarchy of good angels; of Satan and evil spirits, were derived from Persian and Babylonian sources and are essentially of heathen origin." \* \* \*

Seymore says: "The resemblance between the legend of a more remote antiquity, with respect to the Saviours of other religions and those relating to Christ are most striking."—*Free-thinker's Magazine*.

We quote the above article from a materialistic periodical because its various views upon traditional religion are, in a degree, in harmony with the teachings of Cyrus. We shall not attempt to elucidate, from a Koreshan standpoint, all the opinions

held by these scholars. In their efforts toward demolishing the fallacious tenets of modern Christianity—not primitive Christianity—we are with them heart and soul.

As has been frequently iterated in these columns, one of the basic principles of Koreshanity is that the twelve constellations in the zodiac correspond to twelve dispensations of 2,000 years each, or 24,000 years in all, which is the length of one grand cycle, or the time that it takes the sign on the ecliptic to make one revolution of the zodiac (allowing for foreshortening). This is one grand year with the Lord. The sign has thus been traversing the ecliptic for millions of years and will ever so continue.

The cycle of Mazzaroth is divided into four ages; gold, silver, brass and iron. Koreshanity teaches that once in every 24,000 years the Lord God plants himself, by theocrasis, in the human race in order that, at the end of the age in which he was planted, there should come forth the harvest, the Sons of God, made just like Himself, male and female in one form. Such a seed planting has almost reached its fruition. The law which obtains in the anthropic as well as in the physical universe is that of ascent and descent or progression and retrogression.

If you stand upon the ocean beach and watch the heaving billows with their sun-kissed crests glistening like diamonds as they roll in, break and sweep up the shining beach, foaming like yeast, and then watch the water recede, only to be caught up again by the next roaring breaker as it spends itself upon the sandy shore, you have a vivid illustration of the eternal course of time. That which transpired 1900 years ago in the birth of Jesus Christ will occur again in about 22,000 years from this time when another personality, embodying Jehovah, will come to reproduce the God-life in humanity for its perpetuity.

It does not surprise a Koreshan when Judge Waite, in his "History of the Christian Religion" says that the title of "Son of God" was "very common in very ancient times." In his next re-embodiment he will find such a title "very common" again, for then we will be passing through the constellation *Aquarius*, (water-carrier), or the dispensation of wisdom, and this "very common" order of beings, the Sons of God—which modern Christianity says are here now—will continue to be seen for 6,000 years, until, with the descent of man or the beginning of the silver age, they will disappear for another 18,000 years, only to reappear at stated intervals.

Cyrus has nothing new to give to the world. "There is nothing new under the sun." But he will "turn wise men backward and make their knowledge foolish" by *re-creating the truth* which was understood "in very ancient times," but which man, in his gradual decline through the silver, brass, and iron (our own) ages, has discarded as he has his good sense. This is the reason why we find him to-day claiming, among other non-sensical things, to be able to see, through a telescope, an object which, he says, is 93,000,000 miles away.

Where free thinkers err is in supposing that modern Christianity is the exponent of Christ's teachings. This is not true. It is not even a good counterfeit. It is manipulated by a selfish, hypocritical clergy and laity who are not and never were of the church of Christ. "For they that are after the flesh do mind the things of the flesh." Rom. viii, 5.

We applaud every effort of free-thinkers to destroy this decaying fabric—called Christianity—which is a stench in God's nostrils, soon to be removed; but the sublime truths taught by the Lord Jesus Christ are invulnerable and they have come again, in Cyrus, to prepare men and women, "who walk after the spirit," for his second coming "with power and great glory."—C. J. M.

The time has come when the law of Christ must become the law of civilization. That law is co-operation.—*The Sociologic and Co-operative News*.

If a man is dead in sin, our attempting to correct his false notion is like laying a dead man straight who before was lying crooked. The man is dead, and will remain so though, before, he was lying crooked, and is now straight. It matters little what rights we may have while we are dead in sin; for we shall never act up to them till God awakens our hearts.—Richard Cecil.

## 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.

## INASMUCH.

"If I had dwelt"—so mused a tender woman,  
All fine emotions stirred  
Through pondering o'er that life, divine yet human,  
Told in the sacred Word—

"If I had dwelt of old, a Jewish maiden,  
In some Judean street  
Where Jesus walked, and heard his words so laden  
With comfort strangely sweet,

"And seen the face where utmost pity blended  
With each rebuke of wrong,  
I would have left my lattice and descended,  
And followed with the throng.

"If I had been the daughter, jewel-girdled,  
Of some rich rabbi there,  
Seeing the sick, blind, halt, my blood had curdled  
At sight of such despair,

"And I had wrenched the apples from my fillet,  
Nor let one spark remain,  
Snatched up my gold amid the crowd to spill it  
For pity of their pain.

"I would have let the palsied fingers hold me;  
I would have walked between  
The Marys and Salome, while they told me  
About the Magdalene.

"Foxes have holes"—I think my heart had broken  
To hear the words so said,  
"While Christ has not"—were sadder ever spoken?  
"A place to lay His head."

"I would have flung abroad my doors before Him,  
And in my joy have been  
First on the threshold, eager to adore him  
And crave his entrance in."

Ah! would you so? Without a recognition  
You passed him yesterday,  
Jostled aside, unhelped, his meek petition,  
And calmly went your way.

With warmth and comfort, garment'd and girld'd;  
Before your window sill,  
Sweet heart-sick crowds; and if your blood is  
Curdled,

You wear your jewels still.  
You cast aside your robes lest want should clutch them  
In its imploring wild,  
Or lest some woeful penitent might touch them,  
And you be thus defiled.

O dreamers, dreaming that your faith is keeping  
All service free from blot,  
Christ daily walks your streets, sick, suffering,  
Weeping,

And ye perceive Him not.  
—Margaret F. Preston.  
—Woman's Tribune.

## Christ's Standard for Women.

We once heard a smooth-tongued gentleman say, "Women were last at the cross, first at the sepulchre," and then he deduced that they should not vote, because "It would take them away from their homes," and "Their husbands represent them." Strange conclusion from such a premise! What was Christ's standard? Did he set the example of ignoring the cause of evils, and spending endless time in trying to avert results? Not at all. Sins of omission were as sternly rebuked as sins of commission; and if we refuse the weapons needed for effective service, what will be our answer when the Master asks: "Where is thy brother?" But one woman did Christ reprove, and that was Martha, who was so "careful about many things" that she had no time to develop intellect and soul. Flesh has its claims, which should be met conscientiously; but the "other things" should not be left undone. Mary had probably done enough, and when the Master came, instead of useless offerings which would not promote his comfort, she gave her heart, her attention, her sympathy, to the great issues which make for righteousness, and He expressed His approval of the woman who consecrated herself to noble things, by saying: "Mary hath chosen the better part." The subordination doctrine is not of Christ, and involuntary subordination is not consistent with personal responsibility. All worthy people subordinate their time and preferences to the good of their families and the common weal; but the subordination must be voluntary and be beneficial; make it legal, and the individual ceases to be free.—Sarah M. Seeverance, in *The Woman's Column*.

JOHNSON, N.E.—I believe I can show by science alone that woman being of the higher element, "spiritual," is now under law established by the Creator in the beginning, rapidly assuming her proper position in the world as the moral regenerator of the race; and as such she will in time reverse the order as it now stands; man first, woman last, and in the not distant future woman will be first, and man last. This to you may seem cranky, but my observation is that cranks have moved the world in all lines of development.—W. F. W.

## 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.

## HOW COULD THE DESIRES OF THE IMPURE, SENSUAL JEWS, BRING FORTH THE PURE JESUS?

Answered Before the Society Arch-Triumphant By One of the Disciples of Koresh.

In order to answer this question we must be cognizant of several fundamental laws pertaining to the subject, namely, the universal law of re-embodiment; the law of the coming of God to the world at regular periods in great cycles of time; the law that God always comes to the world through humanity; and, most intimately bearing on the question, the two laws, the INSANGUINATION OF GOD, or God's power to enter into incomplete conjunction with, and partially control, an imperfect, sensual man, as Abraham, Moses, Elijah, Samuel, David, Solomon, etc., and the INCARNATION OF GOD, or God's power to enter into complete conjunction and unity, in a perfect immortal body, with a man whom he has perfected or redeemed, as Jesus.

As perfected men do not dwell permanently in the world, God, in order to come in his regular and appointed time, must prepare a man through whom he may come. The man in sin is the segregate man, man broken and scattered in humanity; so God must gather up the fragments and join them together with himself into a complete unity before he can manifest himself to the world as the Savior.

Through the universal law of attraction God chose the descendants of Shem, more especially the line of Abraham, as having the highest and most intense religious aspiration and receptivity and, hence, the best instruments to accomplish his purpose.

With Abraham He made his first covenant, promising to bless him and make his name great, also to make of him a great nation; and that in him should "all families of the earth be blessed."

In His dealings with Abraham and his descendants, the Jewish people, God always had a double purpose in view: to perfect Abraham and manifest himself through him as the Christ, the Savior of the world, and to bless Abraham's descendants by perfecting them so as to make of them the Sons of God, through whom would come the blessing to "all families of the earth."

God not only had to prepare a Savior but He had to prepare a people to receive that Savior. With this double object in view, He, all through the Abrahamic and Mosaic dispensations, worked in the Jewish people in two lines of descent; the line of prophets, judges and subsequently kings; and the line of the priesthood. Through the first line, for the manifestation of the Savior, through the second for the preparation and perfection of the people to receive him. As such relations are always reciprocal, the work of either line could not go on without the other.

God entered into partial conjunction with Abraham by spiritual influx or insanguination and through this influence Abraham overcame, to a certain degree, his desires in the plane of sensual life and substituted similar desires looking toward the higher plane, the immortal or Christ life.

This spiritual influence, together with the external covenant, rites of circumcision and sacrifice of typical animals, had the effect on Abraham and his people of directing their hopes and religious aspirations towards a future blessing, and God perpetuated this hope, (giving it shape and direction during the centuries) by continually insanguinating himself in some embodiment of Abraham, conjoined with others whom he selected as being part of the man he was reconstructing.

In whatever personality represented this aggregation, God dwelt centrally, but at the same time this influence went forth from this personality to the priesthood and thence to the people, stimulating their hopes and aspira-

tions as they lapsed from time to time. This constant watchfulness on the part of Him that neither slumbers nor sleeps kept alive the desire for the Savior and sustained them during their long years of preparation.

God could not have maintained this desire in any other people, and it was with constant effort through prophet, king and priest, as the Record shows, that He maintained it in the Jews.

The reciprocal desire of the people for the Savior, and for the higher life for themselves (typified by their sacrifices and other rites), flowed from the people, through the medium of the priests, to God; and these desires, though they were all from minds in the sensual plane, when received at the great Center were constantly purified and transformed to the essential support of God, and his building material to help in the reconstruction of His temple, the promised Messiah.

"The desires of the impure, sensual Jews" for a savior could never alone have brought that Savior; and God's desire to come into his incarnation could never alone have brought forth his perfect, immortal body, as manifested in Jesus; but, "the desires of the sensual Jews," flowing into God (through the priesthood), and there transformed to material to sustain and aid him in his work; and the desires of God flowing through the priests and encouraging, supporting and elevating the people, culminated in the aggregation of all good and the elimination of all evil in God's chosen one, Abraham perfected; and brought him into the world as the "pure Jesus." In Him were united God's forces from the two lines, the kings and the priests, and he was called both King of the Jews and High Priest of the Order of Melchizedek.—A. M. M.

## PROHIBITING THE TRUTH.

If anyone would write, and bring his helpful hand to the slow-moving reformation which we labor under, if truth have spoken to him before others, or but seemed at least to speak, who hath so benefited us, that we should trouble that man with asking license to do so worthy a deed; and not consider that, if it came to prohibiting, there is not ought more likely to be prohibited than truth itself, whose first appearance to our eyes, bleared and dimmed with prejudice and custom, is more unsightly and unpleasing than many errors.—John Milton.

Ever, as far back as human records go, has error triumphed and truth encountered prohibitions; but both reason and prophecy assure us that it will not always be so. Such a condition is, perhaps, inseparable from a state of imperfect knowledge, but we are assured that there is coming a time, which we know by infallible tokens to be close at hand, when we shall no longer have to say: "now I know in part," but shall be able to say: "I know, even as also I am known." "When that which is perfect is come, then that which is in part shall be done away."

After the sowing of the perfect seed there will be no more perfection in that field until the perfected crop comes at the time of the harvest. Jesus was the divine, the perfect seed. When sown in its field, as Jesus and Paul inform us, like other seed it must die in order to regenerate or reproduce, and there can be no more perfection till the time of its harvest which is the end of the age or dispensation, falsely rendered in our Bible, the end of the world.

Smallness and selfishness are synonyms. It is one of the infirmities of littleness, that it must needs persecute greatness. Error, assuming the guise of orthodoxy, feels conscience-bound to exterminate heresy, and, being blind, it can not distinguish between truth and falsehood; so truth, even in its perfect impersonation, in Him who could truly say: "I am the truth," must suffer death at its hand.

There is a time for all things. Hence truth will not always be on the scaffold, neither can error always maintain its seat upon the throne. He who was the truth was planted in humanity by the operation of the Holy Ghost, and the time for the harvest is at hand. At the time of that harvest, which is the resurrection of the dead, the kingdom, for the coming of which Jesus taught us to pray, will be "born in a day." When that glorious day shall dawn, persecution will cease, and prohibition will have for its subject, ignorance, and not, as now, intelligence; selfishness, and not benevolence; error, and no longer truth.—O. F. L.

## Free Trade or Protection.

The question of "Free Trade" or "Protection" is not the question to be settled. It is whether or not, the competitive system shall be annihilated.

The people have rights but they cannot insure them through the modern methods of legislation. It is as impossible to send a man to Congress to represent the interests of the people, as it is to obtain heat and light from coal without combustion.

Congress is not the place where the wants of the people can or will be met. The Senate and House of "Representatives" are for the million-aires now and all the time, and that is not the worst of it; they will be, so long as the poor deluded humanity votes for political trickery.

Just think of Blaine and Carnegie crying protection for the working man, and when you think of it, smile. James G. Blaine never thought five minutes of protecting anybody but himself, neither will he in this present incarnation. His millionaire spirit must clothe itself many times yet before he will manifest one spark of love or sympathy for the "plebian."—Cyrus.

## What Is It To Be a Koreshan?

In the so-called Christian church a similar question is often asked: "What is it to be a Christian?" and the orthodox disciple ever replies: "Loving Jesus and having faith in his atoning blood."

According to the doctrines of Koreshanity, faith without works is dead, and the most positive evidence of the sincerity of our professed love to God is a manifest love to the neighbor, also a willing obedience to all of God's laws as interpreted by his Prophet, the Messiah of the Koreshan age.

To be a Koreshan not only involves obedience but sacrifice, for in order to obey even the first commandment: "Thou shalt have no other gods before me," we are compelled to destroy every earthly idol that has usurped God's throne in our hearts. We can do this only through the mediation of our accepted High Priest, who, by his perfect sacrificial work, will prepare us for the reception of his baptism of purification, thus constituting us of that number of whom the Lord saith: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." Only such are worthy to be called Koreshans.—M.

## Unjust Laws Must Go.

"The alleged crime of 'obscenity,' for the suppression of which the Comstock laws were enacted, is simply a subterfuge. Like the laws against 'blasphemy,' the 'obscenity' laws are designed to suppress unpopular opinions, not to protect the individual in his natural rights. There is but one safe ground to stand upon, and that is the ground taken by Wendell Phillips when pleading for freedom of speech when directed against the injustices that sheltered under legalized human chattelhood. Said he:

"No matter whose the lips that speak, they must be free and unengaged. Let us believe that the whole of truth, can never do harm to the whole of virtue; and remember, that, in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire, unshackled freedom for every man's life, no matter what his doctrine;—the safety of free discussion, no matter how wide its range. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves."—Moses Harmon, in *Lucifer*.

The above clipping contains a sentiment that all true-minded persons will heartily endorse. The time is coming when truth will demand a hearing, and justice, long retarded, will reign supreme.

Though strenuous laws have been enacted to interfere with those who feel called upon to fearlessly discuss the vital questions of the day, "might" will not always prevail, and those who have struggled for years to benefit humanity by presenting subjects—heretofore considered indelicate—in their true light, will reap at least a partial reward.—G.

In New Zealand, the House of Representatives has voted in favor of woman suffrage, 37 to 11.—*Woman's Column*.

It is not a question of the people owning the railroads; but whether the railroads shall own the people.—*Chicago Sentinel*.

## Cause of Motion.

The primary cause of all the activities of the universe resides in the intellectual consciousness and activity of voluntary purpose. This is not a universally diffused spirit, but the centrally organized and conscious brain form and energy successively incarnate and insanguinate in human manifestation.

The attributes of mind are eternally correlated with a correspondent molecular grouping of material atoms. Mind is the source and mainspring of motion, and all the motions of the physical universe have their origins, primarily, in the voluntary workings of the supremely centralized consciousness.

Cosmic form and function are coördinates of the potential and kinetic energies of the highest brain power, a power yet to be recognized by the world and acknowledged Lord of lords and King of kings, when the emergencies of human helplessness shall demand the divine leader.—Cyrus.

## He Turneth Wise Men Backward and Maketh Their Knowledge Foolish.

The entire tendency of the so-called science of modern times is to develop and foster atheism.

Whatever induces a doubt regarding God's personality, tends to dissipate the already rapid attenuation of a once grounded conviction.

The wisdom of the unregenerate world is performing its work of devastation, and well has it been said: "Except those days should be shortened there should no flesh be saved."

The great law of foreshortening, both anthropologically and physically operative, will bring to a hasty termination and will close the dispensation, ushering in the cutting off, which, by a bloody revolution, will turn the wise of the sensuous world backward, and will render foolish the wisdom of the apparently wise.

May our Lord hasten the hour for the deliverance of those who cry from under the altar!—Cyrus.

## The Destruction of Christianity.

The destruction of Christianity is essential to the interests of civilization.—Reade.

Koresh says, "The destruction of modern Christianity is essential to the interests of the highest civilization." Koreshanity not only sees the necessity for the destruction of modern Christianity, but also sees, at the same time, the inevitable and essential destruction of modern civilization, in the interests of the highest civilization attainable by the human race.

Modern writers, like Reade, and scientists generally, see plainly enough the fallacies of the modern churches, and the stumbling-blocks they place in the way of progress, but they do not see that their vaunted civilization, the outgrowth and correlative of modern Christianity, is equally fallacious, and even more of a stumbling-block in the way of true progress.

They do not see that modern civilization, with its scientific (?) atheism, has lead Christianity to just its present standpoint. They do not see that the inconsistencies and false life of the church have brought civilization and science to its present standpoint. Both are blind leaders of the blind. Both are leading the world away from "the way, the truth, and the life."

It remains for the united church and science of Koresh to hold up the light of truth, and guide humanity into paths of knowledge and safety.

Only those who can turn from their blind leaders, and recognize and follow this light, can escape the destruction that is coming to both modern Christianity and modern civilization.—A. M. M.

## The Thief in the Night.

The world is just completing a grand cycle of twenty-four thousand years. The end of the series of dispensations will not culminate short of a grand cataclysmic, physical and social revolution. It is not expected that the world at large will awake to a realization of it till the catastrophe is upon us. As it was in the days of Noah so shall it be at the coming of the Son of man. They shall be eating and drinking, marrying and giving in marriage. Sudden destruction cometh, but the warning, while for all, will be accepted by only a few.

Watch and pray, for in the hour that ye think not the thief cometh.—Cyrus.

## In Review.

*The Living Issue*, Cincinnati. A new weekly paper which has stepped into the arena to do battle for the people. We wish it success.

*The New York Age*. This is the leading organ of the colored race in this country and a most creditable representative of that interesting and advancing people, it is. We herald it as a forerunner of the final emancipation of the negro from class bondage.

*The Dawn*, Boston. The exponent of Christian Socialism. October issue of this neatly compiled magazine contains short dissertations upon the above theme by Mary A. Livermore, "Selections from Emerson" by Francis E. Willard. Of all theoretical reformers this class of thinkers are nearest the truth.

*Union Signal*, Chicago. The authorized mouth-piece of the W. C. T. U. A voluminous weekly containing contributions from the pens of all the prominent apostles of the Prohibition party. It is certainly a stronghold of temperance doctrine.

*The Problem of Life and International Magazine of Truth*, New York. Edited by W. J. Colville, who is well known in spiritualistic circles, and Miss A. A. Chevallier, a name familiar to metaphysical readers. This is an advanced and capable periodical of spiritual philosophy. The October number contains good articles by the editors, upon "Reason and Intuition," etc., etc.

*The Rights of Labor*, Chicago. A sixteen page weekly edited by George E. Dettwiler who has toiled for years in the journalistic field in the interest of labor. His paper gives indications of being in a prosperous condition. We wish as much could be said of the laboring class.

*New Church Life*, Philadelphia. A sixteen page journal published by the Academy of the New Church. A thorough exponent of Swedenborgianism.

*Freethinkers' Magazine* for November contains a portrait of the prognosticator, Dr. J. R. Buchanan, a valuable article upon the "Origin of Christianity" and other interesting contributions.

*The Statesman* for October announces that Mr. Eugene W. Chaffin will assume active management in the conduct of the periodical. Among its contents we note "Tolstoi and Social Impurity" by William Burgess, "A History of Labor" by David D. Thompson, "Logical Nonsense" by Paul Earle and other readable matter.

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## Macrocosm and Microcosm.

If we observe the fluence of the polate point (in the revolution of the sphere) called the sun, we will notice that those rays which touch the vegetable surface, preceding the direct fluence upon the surface of the pole itself, cause the foliage to discharge, throw off, or unload its oxygen; but while the plant is unloading its oxygen it is inloading or producing its sugar. Over these lines toward the pole there is the reflex flow, the absorption of the oxygen force, or the force resulting from the transformation of the oxygen. The unloading of the oxygen and the inloading of its complement in the plant gradually subside till the pole becomes vertical to the vegetable extremity.

The next period, or that which succeeds the passage of the pole over any given point, is the beginning of the process of elaboration, which increases till the next pole, the caloric, is reached. As this pole approaches any given point in the vegetable extremity, the sugar or carbon is converted to carbonic acid, and this is eliminated and the plant takes on the oxygen while the carbon is absorbed by the rays which come from the caloric or actinic center. The moment the pole passes, the exhalation of the carbonic anhydride begins to decrease and there is a corresponding diminution of the inloading of the oxygen, as the revolution approaches the scotioic or dark pole. During this period of the rotation, the nitrogen is being absorbed and inloaded for the elaboration of alkalies.

When the scotioic pole passes, there begins the elaboration of the alkali and sodium compounds. Then succeeds the approach of the crucioic or cold pole. During this period the forces of crystallization are inloaded and the corresponding metalloids forces are eliminated. There are exhibited four active centers, and four centers of rest intermediate between the four centers of activity. The centers of activity are the points of eight active fluxes, or fluences. The four centers or points of rest are the terminations of the periods of elaboration. These are the four great centers of assimilation and metamorphosis. I have here outlined and specified twelve natural divisions of function. From these natural divisions originated the conception of the twelve constellations in the zodiac.

The four centers of rest are Aries, the head; Cancer, the breast; Scorpio, the generative organs, and Pisces, the water limit.

I have already specified, as one marked distinction of the two existences, the microcosm, the little or subjective universe, and the macrocosm, the great and objective world, the fact that the microcosm is infolded, indoubled or involved, while the macrocosm is evolved or unfolded. Man, the microcosm, is the doubling up into human form of the sphere and the cube. He is therefore the in-cube-ated, incubated. The macrocosm is the sphere spread out in its unfolded form and structure. The microcosm is small as to space, while the macrocosm is large as to space.

The macrocosm is a shell or rind possessing a central nucleus. The circumference, being the pediment and rind of the entire macrocosm, embraces in the complexity of its structure and organism, all in the form of matter that its contents embrace of the functions of that form. The circumference, being one polate extremity of the two extreme polarities of the system, generates its variety of forces and distributes them in an orderly way inwardly towards the center, which ultimately receives into itself the culmination of the forces which flow from the circumference towards the center.

The center of the macrocosm is the inward limit or termination of the flow towards the center. It is therefore the apex, point, or focus of all compression towards a point. This center then becomes the impregnator in turn of the circumference, because it is the receptacle of the entire inflow from circumferences. As the forces cannot flow more deeply or inwardly towards a focus, they must return to the circumference and thus maintain the universal equilibrium. The macrocosm is therefore seen to be a shell and contents, with a constantly vitalized center, a self-fecundated egg. The macrocosm is also thus seen to be the absolute unity in one structure of both the male and female principles and form.

Now I have shown that the macrocosm and microcosm are reversed as to motion and rest; that the revolving things in the macrocosm are the stationary things in the microcosm, and vice versa. This discovery opens up a new field for those who may attempt to study man as the subjective world. But there remains another marked difference, essentially important to note, and vital to the progress of inquiry and investigation. This difference is, that the male and female forms of man, or the little universe, are separated, and the cell (ovum) which can only develop life from fecundation, has to be fecundated from without rather than from within. We must conclude, then, that man as he now exists with the male and female in two separate organisms, does not represent the universe or macrocosm, and that he cannot do so till the two forms culminate in one, which alone can represent the self-sustaining and ever-living structure.

The processes of involution—as pertaining to the cell or ovum of the microcosm—are not complete till is reached the final stage of development by the infolding of the self-fecundating or parthenogenetic egg or ovum. Before this can be attained to in the universal humanity there must of necessity be, or have been, produced in the race the firstfruit or archetype and promise, therefore, of such a final and universal result. Hence from the ancients who were open to all these great truths, there has descended, in the various races, the conviction constituting the fundamental principles of the various religions of the world, that there should come a time when a virgin should be overshadowed and bring forth an offspring from the Highest. The Christian system is founded upon the fact and conviction that the Virgin Mary fulfilled these prophetic aspirations of the most ancient systems of religious belief.

In Mary was developed the archetypical cell, the very microcosmic repletion of the overshadowing cell from which it was microcosmically developed. But Mary herself, not being the perfected external form, while inwardly it is evident she possessed the male counterpart, the divine husband and parent, could not give birth within herself. Therefore the Father who overshadowed her was compelled to come forth and assume the external form and organism of the Son. This was all in the line and operation of law and order, for the first outward begotten of this archetypical cell must become, and was, the first begotten of the new genus. As the parent cell had to be destroyed because not yet complete in its union with the male structure, so the first parent of the new genus or race of beings had to be destroyed to reproduce the succeeding race.

The reader will perceive, from what has been gathered in the study of this chapter, how important is the knowledge of the law of forms to a correct consideration of the subject of the microcosm as related to the macrocosm, and may by this time appreciate to some extent the great obstacles which have stood in the way of explorers, and prevented them from arriving at the exact truth concerning the great question of immortal life which lies at the foundation of all this inquiry.

The greatest of all cycles, which is complete and continuous in the macrocosm, is broken now in the partially perfected microcosm. This is the vegetative cycle. The sperm cell has no power of reproducing itself within the organism in which it is produced. The germ cell has no power of reproducing a form except by vivification from without. The unification of this cycle and its perpetuity in a continuous line must be effected before immortality is an accomplished fact in human existence.

(CONTINUED.)

## A Powerful Conspiracy.

Here in Washington, where we come in personal contact with many of the politicians of both parties, and can watch their actions without party bias, we are getting more and more convinced that there is a secret powerful conspiracy back of and controlling both parties, their nominating conventions and caucuses. No one not acceptable to this ring of conspirators can ever be nominated by either party, no matter how able and worthy he may be. Others, again, who are acceptable to it are pushed through so fast that they themselves do not know how it happened. Many never suspect they have been selected as the tools of this conspiracy until it is unceremoniously destroyed them again. Grover Cleveland was one of these.—*Washington View.*

## The Following Extract, Found Under Peculiar Circumstances, Was Translated From An Old German Tablet.

Without black earth no beautiful sweet-scented flower would be unfolded; no gold without dark, hard stone and poisonous gases; no light without darkness, for this is the only way and manner of the revelation of all God's mysteries.

Thus has God formed thee, beloved soul, into a god; to be his likeness, his image and heir, and to reveal the wonders of his Kingdom. But Jealousy has persecuted thee, because he saw that during childhood thou wert arrayed in white silk, and didst walk, crowned with his crown. Now although he was of greater strength, yet he was afraid of thy might; therefore he deceived thy comrade who dwells on the edge of his premises, so that he filled you through (with) lust and poisoned your life.

O that thou hadst left him, with his sun, moon and starlight, a servant as the upper (higher) wisdom had arranged, thou wouldst still sit in honor and rest! But because thou hast loved him too much, and hast confided in him your secret treasure, he has raised his wings, also, over and subdued thee so that thou hast become his servant, and must grind in his mill. Now is thy might gone; thine honor turned to shame, and thy beauty an abomination under (in) the dust; besides thy strength and remembrance for age, trouble and labor have passed away in the mill, so that thou knowest thyself no more, nor from whence thou camest, nor the shape of thy youth.

But thy God and father who begat thee, remembereth thy tribulation in his mercy; therefore he sendeth thee now his Messenger who announceth thy first glory, and that he will soon send fire on the field to devour the grain, and a wind which will blow down the mill, the stones he will break, and put an end to your labor. Then shall thy shape (form) be renewed with first strength, thine honor, joy, and security be doubled, that thou mayest rejoice and sing.

My soul exalt the Lord, and my soul rejoice in God my Saviour!

## CHRISTIAN SOCIALISM.

Rev. E. P. Foster of Cincinnati, secretary of the Ohio Society of Christian Socialists, recently resigned his Congregational charge at the request of two of the church officers on the ground that they "did not want the gospel applied to social problems, nor their carpets worn out by those who came to hear such preaching."

The Congregational council called to act on Mr. Foster's resignation accused him of "antagonizing those views of gospel truth which have been for centuries and still are cordially, conscientiously and universally held by the Christian church and ministry" and also of "rejecting all historically successful methods of church and Christian work."

The substance of the foregoing facts is taken from the *Dawn*, the organ of Christian Socialism, and it is a good specimen of the prevailing sentiment existing in the modern Christian church as regards the application of the primitive church practices.

There are, doubtless, a few in the church who sincerely desire to lift up the standard carried by the early Christians, but they are as hard to find as coin in packages of prize soap. A reformation of the modern church would be as difficult a task to-day as the remodeling of our national banking system. Hazardous the accusation of paradox we will say that there are a few honest, though deluded people in the modern church, as there are some honest though deluded bankers, but either is powerless to eradicate the damnable hypocrisy and base insincerity of our predominant religious system, or the appalling, legalized depredations of the present banking system. Linked with the money power, the modern Christian church, like a hydra-headed monster with its death dealing fangs, has throttled the resistance of the civilized world to its hellish purposes, so that nothing but a thunderbolt from heaven can riddle into fragments this arch-fiend of human misery.

We trust that the scales will soon drop from the eyes of the *Dawn* and its well meaning adherents. No power can save the world to-day but the coming of Christ, who has sent his Messenger before him, "whose fan is in his hand" and from whose lips there comes the cry of warning: "Prepare ye the way of the Lord; make his paths straight."—C. J. M.

## The True Hero.

Boast not because you never fail—  
The most unworthy ship,  
With favoring tide and favoring gale,  
Will seldom miss a trip.  
There's little merit in success  
Where no disasters rise,  
But he who wins against distress  
Is worthy of the prize.

No favor'd one may peans sing,  
When safe on fortune's track—  
No toes to heed, no cares to sting,  
No bar to set him back;  
But he who has to fight his way  
With firm, undaunted will—  
Whose fortunes vary day by day,  
Who falls, but rises still—

He is the one to whom the meed  
Of praise is justly due—  
The type of effort, grand, indeed—  
The hero tried and true.  
He who can rise and fall again,  
'Gainst fortune's hardest gales,  
Is greater in the eyes of men  
Than he who never fails.

—Anon.

## The Inevitable Nicotine.

Is there tobacco in heaven? If not, what becomes of the poor tobacco-cursed bondsman? The spirit of the tobacco chewer and smoker is saturated with the nicotine poison, and he enters the other world as much a slave to the tobacco habit as while he tabernacles in the body.

It has been my fortune, or misfortune, of late to frequent hotels. While stopping recently at what is denominated a first-class house I took it upon myself to count the guests of the masculine order—they are not gentle-men—in those rooms usually set apart for the use of traveling men. I counted one hundred and twenty, ninety-nine of whom were puffing away at the insidious poison, making it impossible for a decent man to find a place of retreat except as he might gain some security in the ladies' parlor.

If a man sits down to write a letter a dozen men are puffing tobacco in his face. In the desk room; in the waiting room; in the club room; everywhere, one must confront the nicotine snudge. A profession of Christianity and a membership with the so-called church of Christ does not exempt from the saturation.

The culture of tobacco is encouraged by the State, and the church raises not a protest; yet there is no place in heaven—the heaven of the redeemed—for the foul stuff.

Tobacco is one of the things that shall be gathered out of the kingdom, not the invisible, but the visible kingdom in the earth. The Lord will send forth his angels and they shall gather out all things that offend, and as this is one of the most notable offenses it will be one of the first things to go. May the devil also go with it.—*Ed.*

## Geo. C. Ward Replies to the Weekly Nationalist.

KANSAS CITY, MO., Oct. 6, 1890.  
EDITOR PACIFIC UNION:  
From the editorial comments of Mr. W. C. Owen, upon the letter of Mr. Horace Binney Sargent, as published in the Weekly Nationalist of September 27th, I clip the following paragraph:

Above all—and this should be considered carefully by those who speak so glibly of Government owning and controlling the money, just as it should own and control the railroads—Government cannot possibly nationalize money while retaining the private enterprise, competitive system. It issues money, puts it upon the market, takes the goods of private individuals in exchange for it, and, instantaneously, the money is out of its control and in the pockets of a private individual who can bury it in the vaults of a bank, hide it away in an old stocking, and withdraw it from circulation for a generation, if he is so minded. We have made this argument before, and Mr. Geo. C. Ward replies politely that it is "boosh." We submit that it is impregnable.—*Pacific Union.*

## No Common Faith.

"That which to-day weakens the life of humanity is the lack of a common faith, of a recognition, by all men, of earth and heaven, the universe and God. For want of such a faith man is prostrated before dead matter, is consecrated to the adoration of the idol interest.

And the high-priests of that fatal worship are kings, princes and the unhappy rulers of the present age. They invented the horrid formula, each man for himself; they know that through this teaching, egoism will be created, and between the egotist and the slave there is but one step."—*Mazzini.*

I hold it truth, with him who sings  
To one clear harp in diverse tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.  
—*Tennyson.*

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