

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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We would particularly urge the readers of the FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

All Post Office Money Orders must in future be sent to CYRUS, Editor of the FLAMING SWORD. Be particular in thus making out the orders, writing the address in full as above. It will save us much delay and trouble with the postal department.

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

THE SOCIETY ARCH-TRIUMPHANT meets 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.

VICTORY.

It is Neither a Democratic nor a Republican Victory.

The people are beginning to awake to the fact that they cannot make money by taxing themselves. They will also soon make another discovery; they will find that increase in the volume of the currency will not enhance wages, nor improve the chances for brain and muscle to remunerate themselves.

The first thing the people need is the knowledge of the fact that one Lord, one faith, and one baptism will insure unity, and that in such union there is strength. Having made this discovery they should comprehend the truth that one central treasury, in which the wealth of the entire country accumulates, is essential to the interests of the common weal. Then they should see to it that a proper and equitable system of distribution is inaugurated, that the people may enjoy the rights and immunities of a common wealth entailed to them by the blood of their Revolutionary fathers, but almost slipping from their grasp, through the decline of true statesmanship, to the speculative jobbery of political "wreppling" for mercenary ends.

The more laborers, the lighter the labor. This is also true of labor-saving machinery when such machinery is devoted to its legitimate use, namely, to the lessening of labor and the increase of the common wealth.

God's great sabbath, the great day of rest to the world, will come when the love of the neighbor is substituted for the love of money. Humanity, at least some portions of it, is crying for more work; it should cry for recreation, more immunity, and more of the benefits accruing from the inventive genius of the age.

God has promised us a sabbath; let us fulfil the prophetic declaration by inaugurating the conditions of rest.

SINAI.

The Law of God is Eternally Binding. The Lord did not Come to Abrogate it, But to Fulfill.

Written by Dr. Teed While Absent and Read Before the Church Triumphant, Sunday Evening, Nov. 9th, 1890, by Mrs. A. G. Ordway, President of the Society Arch-Triumphant.

The mountain upon which the thunders of Jehovah declared the unity of God and man, and where the electric current chiseled the tables upon the faces of which the finger of God's lightning engraved the law, was called Sinai. Like the law itself, whose significance has been shrouded in impenetrable mystery till the Lion of the tribe of Judah should open the book and loose the seals thereof, the significance of the word Sinai has been reserved for the final revelation.

Thunder has its origin in a point of detonation; that is, a point of no tone. The sound of thunder is the responsive reverberation or reaction. God, from the deep darkness, calls to man, and when he answers back in responsive obedience to the call, the thunders utter.

The most learned Hebraists have failed to transmit to us the meaning of the word, Sinai. Its signification, however, is a wail, howl, cry, or call from the mire. It is a compound of *sin*, mire; and *ay*, wail or howl.

It is strictly Koreshan authority that we give to the term the foregoing signification, but inasmuch as the principle or law of such a meaning and its linguistic corroboration may prove interesting and confirmatory of its truth, we deem it both expedient and edifying to demonstrate, from the laws of linguistic construction and etymological derivation, the conclusion which we have arrived at by other methods not now essential to expound.

The English word, *sin*—transgression of the law of God—is unquestionably identical with the Hebrew word, *sin*, mire. "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay," (sin of human fleshly passion) "and set my feet upon a rock," (doctrine or truth of life) "and established my goings. Psalms, xl, 1, 2.

You notice here a wail or cry from the mire, that is, from *sin*, which is disobedience to or violation of God's law. The Anglo-Saxon word is spelled *synn*, a word which originated in a secondary manner through the Hebrew word *tsh*, three sounds in one character *teth* or *tesh* and *en*. The word *sin*, derived from the foregoing, is composed of the letters or characters, *samech*, *yod*, or *i*, and *noon*, *nun* or *n*. The ending *ai* or *ey*, can be shown to be identical with *ey* the Hebrew for wail, howl, or cry. The original word as written was *teth* or *tesh*, *yod*, *i*, and *nun*, *i* or *yod* following. It would be written in English *tsin* (*tsin*) the *t* being silent. The word signifies mud, mire, or clay, especially potters' clay. The *teth* became exchanged for *samech*, a word which also has the sound of *s*, and the final *yod*, *i* or *y* in the Hebrew word—for the letter *a* is not written but supplied as a vowel mark—was superadded without the *a* or *aleph*; the very weakness of the letter providing and accounting for its disuse.

It was at the foot of Sinai (or of *sin*) that the two lines of descent from Abraham, namely, through Hagar and Keturah, coalesced and gathered, comprising the real Sinai of which the geographical mount was but a type. The first offspring of Abraham was Ishmael, (whom God heareth) or, whom God obeys. Ishmael, it will be noticed, was a cross between the Chaldean and Egyptian, for Abraham was a Chaldean, and Hagar was the Egyptian

handmaid of Sarah. His posterity inhabited the Arabian desert.

Keturah was also an Egyptian. She had children by Abraham, and their posterity coalesced with the progeny of Hagar through Ishmael. The coalescence of these two lines from Abraham comprised the people called Midianites, who occupied the country at the foot of the mount Sinai. Jethro, their prince, became the father-in-law of Moses through the marriage of Moses with Zipporah, the daughter of Jethro.

Now God was in the thick darkness, and spake from thence. See Dent. v, 22, 23. What was this darkness from which God spake to Moses? The people at the foot of Sinai were a dark or black race, hence the name arab or oreb, black. The word oreb, raven, is the same, and this people was the raven which Noah (breath of God) first sent out from the ark; Abraham being that ark. They were a dark people in a double sense. They were a dark skinned people, Arab, as the name implies, but they were the product of Abraham's adultery, the product of *sin*; *sin* being the root of the word Sinai.

Those who have studied this question from only a superficial standpoint, will not be able to comprehend its deep philological and ethnical importance, and will, no doubt, be inclined to regard the presentation as a great play upon words, but we herein purpose to show that the people at the foot of the geographical, not the physical mountain, constituted the real mount Sinai of which the physical mountain was but the type or figure.

In the fourth chapter of Galatians we find this declaration: "For this Agar" (Hagar) "is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." What does this mean? Merely that the posterity of Hagar, the bondmaid, comprised the mount Sinai, and answered to the Jerusalem in bondage because these same Midianites, after the destruction of all the male children by the Israelites, were taken of the female children and espoused by the tribes of Joseph mainly, and proved to be the woman influence that subsequently took the ten tribes, (the little leaven of the Lord's parable) and hid them, the ten tribes, in the three measures of meal where they were lost.

Sinai will finally be found wherever, by ethnic filtration, this absorbed people have been transported through the nomadic tendencies of the people who absorbed them.

Moses made conjunction, through Zipporah, with Hagar's and Keturah's offspring for she was the product of their coalescence.

The word Jethro, or Jethro, signifies superabundance; hence the man through whom came the law of God to Moses, and consequently through whom came the judgment and thunders of God out of the thick darkness, represented by his name the superabundance of the world held from the people, by their bondage to Egypt.

Jethro was the priest of Midian. The Midianites derived their name from their progenitor, Midian, a son of Abraham by Keturah. The root is *dim*; judgment, tribunal. Read carefully the latter part of Exodus, xvii, and beginning with the 8th verse, following with the entire 18th chapter. Note the fact that Jehovah had sworn vengeance upon Amalek. The word, Amalek, is from the Hebrew root, *amal*; labor.

If it be true that the original violation of God's law destroyed man's rest or sabbath, and the curse of labor followed as the penalty for that violation, it follows that the final judgment will be the destruction of that curse. This destruction must begin where the curse of labor has heaped up the greatest treasure; where labor has shown if not the greatest, at least a great sign of economy. If any one doubts the statement that the vengeance upon Amalek is God's ven-

geance upon labor, let him consult Gesenius, the Hebrew Lexicographer, upon the subject.

There is coming a day of glorious rest for the world. It will be when the curse of labor is destroyed and that will be when the love of money, which is the root of all evil, is eradicated by the introduction of the commonwealth, when money will no more be needed.

God will thunder again from Sinai. The curse of Amalek will fall upon the oppressor of the people, and the Almighty, through his thunders, will cause the millionaire to quake, for the people shall have rest. The law of God—the law of love involving the law of rest, and therefore life—will go forth.

A Radical Revolution in Both Religion and Politics, our Only Hope.

There is but one true and undefined bond of moral and social obligation. This bond of unity is founded upon the two great principles inherent with the economy of righteousness, and emphasized by Jesus the Christ in the formulation of his summary of the law.

When man loves God with all the heart, with all the mind, with all the might; when his whole being is enwrapped in the purpose to know God's law and obey it; when his conception of Deity obtains as the result of a correct rendering of the forms and functions of the universe as the expressed manifestations of the Divine mind; when he knows God through interpretations of the divine character, made comprehensible through his ability to know him through the renderings of nature, correctly interpreted, and loves him because in these renderings and interpretations he may behold his loveliness, and when, through this, he learns to love the neighbor as himself, in honor preferring the neighbor, then may we hope to attain to such a degree of godliness as to insure a public unity compatible with many aspirations.

If there be any question of the impropriety of supporting the variously devised plans of public effort and tendency to revolutionize the principles and modes of administration, examine the rank and file of the material out of which the new combinations must be formulated. With such an examination by the candid, scrupulous and unbiased judgment, it will be impossible not to conclude that some radical transformation must obtain in the human actuation and purpose, before mankind may be depended upon to execute just judgment and formulate the equitable kingdom.

Men are gross animals at best. They are actuated by base impulses, the foundations of which are sensual pleasures and the love of money. These inclinations have increased with the progress (march, at least) of so-called civilization. Can these underlying impulses to active purpose become our sure dependence for an unfiled, integral and equitable system?

Rather, is not God's plan the only one, and a revolution having its foundation in the renovation of the human heart, our only hope?

A fiery baptism for the world must comprise the basis of reconstruction. This baptism we are promised, and though the would-be reformers ignore it, its factors are in rapid preparation, and by it the sons of Levi (conjunction) will be purified for their unity with Deity. God's holy temple, the human form and function restored and made perfect in the image and likeness of God, His holy humanity—constituting the firstfruits of the resurrection, the bride and bridegroom, reunited in the sons of God—must constitute the central and integral unity, whence must emanate the perfect laws of all human government.

Whether men believe or not, the King of kings and Lord of lords is coming to take the reins of government. The theocracy will arise from the ashes of the fiery indignation about to sweep the earth.

The Demand of Humanity Upon Koreshans.

There is no responsibility so great as that now devolving upon our little body, scattered sparsely, here and there, throughout the world. The world not only languisheth with hope deferred, but the anticipation of a coming kingdom in the earth is fading, both as to expectancy and desire.

It is the obligation of every one espousing the cause of Koresh, to so order the life as to demonstrate to the world that in the mind of the Koreshan is there not only an expectation of the Lord's righteous kingdom and reign, but that there is also an increasing tension of desire for the Divine manifestation. The pleasures of sensual life should be sacrificed and the whole being merged into a purpose and activity for the progress of our cause. Professions do not meet the demand of this age and this work.

The nominal Christianity of to-day has been nourished on husks (the doctrine of faith without works) till there is nothing remaining but the bones and skin of the "body of Christ." It has been fed upon swine's food till hoggishness characterizes every incentive to action, and there remains, in the church, not one atom of the undefiled flesh of the Christ. The church has become a cess-pool of moral corruption, and in it is fostered the contagion that infects and vitiates every department of social and political economies. The Lord Christ is dethroned and Mammon is enthroned, and instead of bringing rest to the world, the church fosters and encourages turmoil.

The Koreshan has the advantage of the world, in that he holds the law of God as fundamental, and its inviolability is the key-note to his hope and destiny. It is the obligation of the Koreshan to show to the world that he understands the law and loves it by his practical enforcement of its obligations. Let him rise above the great and petty sins which modern "Christians" roll as sweet morsels under their tongues, (taking them at their word), and show forth by works, not by a pretended faith, that he loves humanity and is prepared to love his neighbor as himself, in honor preferring his neighbor.

Modern Christianity, in a maudlin sort of a way, professes all this from one corner of the mouth, while it denies it from the other corner; but there must come something besides professions.

It is the work of the Koreshan to manifest a charity, wrought in the performance of uses which are to be depended upon to tell the story of his faith in God; of his faith in the mission of Koresh to establish the kingdom of righteousness. Koreshan charity must not be exhibited in the indiscriminate distribution of alms, for these are a disgrace to a mooted civilization and Christianity, baseless fabrics, mere drains devoid of reality.

Charity—brotherly love—wrought in service to the race signifies the equitable distribution of wealth, and such an adjustment of the energies of the brain and muscle of the human race as to utilize them without that wear and tear which now consummate in degradation. True charity is not the distribution of alms. There should be no alms nor any occasion for them. These are but the glaring indications of man's inhumanity to man; exhibitions of a dearth of genuine Christian character and life.

Koreshan activity should be characterized by the inauguration of industries so equilibrated as to induce the pleasures of a constant recreation, that the day of the Lord's rest may be ushered in, that the glorious beatitudes of His perpetual sabbath may fill the human soul with joy.

Let Koreshans show forth their love to God by devoting their energies to the perfection of the neighbor's joy, and thus demonstrate that in the Koreshan Unity is the evolution of Christianity.

The Mystic Circle

AND

The Prophet of Koresh.

While the panel in the wainscoting was swinging to its place, Wentworth glanced hurriedly over the apartment. A few feet from him he descried a narrow entry, narrow as compared to the great hall into which they had emerged through the secret panel, and in front of this was a peculiarly constructed screen. It was so arranged with a jog in the side of the large hall, that, approaching it from the opposite direction from which they had entered, the smaller entry-way could not be seen.

Count Ferando started, after closing the secret panel, as if to go out towards the great stairway. Wentworth detained him, saying:

"Make no mistake. Is not this your secret entrance to the room in which Count Montmorenci is confined? If so, lead me that way."

This was said so imperatively that without further delay Ferando led the way through the passage to a door at the end of it, which he unhesitatingly unlocked and opened. This ushered them into a small and beautifully furnished vestibule or waiting room. At this point Count Ferando reached a climax in his emotions, for he was greatly agitated and hesitated long before another move. Not until Wentworth, through his compressed lips, had made an ominous threat did he proceed to a small niche or depression in the wainscoting, from which he removed a statuette, setting it upon a small table by the side of it. He then touched a secret spring and the panel opened by a slide to one side, disclosing in front of them some hanging drapery. This was brushed aside and the two men entered a luxuriously furnished apartment, where, reclining in an easy chair with his back towards them, was one that Wentworth conceived to be him for whom he had risked his life. The two approached quietly, passing around in front of the occupant of the quarters, who, upon observing their presence, quietly arose and in a semi-conscious manner, said, in answer to Wentworth's interlocutory address: "Count Montmorenci, is it not?"

"I am Montmorenci. You did not disappoint me, I knew you would come. From the hour I saw her I have had the assurance of my liberation."

These words were uttered disconnectedly, and apparently with a studied effort.

Wentworth grappled with, and comprehended the situation at the first attempt of Montmorenci to express himself. He was in a state of unaltered depolarization through the subtle psycho-metaphysical power of the Jesuit—now upon his knees at the feet of Wentworth, he having assumed that position at the imperative suggestion of the hero—and it was an instantaneous purpose so soon as the discovery was made, to use Ferando to dissipate the influence; reversing the magnetic currents of the dura mater.

"Stand upon your feet, you scoundrel," vehemently iterated Wentworth (Bartolomy), every muscle tense with indignation and every nerve strung to its utmost tension. "Reverse those passes and restore the equilibrium of those subtle psychic energies, or I will blow your brains out upon the spot. Jump to your work; lose not a minute," said he, bending towards the man whom he commanded, and driving him into sudden compliance.

Count Ferando took Montmorenci by the hand and placed his own left hand upon the forehead of his subject, and moved it rapidly fifteen or twenty times from forehead to occiput, after which Montmorenci raised his own left hand to his head, pressing it for an instant upon his brow as if to collect his memory.

A revolution had taken place. From the stooping posture Montmorenci stood erect. Wentworth was almost bewildered for he never before stood in the presence of so much grandeur in human form. The restoration was complete.

"Are the tables turned? Is this my freedom, and are you, villain, my prisoner?" exclaimed Montmorenci.

Wentworth drew from his hip pocket the companion of the instrument which he held, and handed it to Montmorenci. From the breast pocket of his coat he drew forth a pair of handcuffs, and commanded Ferando to put his hands behind him, whereupon he proceeded to place the bracelets upon his wrists.

The next thing to be considered was the plan of escape. If possible he must avoid observation from the men employed by the Count. He now confronted the most difficult part of his problem. It would be impossible for three men to pass through those grounds without inviting suspicion, especially if the handcuffed one were Count Ferando. Should he test again his psychic power? He had not the energetic purpose of the friends who were with him when the positive mind of Count Ferando was temporarily rendered subject to his will.

He quickly decided upon what he regarded as the safe alternative, and suiting the action to the thought unfastened the circular from the neck of Count Ferando and threw it over the shoulders of Montmorenci. He then removed Ferando's hat and passed it over to Montmorenci, who raised it to his head. With the exception of being a trifle small, it did not lack much of a resemblance.

"At night," said Wentworth, "you will pass. In the meantime we will bide patiently the hour of departure. Ferando, bucked and gagged, will be left a prisoner where you have been so long confined."

With these remarks he pointed to the secret panel towards which Ferando took the lead. Upon reaching it Wentworth touched the secret spring to which the panel responded. The three men passed through and Wentworth closed the passage. He then, with the assistance of Montmorenci, bound his captive hand and foot, and placing a gag upon him left him lying upon the soft carpet of the little cloister, after which Wentworth and Montmorenci returned to the apartment they had previously left.

The first to break the silence after reaching the room was Wentworth.

"The time may not drag so heavily with us," said he "as with our friends outside the enclosure who are anxious about our return."

"I would know the name of him to whom I owe the promise of my speedy liberation from this thralldom," said Count Montmorenci.

"Call me Bartolomy. In this disguise I am Wentworth. Do not forget it, should you speak my name in the presence of Count Ferando."

"How did you make the discovery of my imprisonment, and by what power have you succeeded in accomplishing my liberation? I am informed that there are at least forty men in charge of these premises."

"In due time you will learn all and you are very soon to experience some unexpected pleasure."

The two men passed the remainder of the day discussing topics of interest to both, and especially did Wentworth endeavor to make the time agreeable by conversation most interesting to Montmorenci. At nightfall, after making a thorough examination of the prisoner to assure himself that he could not break loose from his bonds, Wentworth retraced his way, carefully noting every particular of the passages, panels, secret springs, etc., that should he find it necessary to return at night, he could reach his man without mistake or difficulty.

(CONTINUED.)

A Society Leader.

Mr. Ward McAllister of the famous "400," has written a book upon the following subject: "Society as I Have Found It," in which he discusses matters pertaining to dress and edibles with the true air of a connoisseur. If Mr. McAllister will glance about him he will discover a large and dangerous class of people who can hardly find bread enough to eat and who are about ready to seriously dispute with the epicure and man of fashion as to his prior right to the enjoyment of the milk and honey of his life.—C. J. M.

Macrocosm and Microcosm.

I have shown how, by the law of form and the universal function of that form, the cell or shell is self-vitalized. I have shown the distinction between the physical macrocosm and the biological macrocosm, or between the universal physical world and the universal humanity as corresponding to it, in so far as humanity is ripened toward its full development as the complete embodiment of the physical macrocosm. I have also shown how the vidual or segregate microcosm fails to embody the fullness, in one complete structure, of the physical macrocosm.

The biological macrocosm, in its present stage of development or unfolding, fails yet to meet all the requirements essential to the structure and function of a complete being. There must be established a union between the circumference and the center of the biological, precisely as there exists a union between the circumference and the center of the physical macrocosm. Without such a unity there can be no normal structural development and relations. This universal unity in the mass or biologic macrocosm must precede, in the central personality, the corresponding unity between the two supreme factors of the microcosm, the individual (undivided) or little universe, namely, the male and female structures which are now separate and distinct in form. The settlement of this question is the settlement of all the questions which now so agitate and distress society.

There are two great laws of determination and motion which govern form and emplacement. These are centripetal and centrifugal motion. They do not operate, however, as interpreted to operate by modern scientists. They do not depend upon fiat either, but upon the constant action of attraction and repulsion, an operation in the physical macrocosm corresponding to the contraction and expansion of the lungs in respiration. These original and primary motions have two sources. One of these is a voluntary source, the other is involuntary. These two motions are not self-regulating, but are regulated by two other motions, the two great oscillatory motions of the physical system which correspond to the pulsatory motion of the heart and circulation. These again are regulated by the continuous spiral motion. This last is an ever perpetual movement in a continuous and unbroken direction. This corresponds somewhat to the vegetative system and motion; entirely so when the vegetative system is perfected in the microcosm. The original or primary movement is from center to circumference and from circumference to center. The impingement of the two originate revolution or rotation.

In the study of the laws, principles, and form of the physical macrocosm, it is found that the two motions, centrifugal and centripetal, depend upon rotation, a circumferential and a central pole. The central pole is the focalization of the inflow of forces generated at the circumference through the special arrangement in the formation of the shell, like a great Voltaic pile.

The perispherical shell is the emplacement by deposition and transformation of the forces which flow towards the circumference from the center. The center and circumference are, therefore, interdependent. Neither could exist alone. Neither could create without the other. Hence no creation could have been developed without the perpetual existence and relationship of the two. The shell, therefore, is the constant product of the continually active emplacement of the metallic and mineral substances which are being perpetually let down by various degrees from the force center. The force center is the product of the emplacement of the center by a continual influx of the forces produced at the circumference by the constant transmutation of the metallic, mineral and other forms of substance, to the quality or condition of force.

Center and circumference are, therefore, the two universal poles, without which perpetual life cannot obtain. Every dimension in space must have a circumference and a center to agree in density with its specific dimension. For instance; as the outmost or grossest dimension, which is the dimension of the shell or rind, has also its three atmospheres, gross and tangible proportionably to the quality of

the shell, so the corresponding center is more gross and tangible than the more refined, sublimated, and interior dimensions. Every universal dimension centers at the same point in space. This is absolute and is the universal center of all, so far as it pertains to space.

While the physical macrocosm is the single complex cell, self-fecundated or parthenogenetic, as it were, magnified billions of diameters, opened out or unfolded, the microcosm is the shell or cell infolded or doubled up, so that the curved and straight lines, which would otherwise be in the form of a sphere and cube, are in the form of a man. The biological macrocosm is an aggregation of these infolded microcosmic forms. It is therefore the infolded mass. To see then the relations of lines, the curved and the straight, we must study their modifications as transformed by the blending of the two systems of lines as united to produce the human organism.

We have noticed that in the physical macrocosm the two systems are united and related as by the unfolded or evolved structure, and that the biological macrocosm and microcosm are both infolded or doubled upon themselves and, moreover, that the two forms are macrocosmically and microcosmically separate.

"Man, know thyself" is an injunction applying to the complete man in his plenary relationship; the male and female combined in the biual structure. It requires no argument to demonstrate the fact that the male and female forms and functions materially differ. I speak now specially of the functions physiologically operative and considered, and not as pertaining to external capabilities and adaptations. Though there exists so marked a difference in the anatomical structures of the male and female, so marked a difference in the form and functions of some of the parts of the two organisms, the two brains, as I have before stated, which preside over these distinct domains, are anatomically alike, and, to external appearance, physiologically so.

The real differences in the male and female, the potencies, energies, and determinations which influence the peculiar modifications of form and function, distinguishing the two as male and female, reside in occult substances and relations only determined or comprehended through a distinct knowledge of the causes, qualities, and properties of the cube and sphere as fundamentally inherent in the distinctive mineral and metallic bases. With the metallic bases there are seven lines and six intermediate realms or surfaces. With the mineral bases there are five lines and four spaces. The metallic planes with their spaces give us the number thirteen. This number as belonging to the metallic domain is necessarily female. The five lines and four spaces or surfaces give us the number nine. This is the number belonging to the male. This distinction in the qualities and numbers of the two bases is complemented in the coordinate apices. I denominate the bases the left side, and the apices the right side.

The male man and the female man, as in distinct forms, are modifications of both sexes, so much so that the two structures possess the outlines of the two forms united. We therefore have in each of the two the forty-four extremities, namely, the phalangeal, digital and costal extremities. Such being the fact, how important then the necessity for noting the distinction in attempting to make the human physique the model for the organic arrangement and life of society. The prominent observable differences in the two structures are exhibited in the organs and functions of reproduction. The male effort culminates in the sperm, the attempt to reduce the cell to the straight line. The female effort culminates in the cell or ovum, the determination to preserve the conformation of the sphere. The female has an office still beyond this, for, after the fecundation of the ovum, the functions of her brain preside over and carry forward the processes of the reconstruction of the being—its re-creation. To reunite the segregate male and female is the province of religion, the final effort being manifest in the outward and scientific degree culminating in the outward unity of the male and female at the termination of a given series of the coloric cycle.

(CONTINUED.)

What God Hath Joined Together Let Not Man Put Asunder.

There is But One True Marriage.

Marriage was instituted by the Lord God, and all true unions of the male and female principles had their origin in that central, eternal and indissoluble union, the masterpiece of workmanship fashioned by the Almighty Workman, the Lord God of heaven and earth, both Creator and created by the same eternal power.

God purposes to re-fashion his image and likeness, to remarry the masculoid and feminoid fragments of a segregated humanity; to rehabilitate man—who, by the violation of the laws of his being, has fallen from his inheritance—in the garb of integralism and holiness.

"I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Whoever aspires to this final and great conjunction, this eternal oneness in which God and man are made to blend in the unity of integralism, must cut loose from every bond begotten and born of sensualism. The great marriage of God and man can only be consummated through the breaking of the bonds of adultery, in which the corruptions of the age have their origin.

The Adamic race, or genus of men, was made in the image and likeness of God. They were the two-in-one. They were the product of the divine marriage, the beings whom God created from the pre-Adamites, by consummating in them the divine blending of integral unity.

The hundred forty and four thousand who stand with the Lamb on mount Zion is the corresponding fruit of the Tree of Life, coming at the end of the grand cycle of time now coming to a close. The hundred forty and four thousand comprise the firstfruit—fruits—of the Tree of Life. Each one is a *vir-gin*; *vir* (man) and *gine* (woman); they are the men-women having been redeemed from among men.

All who oppose this coming divine marriage must be classed with those who, in the last days, forbid to marry, and will be counted with the power of antichrist.

Koreshans do not forbid to marry, but they do forbid the violation of the seventh commandment, as well as the other nine. There can be no real marriage so long as men and women indulge in the pleasures of the flesh.

When the time comes for the divine conjunctions to occur there will be no mistaking the workmanship. The marriages instituted by the Lord, and the unions consummated by the divine sanction, and receiving the divine blessings will show upon their faces the divinity of such consummation. Those marriages have not taken place yet. The fruits of those marriages never die for they are the fruit of the Tree of Life; the Lord Jesus himself being the germinal beginning and root of that tree. This tree has its root by great waters, these waters flowing from the pure river of life, the river watering the tree being the science of immortality as set forth and promulgated by Koreshanity.—Cyrus.

ASCETICISM.

The majority of people, upon hearing a rehearsal of Koreshan doctrine and daily life, will set us down for ascetics, if for nothing worse. They say that it is impossible to keep the commandments and that any one who preaches such a doctrine is either a dreamer or an arrant hypocrite. Now we profess to be neither dreamers nor hypocrites but we do say that, God being our helper, we will try to keep the law as handed down by Moses, knowing that the keeping of that law is the only way to attain immortal life. If this be asceticism then it were well if all humanity were ascetics. Jesus Christ was such an ascetic, and if by the carrying out of a stern resolution we can restore, through Koreshanity, the purity and truth taught by the crucified Nazarene and thus save a dying world, it is our dear duty, if we love that Christ—which modern Christianity professes to do but fails to prove—to demonstrate that love by our works. We have plenty of churches, innumerable sermons and countless moral precepts, but no works. Call this asceticism, if you will, but the world demands it.—C. J. M.

Our Growth and Promise.

Koreshanity, the Evolution of Christianity, Will Save to the Uttermost and Establish God's Righteous Kingdom.

Koreshanity is the evolution of the Christian system, not as manifest in its modern corruptions, but as conceived in the mind of the Lord Jesus, and planted in the race by the outpouring of God's seminal essence, the Holy Ghost or Spirit. After four years of public effort it begins to exhibit unmistakable signs of its vitality and origin. Its growth, both as to a financial promise and numerical increase, is unmistakable, and just behind its outward and visible appearance of reality is a surprise, waiting to be thrust upon an astonished public sentiment, which, could it act from inherent impulse would crush out every spark of energy with which the new religious force is energized.

Koreshanity, to those who cannot estimate the Herculean indications of its infancy, is a laughing-stock, and its claims are absurdities. So far as the world goes, it is yet of scarcely enough importance to become a by-word even, but as it grows it does not differ materially from its parent,—original Christianity—in the disrepute it engenders for itself. We can afford to be of no reputation because the original germ of our creation "made Himself of no reputation" by being true, and daring to confront the world with His integrity.

The world cannot stand unabashed in the presence of integrity. It cannot brook the presence of purity and righteousness of purpose. Never in the history of the world has the divinely righteous man been able to declare God's truth and not meet, at the hands of an angry populace, the unjust reward of his temerity.

The Koreshan Unity lives. It has come to stay. It had its birth at a time when the world demanded a savior. It comes to save, and it will save to the uttermost, though notwithstanding in the fight it receives some almost deadly wounds.

Michael and his angels fought, and the Devil and his angels fought, with deadly thrusts on either side, Satan enthroned, she having vantage in the choice of ground from whence to wage her combat. Though spear and shield and helmet were our weapons of offensive contest and struggle for mastery over death, some fatal plunge now and then would decimate us, and fearful ones would stand appalled.

Carnage is battle's fearful catastrophe, in its attainment having almost consummated life, having almost reached the turning point of transformation, must needs be yielded its gheist.—Cyrus.

CORRESPONDENCE.

What Did Man Lose by the Fall?

EDITOR SWORD:—We read in Gen. i. 26, that God created man in his own image and after his own likeness. Now, what did man lose by the fall? Does he still retain God's image, having lost, by the fall, his likeness only? or has he lost both his image and likeness? In reading the article "Microcosm and Macrocosm," SWORD No. 44, this question came to my mind, and, loving scientific exactness, I propound it. That you have been endowed by Divine illumination to unfold to the world these great truths, at a time when such dense darkness pervades both the scientific and theological atmospheres is indeed marvelous. The beauty of the great truths you bring to the world is their entire oneness. (*E pluribus unum*). They all amalgamate into one grand truth; one God, one church, one religion, one state; all brought to one Divine standard of government, namely, love to God and the neighbor, bringing peace, good will, and satisfying man's highest aspirations. That so many great minds are still pent up in the gloomy prisons of orthodox theology without trying to escape, is wonderful. Is it mammon? Take away the root of all evil and the old Beastie (orthodoxy) would soon be storned. Wm. Kimball, Syracuse, N. Y.

Man lost by the fall both the image and likeness of God. In other words, he lost the truth (image) and good (likeness). He fell from the immortal to the mortal state.

Man is possessed of two natures, viz., the ascending and descending. When he reaches the condition of immortality, the point and state at which he becomes the *necus* of unity between God and man, he has become ripe for his entrance into the interior life. He is then gathered as the fruit of the Tree of Life, by the world for which he is ripened. The gathering is a process of transition, metamorphosis and transposition from one domain to another; but in the transition there is a precipitation of the descending spirit, which becomes the planting for another fruitage at the termination of the grand cycle. It is the descent of God's animal life, and, consequently, the beginning of the fall of man which is the fall or declension of the Gods, or the sons of God.—Cyrus.

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

SEARCHING FOR GOD.

I longed to find my God but sought in vain, Mid earthly temples that still bear His name. I called upon the throng that worshipped there; "He is not here," they with one voice proclaim. The mighty Spirit dwells in realms unknown, Pervades the universe, and all mankind Can feel His power, but know not whence it comes To reach the mystic haunts of human mind. I sought mid walks of life, thro' halls of fame, Thro' courts where smooth-tongued flattery is rife, Thro' halls, where Justice stalks in false array, Where man meets brother man in deadly strife. Not here among this throng could I desery One glimpse of Him my hungry soul would know;

He dwells not in the temples of deceit, He is not found in walks of man below. I turned then to the world made by His hand, Thro' forests, and o'er mounts, with valleys fair, Mid desert sands, and in the ocean deep, One answer came "Our God is everywhere!" I looked upon the skies' unnumber'd host Treading the nebulous path in light arrayed, "We are but servants and perform our tasks; We are not God," was the one answer made.

Majestic elements I questioned then, The all devouring flame, a grasp of death; The storm as lashed by winds to madd'ning haste, "Of Him" they said "we are one little breath." All nature turned in tender sympathy As with a voice unanimous it said: "Mortal to find thy God thou must look higher, The God thou seekest, by Him all was made."

I now surveyed the sages with their lore, Spirit of Beauty, that each soul inspires, Kindling the rapture of the Sacred muse By soul inspiring breath of golden lyres. Show me my God who made this universe! Who made the radiant Sun to know its place! Who placed in yonder heavens those glowing orbs And holds the clouds in the unmeasured space!

Who raised the hills up to the mountain heights And speeds the whirlwind in its track thro' earth! Who curbs the ocean when by furies tossed! From depths of midnight brings the morn to birth!

In vain I ask where this great God might be, The one Almighty Spirit, just and true, Wielding the scepter of eternal right Who no end hath, and no beginning knew.

I turn within myself and muse awhile Upon the God of love, and I behold As if the Spirit had unsealed my eyes, God, Nature, Man, a three-fold chain of gold. I search the pages of the sacred book That Wisdom spreads before my wond'ring eyes,

I find here written records ever true, And Truth no longer wears its dark disguise.

Nature reveals the universal law That governs wisdom in her glorious plan. God made the world and all contained therein And then, to crown His glory, He made man In His own image and in likeness true, Endowing him with gifts in full divine, A temple wherein Deity might dwell And where He would in glorious fulness shine.

Oh! can it be that I so long have sought The one Great Spirit, but Him now to find Upon His throne enshrined in human form Speaking in wisdom thro' the human mind? My soul with rapture thrills, as I discern The majesty and love in every plan. How He restores His temple fallen low And man is crowned as God, and God is man!

Almighty Spirit! lift, Oh lift the veil That hides from us the glories of Thy face; Reveal Thyself in all thy cleansing pow'r And from our souls the blight of sin erase! Unfold the truth to every hungry soul; To all the world the glorious tidings tell That God is now revealed in human form, That in the Righteous man He'll ever dwell! —Mizpah.

No Use for Lazy Women.

Mrs. Cassie Ward Mee wrote a very inspiring article for the Labor Day edition of the Elmira, New York, Telegram. It was entitled "A Kindly Greeting to the Working Women of this Country." It was full of good sense and urged women to emulate the Deborahs of old. She writes: "Nowhere in any history can you read that a lazy, idle woman was ever thought anything of. A woman must work either with hands or brains, or both. If she boasts she need not or does not work, she amounts to nothing more than so much froth. Who wants to be considered only a mere toy, a nonentity? Only some, unfortunate enough to have little sense, or else not capable of having any."—Woman's Tribune.

The sermon in No. 49 of THE FLAMING SWORD was written by Dr. Teed while absent from the city, and read by Mrs. A. G. Ordway, President of the SOCIETY ARCH-TRIUMPHANT.

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.

WHERE IS THE LORD?

Koreshanity Defines in a Rational Manner the Process of His Coming.

Just before the hour of the Lord's betrayal he sent two of his disciples to provide for the final supper—the token of his conjunction with the race that he came to save. The supper provided, which the Lord was to eat with his disciples, was the token of the covenant or conjunction, and the sign of the passover, that is, the passing over of his life to them by the process and office of appropriation.

The Lord brake the bread and passed it to his disciples. "And the first day of unleavened bread" (the Lord was unleavened bread, not leaven as the Christian Church teaches) "when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. * * * And as they did eat Jesus took bread, and blessed and brake it, and gave to them, and said: Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."

Was that bread literally the body of the Lord, and was that wine his blood? If it were produced from his own psychic emanations and transubstantiated from his own essential energies, as was the wine produced at the marriage feast at Cana of Galilee, then he could say truthfully: this is my body; this is my blood; but because—if such were the fact—that passover was substantially his body and blood, it in no wise follows that the wafer of the Catholic Church, or the "communion" of the so-called Evangelical churches, is also his body and blood.

The Lord could have taken ordinary bread and wine as a symbol or token, and passing it to his disciples, said, indicating his own flesh which the bread betokened, this is my body, and of the wine betokening his blood, pointing to his blood, saying, this is my blood.

The doctrine of the Koreshan Church upon the question of the Lord's supper is the rational one, and therefore the correct one. Concerning the conjunction of God and man we entertain a hope, and we are able to give a reason for the hope within us. This then is our reason for our hope: our hope is the resurrection (re-incarnation) of the dead. The reason for this hope is the eating of the passover.

The bread and wine, tokens of the Lord's flesh and blood, were peculiarly handled. The bread, symbol of his body, was broken. Did this breaking mean anything? Well, "Orthodoxy" says this implies his crucifixion on the cross. We say that on the natural wood upon which he hung, his body was not broken. As the bread and wine were a token of his passing over of the substance of his life to the world, and but a token or sign, so his hanging upon the material cross was but a token of his hanging upon the tree of death, the tree of knowledge of good and evil, the taking upon himself the sins of the world which he subsequently did by entering into the race and being made sin by that descent.

But to return to the token of the bread and wine. First, the bread was broken into twelve pieces, and as thus broken it represented the breaking of his body. This is not all; it was passed to the disciples and they took it and ate of it. Does this mean anything? Does this mean that, as this

bread was broken and eaten, his body also was to be broken and eaten (appropriated) by the Church? If so, how much does it mean?

The bread, as a token, sign or symbol, was not only taken, masticated, and swallowed, it was subsequently assimilated to the substance of those who partook of it. Was the Lord's body, represented by this bread, to be partaken of literally, substantially, and transposed, passed over and transubstantiated as indicated by the bread? Are the words of the Lord true which declare that he was the bread that came down from heaven, which if a man eat he shall live forever, (when?) I shall raise him up (re-incarnate) at the last day (of the dispensation)?

"The bread that I will give is my flesh." Did the Lord lie? "Whoso eateth my flesh, and drinketh my blood, hath eternal life;" (when?) "and I will raise him up at the last day." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Did the Lord declare the truth when he said these things? If so, then by some process the disciples of the Lord appropriated that substance, and because they appropriated it the world has hope that the Lord will be raised up from that appropriated life.

There can be no question that if types signify anything, the Lord's body was broken and distributed as symbolized by the breaking of the bread and its distribution, and that the Lord's blood was also appropriated by the church through the apostles, and if the Lord was the life of the world, and his flesh and blood comprised that life, somehow that life has entered the world (church), and because of this the church will finally arise into newness of life, possessing the same immortal substance which the Lord possessed.

Now reader, do you ask, where the Lord went when passing away from the normal vision of the world and church? We answer, from the Koreshan doctrine: HE PASSED INTO the church just as he symbolized to his disciples at the typical passover which he administered to them in that memorial and sacred upper chamber.

The Lord's life entered the world, spirit and body. The Lord's life, by so entering, descended into the church and through its declension he took upon himself the sinful humanity. He did this that he might bring up with him—in the resurrection—the dead in Christ whom he came then comes again to save.

Having settled the question of the Lord's transubstantiation, we come to the consideration of the process of such a transposition or passing over of the Lord's life to a corruptible church and body. It must be remembered that the world (church) was dead because of sin. Man was corruptible because the law of life was violated. In order to change this corruptible to incorruption, and this mortal to immortality, something of the opposite character must be introduced. The Lord's life was such a substance, and this substance must be imparted that the change may be wrought.

There are certain facts upon which the Orthodox Church and we agree. The difference arises where we attempt to scientifically explain and demonstrate what they merely take on a blind faith. The church pretends to have a hope for which it gives no reason. We have a faith grounded in reason, with a scientific exposition of that faith in the hard and solid granite rock of science.

We have shown, both by the symbol of the Lord's supper, or the passover, and his positive assertion, that his substance entered the church. It now remains for us to demonstrate the science of it.

Modern Christianity agrees with us in this; namely, that the Lord came out of the tomb and showed himself bodily to his disciples, and that he repeated this many times. It further agrees with us that it was not an apparition, for he said: "A spirit hath not flesh and bones as ye see me have." It further agrees with us that there was no body left in the tomb to pass to corruption; it was the resurrection of an incorruptible body. Let the reader note well this fact, for if his coming from the tomb of Joseph was the type of the resurrection, it must have been the type of something besides the resurrection of a corruptible body, which does pass to decay in the tomb or grave where it is buried out of human sight.

What became of Jesus, when, after appearing to his disciples many times, in their presence, and in the presence of many, he passed out of sight into the cloud which received him? At this point we must take our intellectual departure from a benighted church, a blind body lead by a blind set of leaders who know nothing; dumb dogs who cannot teach and who will not learn.

Again we reiterate the question: What became of the substance of the body of the Lord when passing away from human vision? Well, what? He passed by theocrasis (translation) into the church, through the twelve apostles who represented him, by the operation of the Holy Spirit. His body was dissolved by the process of translation. The theocrasis or translation was a process of dissolving. The Holy Spirit was the substance of his body. Just as zinc will dissolve in the electric battery and become electricity, so the Lord's body was digested, dissolved and converted to spirit by which it could pass over and become the substance of the church, and fulfil the Lord's declaration: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "For my flesh is meat indeed, and my blood is drink indeed."

Do you ask where the life of the seed which you plant goes, the spirit of which enters the blade, then the ear, and finally becomes the full corn (multiplied) in the ear? Let it be answered: as the spirit of the wheat enters through the stalk into and formulates the succeeding kernels, so did the life of the seed-man, the first fruits of the Tree of Life, by dissolving and yielding up his spirit, enter the stalk, the church, and as the life from the stalk comes forth through the stalk, so will the Christ of God come forth, in the resurrection, in the new and living body about to appear as the resurrected (re-incarnated) humanity.

As the life of God entered the world through Jesus Christ the Lord, so will the life of God reappear in the re-incarnation about to fulfil His promise and purpose in the manifestation of the Sons of God.—Cyrus.

The True Government and its Duty to the People.

All the People are Wards of the Nation—None are Outcasts.

There is not a government to-day on the face of the earth that is actuated by, or contains the spirit of true government.

In most of the so-called civilized countries, the main object of the ruling power is openly self-aggrandizement, which he gains by usurpation of power and wealth. Auxiliary to this, and to build for his throne a more lofty pedestal, is the elevation of his nation above other nations. The immense standing armies of Europe, men, drawn from the youthful life and vigor of their countries, who bear on their shoulders the tottering thrones of their oppressors, attest to this fact.

In the countries where the avowed object of the government is "for the people," the controlling spirit, of those who usurp the offices of government through fraudulent and coerced elections, is not less ambitious, selfish and grasping than that of the monarchial rulers. The title, republic, so proudly and enthusiastically adopted by a few countries after severe struggles in throwing off monarchial yokes, has come to be but an empty name, a semblance by which to more easily control the people.

The people of the world are SLAVES to the governments of their countries. In different degrees of servitude—more abject slaves to the Czar of Russia and his military, than to President Harrison and the corporation-run Congress, and the Pinkertons—but slaves nevertheless.

The spirit of true government, so conspicuously absent in all the leaders of the nations to-day, is like the spirit of wise and loving parents, who consider it both a duty and a pleasure to devote their best energies to the care and improvement of all their children. (The comparison is made to parents instead of to father, because in the perfect government, men and women equally assist in the administration of national affairs.) This makes the government the parents or guardians of the people, and each person the child or ward of the government.

As parents, it is the government's duty to have charge of every institution both of church and state, for the support, education and happiness of all its people. Not only is it the government's duty to give every intelligent self-reliant and capable person, the utmost advantage for education and culture, both for his own benefit and to fit him according to natural aptitude to take part in the adminis-

tration of some of its numerous institutions of religion, science and industry; but it is especially and peculiarly the government's duty to give its wisest and most tender care to its people who are lacking in the qualities of intelligence, and capacity of wisely caring for themselves; namely, the idle, the improvident, the weak and crippled, the erring, the vicious and criminal, the idiotic and insane, etc. These are as much the wards of the nation as the more favored ones, and more in need of its care. They must be educated as far as possible, directed, and wisely restrained when necessary for the individual and public good. Under present governments, these unfortunates are neglected or cast out by everybody from the throne down, until they descend to the lowest depths of poverty or crime; then the government takes charge of them and hands them over to the poor-house or jail or gallows or pauper's grave, as the case may be. There are many people born into the world who need a wise supervision all through their life, and it is the government's duty to provide such supervision indeed (not in pretense as now is done) through the most suitable agents.

Looking back through history, the Spartan government under Lycurgus might seem to have embodied the right or duty of national supervision or education of its people, but it did so in a very limited and false sense, differing immeasurably in spirit, scope, and object, from the true government. Instead of the spirit of love and helpfulness, there was the spirit of military austerity and discipline, binding them together for mutual protection against encroaching enemies. Instead of being interested in the welfare of the whole world, it was interested in only a small part of a very small country—Greece. Instead of being interested in the culture and development of each of its members in every way possible, it was only interested in taking the vigorous children, (destroying the weakly or deformed,) and training them to become strong, brave and manly; a nation of defenders—honest and intelligent too, for their age.

Does history furnish us an example of the true government? Not one. Has the world ever had a perfect government? Not in the recollection of man.

Where is the power of the true government and why is it now usurped?

The power of the true government is in the people. It is the wisdom and goodness and courage and self-sacrifice of the people, who possess these qualities in their highest degrees, placed in position to teach, direct and control the rest of the people, for the benefit of the whole humanity.

This power is now usurped in the earth by every degree of ambition and greed, because selfishness rules in every heart and holds in subjection the love of humanity. There is love of self, love of family, love of native place or country, but very little of the love that makes the whole world one family, and elects the wisdom of the world its guardians, its universal government.

We cannot have the true government unless this selfishness be removed.

The only attempt to remove selfishness from the heart of man, and to inaugurate the spirit of true government was made by Jesus, almost two thousand years ago; and He was only partially successful with his few immediate disciples and followers. This spirit has long since been dissipated, and the whole world is as completely in the bonds of selfishness as before the Christ came.

What hope has the world that this selfishness can be removed.

Only this—Jesus did not then finish his work. He only planted the seed, through the baptism of his spirit, and promised to come again to reap the harvest, and taught his disciples to pray for the kingdom, the divine and perfect government, to come in the earth.

The prophecies of the Old Testament, the promises of Jesus, and the prophecies of John in Revelations, all foretell the coming again of Jesus to complete his work. These prophecies, read by the light of true science, give the date of his coming, how he will come, of what ancestry, his new name, and describe his personality and tell what he will do and how he will establish the perfect kingdom.

These are the only prophecies of the Bible that have never been ver-

ified, and through his second coming, according to the manner described, all the prophecies will be fulfilled.

Although he is prophesied to come born of sinful humanity, as other men; himself in the same bond of selfishness that is strangling the world—yet—the prophecy says that through the power of Christ within him, he shall be enabled to overcome his sinful nature, and free himself from all iniquity.

When God can bring up one man from sinful humanity and enter into him and regenerate him so as to cast out of him all love of self; so that all his love, instead of centering in self, or family, or country, goes out to all humanity, to the extent of giving himself, body, soul and spirit to humanity through his voluntary theocrasis and baptism of the people by his spirit, the essence of unselfishness, then will come to man the help, he has for ages prayed for in vain, that will drive the selfishness out of his heart, and make it possible to establish the true government. Then will men know that Christ has indeed come again to establish his kingdom.

The time of the last prophecies has come, and the prophecies are being fulfilled. God's Messenger walks the earth in human form to-day—his hour is drawing near. The days of the old dispensation are numbered.—A. M. M.

EVOLUTION.

The One-Sided Conception of Modern Thought as to the Laws of Being.

"Neither does the evolutionist entertain the notion that the universal law of creation is variable—sometimes operative and sometimes not. The laws of Nature are not of that kind. Lawlessness or fickleness on the part of the universe is an incredible thought. The Christian dogmatist, for instance, who can accept the dogma of the 'Fall of Man,' or the story of the miraculous conception and birth of Jesus, and his resurrection and ascent into the skies, must in the nature of the case be disqualified from accepting evolution as a universal law."—A. A., in Twentieth Century.

Here we have a fair specimen of the one-sided, inconsequent evolution of this time that seeks to find more, at least in potency, in the result, than is involved in the cause. There is but one kind of evolution, and if we can find in any domain of being a distinct manifestation of its law, we shall have the law for its manifestation in every domain of being.

There are five domains or kingdoms, each superinduced above the other, and each higher one dependent upon the lower for the environment in which to perfect its own being. These domains are the mineral, which is the lowest; next above that the vegetable; then the animal; and above that the higher animal, or human, and highest of all the divine or God kingdom. When we have discovered the law of evolution in one domain we have found the law for the perpetuity of all.

In the vegetable kingdom the acorn when placed in its environment—the soil which belongs to the mineral kingdom below it—evolves the oak tree, using for its material substances taken from the soil, sunlight and the atmosphere, all of which belong to the mineral kingdom. The acorn is enabled thus to evolve the oak because a previous oak involved the acorn which is its least, or potential form. The spirit, or life principle of the oak was first involved in an acorn or it could never have been evolved in the oak tree.

Nowhere in any natural process can more be found in a result than was contained in its cause, at least, in potency. There is no natural process by which man can be evolved from the monad.

Every evolution is preceded and followed by an involution. The oak, evolved from the acorn, before it completes its cycle, involves the acorn again. The grain of wheat evolved from a previous grain, when planted does not cease its work of creation, or evolution, till it has involved other grains of wheat. Such, and no other, is the law of evolution in the higher domains of being, and "the universal law of creation" is not variable.

The intelligent "Christian dogmatist" does "accept the dogma of the 'Fall of Man,'" and "the story of the miraculous conception and birth of Jesus, and his resurrection and ascent into," not "the skies," but the anthropic or human heavens, as events in the development or evolution of the highest or God-kingdom, for the coming of which, in earth, Jesus taught us to pray.

The evolution of the ripened wheat from the seed planted requires a given cycle of time. A still longer time is required for the evolution of the oak from the acorn. Ordinarily, a yet longer time is required for the development of the perfect, or full grown man, from the seed or germ planted; and so we find it to be a law that the higher, the more perfect the type of being, the longer the period for its evolution or perfected re-creation.

Jesus was the perfected God-man, the divine seed, perfected by long ages of evolutionary progress after the God-seed, the Adam, created in the image and likeness of God, fell into the sinful, dying humanity, and according to the universal law of seed, died in that humanity in order to reproduce, just as the wheat dies to reproduce its kind. When, as the

Logos, the Son of man, He was sown in the good soil—prepared human hearts—He expressly declared that the harvest of the sowing would be in the end of the age, that is, of the Christian dispensation—falsely rendered the end of the world. In the original Greek, not in our faulty translation, this time is called the consummation of the ages or dispensations. Heb. ix, 26.

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." According to this translation and the belief of professed Christians, the world ought to have ended nineteen hundred years ago. But the true translation and real meaning of the passage is: "But now once in the consummation of the ages," or in the age that ends and gathers up the results of the cycle of twelve ages, the period called Mazzaroth, or the age or cycle of the full development or evolution of God's animal life, as the Greek word Zodiac means, "hath he appeared to put away sin by the sacrifice of himself."

In another passage, I. Cor. x, ii., this same time, in the Greek, is described as the ends of the ages, that is, the twelfth age in which are gathered up the ends or results of all the ages of the cycle.

As the wheat was developed or evolved from some lower vegetable form that contain the wheat potency till it reached the fixed type, from which time it would, when planted in its own proper environment, reproduce itself, so the God-life, or potency, after its fall into the sinful and dying humanity, when, as in all such cases, there was an ascent there was also a fall to the earth for purposes of reproduction according to the declaration: "Who knows the spirit of the man" (the Adam) "that goeth upward and the spirit of the beast" (the divine animal) "that goeth downward to the earth."

As the evolution, or creation of the wheat, in all the manifestations of its growth from seed sowing till the harvest is uniform and continuous, so the evolution and development of the God-life is uniform and continuous from the fall or descent to the earth in the beginning of the grand or zodiacal cycle of 24,000 years, to the "harvest" the resurrection of the dead, the new birth of the body, in the end of it, when the kingdom shall be born in a day and the Sons of God, like the seed, the one Son of God, shall stand forth upon the earth, no longer subjects or servants but kings and priests unto God. At this time the evolution and involution of the cycle will be complete, and the old tree of lives, having ripened its fruits, must needs yield up its life preparatory to a new sowing of the divine seed for another and far distant harvest.

The cycle for the evolution or reproduction of wheat is a few months; but the cycle for the perfect reproduction of the God-harvest is God's great year of twenty-four thousand years formed by the complete cycle of the equinoxes. During all this period evolution and involution of the divine life will be, as they have been in the past, continuous.—O. F. L.

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PULPIT AND FORUM.

The Degeneracy of Two Great Vehicles of Thought and Their Inevitable Fate.

From time immemorial there have existed in society two great and powerful mediums of thought and action, which, until recently, have ever been the nightmare of pontiffs and the precipitators of human destiny. They have snapped their fingers at menacing tyrants, and laughed at the intimidations of howling mobs; they have unfurled doctrinal ensigns amid the blasts of popular prejudice, and hurled their incisive weapons of condemnation at sanguinary thrones; they have spurned recantation at the burning stake, and proclaimed human freedom before the block of the executioner. With grand momentum the supernal mission of the Pulpit has been whirled down the ages and the indelible blood of illustrious and unsung heroes has stamped the Forum with its stupendous obligations.

We will not attempt a portrayal of the ineffable simplicity and love which was wafted, like incense, upon the zephyrs of Galilee as "the Mighty God, the Everlasting Father, the Prince of Peace" came to breathe into the nostrils of humanity the breath of life. Nor will we assay a description of the thorny path traversed by those mighty men of God: Peter, James, John and Paul, who, touched with the firstfruits of the spirit, have made the whole world akin.

We will glide swiftly over the days of early Christendom and the inception of Romanism, to the twilight of mediæval times, amid the blush of whose exit there shone the first bright star of the modern pulpit—Abelard; a name dear to the memory of sentimental, sighing maidenhood by reason of his touching and poetic passion for the beautiful Heloise, who wooed him from the brilliant pursuit of a sacerdotal calling. Here was a man of wondrous power of mind and strength of opinion. With eloquent lips he protested against the acceptance of church doctrine unapprehensible by the intellect, notwithstanding the prelate edict that belief in doctrine should precede its comprehension. Being the first great disputant with the Roman hierarchy he was the first to sound the bugle that summoned the Reformation.

Far in advance of his time was that prince of the lip, Fenelon, who required no ordinary courage to throw down the gauntlet to his diocesan chief, Bossuet, in matters of civil and church polity. Thousands are said to have pressed forward to listen to the cogency of reasoning and pathos of this fearless priest, who, stripped of his functional prerogatives and scorned by his contemporaries, died in obscurity for the sake of opinion.

Savonarola suffered death at the stake for his mastery and undaunted denunciation of pontifical indulgences. Had this deluded war-horse possessed the penetration of Luther, he, instead of the German reformer, would have been the master spirit of his age; but, clinging to the dogmas of Catholicism in a hopeless endeavor to re-convert the church to its pristine purity, he lost his life and forfeited the scalp of Romanism, which his alert Teutonic successor seized with avidity, despite excommunicatory bulls, handed it down to posterity and died a natural death.

About this time there arose the most marvelous personality that the world had seen since the days of Christ; a man, gifted by God with power to explore the domains of the spiritual world, the Swedish seer, Swedenborg, the promised Immanuel. Isaiah, vii, 14., Matthew i, 23. As an illustration of his spiritual power it is said that he was clairvoyantly cognizant of the burning of Stockholm through many miles distant, and accurately foretold the day and hour of his death.

But Swedenborg's mission was not to the natural world; he was destined to be the Messiah of the spiritual spheres, which anticipated his coming. In verification of this statement we find that his "Arcana Celestia" and other works are, to-day, practically, sealed books to the so-called "New Churchmen." The chief aim of his mission to this world was to partially revive the lost science of correspondences—the science of sciences in the most ancient times. But the exposition, in its entirety, of this harmonious adjuster of anthropic to cosmogonic law was reserved for

the illuminated mind of CYRUS, in whom is re-insanguinated Immanuel.

These famous leaders of the pulpit were as bold as lions and as tenacious as bull-dogs in defending what they believed to be right. Neither prisons, castigations, nor death itself could swerve such indefatigable zealots. Mark, for example, Luther's appearance before the assembled powers of Germany under Charles V. to answer the charge of heresy. "Unless I be convinced," said he, "by scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise, so help me, God. Amen."

This pulpit galaxy and a few others such as Erasmus and Melancthon composed the magnificent vanguard which hailed the first rays from the resplendent luminary of truth as they peeped above the horizon of thought, gilding the sombre clouds of superstition that hung over the starless vault of humanity. With the exception of the luster cast upon the world by the Star of Bethlehem, this was the first beam of light that the world had seen for thousands of years, for it heralded the going down of "blind faith" and gave presage of the rising of reason in its fulness.

Previous, however, to the fermenting of the foregoing theological thought, the twin sister of the pulpit had sent up such brilliant pyrotechnics as the matchless oratory of Demosthenes, the overpowering eloquence of Cicero and the majestic utterances of Marcus Aurelius, the peerless Emperor of Rome. Modern statesmen intuitively appropriated such cadence of diction and intrepidity of purpose as was instanced in Lord Chatham when he endeavored, by his splendid appeals to the British Parliament, to abrogate the unjust taxes imposed upon the American colonies, and thus avert what proved to be a fruitless and disastrous war to Great Britain.

Robert Emmett, the Irish chieftain, also caught the same spirit when with admirable ardor and fiery words he championed the cause of his oppressed countrymen at the price of his blood; or mark the sturdy honesty and forcible speech of John Bright in his onslaughts upon England's inequitable corn laws.

So hand-in-hand these twin potentialities of human progress, the Pulpit and Forum, have come down to us, and in so far as the abolition of slavery was concerned, were carried forward by such men as Dr. Channing, Theodore Parker, Henry Ward Beecher, Bishop Simpson, Starr King, in the pulpit; by Wendell Phillips, William Lloyd Garrison and Charles Sumner, in the forum.

But here we must bid these fair and undefiled sisters a pathetic adieu, for dishonor awaits them. Well might either exclaim with Cardinal Woolsey: "Farewell! Farewell, to all my greatness!" Their hallowed functions have been perverted by ministerial sycophants and political tricksters.

The pulpit is the most powerful, the most exalted and the most sacred trust committed to society's keeping. Ordained by God for the dissemination of divine truth it towers above every other institution designed for man's welfare. Like some snow-topped cliff, it has, at times, pierced the mists of human ignorance and been kissed by the pure sunshine of Jehovah's wisdom. Its colossal responsibilities should ever be equalled by its achievements. Since such eminent personalities have ascended to its elevation, let him who would befall its consecrated citadel have a care, for he stands upon holy ground.

Yet this divine footstool has been ignominiously defiled by those contemptuous and paltry apostates known as modern clergymen. With lies upon their tongues, lust in their eyes and the gold of thieving parishioners jingling in their pockets, they have besmirched its sacred portals by their dastardly hypocrisy. With captivating urbanity have they basked in the smiles of public robbers, heartless savants and voluptuous sirens. Their tempting viands are bedewed with the tears of breadless children, and their luxurious apartments have been decorated at the expense of enslaved toilers. While skilled in the art of rolling doctrinal sugar-plums to throw at fat-pursed parishioners, they have become woefully derelict in propagating the fundamental principles of Christianity.

We know of no one who has better depicted the sad plight into which the modern pulpit has fallen than Col. Ingersoll, when he says:

Let us see what the church, within a few years, has been compelled substantially to abandon—that is to say, what it is now almost ashamed to defend. First, the astronomy of the sacred scriptures; second, the geology; third, the account given of the origin of man; fourth, the doctrine of original sin, the fall of the human race; fifth, the mathematical contradiction known as the trinity; sixth, the statement—because it was only on the ground that man is accountable for the sin of another, that he could be justified by reason of the righteousness of another; seventh, that the miraculous is either the misunderstood or the impossible; eighth, that the Bible is not inspired in its morality; for nothing can be more immoral than to punish the innocent on account of the sins of the guilty; and ninth, the divinity of Christ.

Thus clever sophists and so-called scientists, like wolves, are depleting the flocks of modern Christianity before the very eyes of its asinine shepherds. No clergyman, to-day, in the modern Christian church can parry the puerile blows of Atheists and so-called scientists, as none dare to combat fundamental social evils. That fearless, though misguided humanitarian, Mr. Pentecost, tried it and then yielded up the ministerial ghost. Rev. E. P. Foster of Cincinnati recently attempted it and off went his head. Rev. Dr. Joseph Parker of London well expresses the inefficient and debasing level to which the pulpit has fallen, in the following observations:

"The pulpit is dying of cowardice. It is decaying through homage paid to conventionality and a mean desire to be regarded as definite and consistent. There is at this moment a most serious deficiency in popular pulpit power. We have got our college machines at work, and it seems to be thought necessary that we should keep them in action, no matter what kind of metal they turn out. Men are not made preachers; they are predestined from all eternity to be preachers. Supposing there are 2,000 preachers in England, I think it would be a great mercy if 1,800 of them were never to preach again."

Rev. Dr. Gunsaulus, of this city, a most florid speaker, recently delivered at the Art Institute a didactic discourse on the subject of art. He charmingly succeeded in defining the ensemble of a great artist. "Art," said he, "has reached its finest success when it has realized the beauty of truth and the truth of beauty. No man should be a painter unless he has felt himself in contact with the infinite. If a man has felt the universe surging through him, then he is an artist; for the arts are the ways man has chosen to express his experience with the infinite. And whether the artist be musician or poet, whether in marble or stone, his art is good or bad just as he is faithful to the infinite which he tries to express. Ruskin's strongest point is his advocacy of truth in art, for even Homer lives because he represented truthfully the soul of Greece."

All great artists, no matter what their sphere of labor, were ever true to such requisites. Thus, Millet dwelt among, *farred and sympathized with* the French peasant whose daily life he so faithfully portrayed; thus Patrick Henry—than whom no greater orator ever lived—caught the influx of his genius; thus Robert Burns felt the pulse of humanity, giving to the world in "A man's a man for a' that," its greatest lyric verse; thus Jesus of Nazareth lived, suffered upon the cross, "and became the first fruits of them that slept." The finely robed and soft spoken clergyman, however, has invariably failed to find in such beautiful examples an invaluable lesson.

The forum which once projected the spontaneous eloquence of statesmen, "upon whose lips the mystic bee seemed to have dropped the honey of persuasion," is now dripping with the slime of political corruptionists. Our congressional speeches of to-day are the curfew which is tolling the knell of oratory. That familiar sentiment of Henry Clay: "I would rather be right than be President!" has a discordant sound to the modern "statesman's" ear, who has been a pliable tool for the Devil.

When the money power planned our present iniquitous banking system; demanded coin in payment of the interest on the bonded debt, at the soldiers' cost; ordered a contraction of the currency to pacify its greed, how eagerly has this despicable miscreant acceded to its demands! When conscienceless railroad corporations asked for countless acres of arable land; when gluttonous capitalists lobbied for tax upon tax to tickle our "infant" industries; whenever any scheming scoundrel bloated with champagne and bank notes has knocked for recognition at the door of Congress, with what alacrity has this filibuster, lost to all sense of

decency and honor, responded to the summons!

Like Charles IX. with the seductive Catherine de Medici viewing the massacre of St. Bartholomew, does the modern statesman with the bland clergymen survey the present work of social devastation, the significance of which has been succinctly stated by that princely potentate, Chancey M. Depew, in the following remark:

"Fifty men in this United States have it within their power, by reason of the wealth they control, to come together within twenty-four hours, and arrive at an understanding by which every wheel of trade and commerce may be stopped from revolving, every avenue of trade blocked and electric key struck dumb."

So for years these ecclesiastical and political cronies have been dancing their fantastic jigs, arm-in-arm, upon the heads of dumb-stricken humanity. But this farce must cease.

Recreant to the trust of God, false to the interests of confiding humanity, unmindful of the wails of poverty stricken laborers, deaf to the appeals of underpaid and dishonored girlhood, these "wicked and slothful servants" will soon be summoned before the bar of eternal justice to render an account of their stewardship.

This modern civilization is a doomed Pompeii. Lounging in the soft cushions of the plutocratic amphitheatre, sipping wines and enjoying *à la tete* with fashionable ladyhood, the pulpit sacrilegists and the forum usurpers are listlessly awaiting the culmination of the coming contest between labor and capital in the arena of humanity. The tocsin has already been sounded calling the contestants into the field, but still our guests talk idly on. Over yonder there lies the great volcano of truth.

"As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves
the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

For centuries this Vesuvius has been almost extinct. Monopolists, hypocrites, demagogues and indulging femininity gayly and fearlessly dance at its foot, their voices ringing with songs of ribaldry. But hark! Did you hear that rumbling? It is the voice of God's Messenger, summoning his people: "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob." Genesis, xlix, 1-2.

Look ye there, to volcano's dizzy summit! See! The fires of truth are belching from its crater and ascending far into the dome of the universe. Flee to the mountains of divine communism and escape the coming woe; flee for your lives! For the scorching lava of God's wrath will soon fall upon and destroy this old church and state with its crumbling dogmas, false science, rotten social system, tottering political economy, and upon its ashes He will build the Divine Kingdom wherein truth and righteousness shall forever reign.—C. J. M.

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