

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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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.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHIAN 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.

GOVERNMENTAL ECONOMY.

Governmental economy is the science and application of law to the regulation of society in its relation to production, and the distribution, exchange and uses of that production.

There are two distinct and diametrical premises, both of which are taken as argumentative starting-points for the logical demonstration of the righteousness of two distinct methods of administration. These are, first, that man was born free and equal, and the use for the science of regulation is to perpetuate that equality. The second and opposite premise is that the right to unequal wealth is man's inalienable heritage.

The first system has its origin in God, and involves the love of use for the neighbor. The second has its origin in man, and involves not the love of use, but the love of that for which energy is expended; namely, so-called wealth. Its impelling force is the energy of competition.

That which may be possessed through the application of the law of production, distribution, exchange and accumulation, is wealth. The genuine and only true wealth is that which makes all men and women happy. That which enriches one section or class at the expense of another must finally be destructive to both classes, and cannot be called wealth. That only is wealth which is permanent.

The Lord Jesus knew that the fruit of his planting could not mature till the completion of the cycle or dispensation, at which time the last supper would be prepared; this supper being the pass-over. As the serum of the blood produces the flesh corpuscles, so the water of life must produce the Christ flesh or the flesh of Life.

SPECIAL NOTICE.

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Macrocosm and Microcosm.

There are seven great religions during one coluric period, each one representing a distinct principle of vegetative or organic life in the mass, and also archetypically represented in the microcosm. They comprise the various degrees of the rebinding of man to God—or the circumference to the center—in a successive and progressive order outwardly, but retrogressive inwardly till the final or most circumferential degree is reached, when the scientific religion rebinds the external man to God, that by it the man is transformed to the Theanthropos or God man; in other words, the sons of God.

RELIGIONS ARE PROGRESSIVE BY CONSECUTIVE AND REGULAR STAGES OF DEVELOPMENT.

Every system of religion in the world passes through its various stages, finally culminating through its adulteration in divorce. Then succeeds the new religion. Religion is what the term implies; a rebinding, from *re*, again, and *ligare*, to bind or tie. It is the remarriage of humanity with God from whom the human race repeatedly separates itself. Therefore in the culmination of every age the church becomes divorced and a new one is established. At the culmination of every age there is an effort to establish a religion based upon the denial of God, that is, upon the denial of one pole of biologic existence. This denial of God and the effort to establish society upon such a basis is the mediate product of the divorce of man from the true God, through the adultery of the church by which the real truth and its correspondent life are completely prostituted.

The processes of adultery, that is, the prostitution of truth and life, the departure of the church from genuine knowledges, release the mind from the realm of cause to bind it to the world of effect, to a false and defective understanding of the laws, principles, and phenomena of the natural world into which it has descended and of which alone it is truly cognizant.

The present denial of God is the rational sequence of a system of astronomy and cosmogony which has no known, nor even hypothetically fixed center. Such a system of astronomy as the present one with neither center nor circumference absolute, leads inevitably to the conclusion that there is no circumference nor center of life absolute, hence that there is no God—the center and origin of all life. There must be an agreement between the physical laws governing the physical cosmos, and the laws which formulate and govern the microcosm.

The divorce of Church and State; the divorce of philosophy and science; and then the divorce of the two functions and forms of the microcosm which is the beginning of the separation of God and man, are all the natural sequences of adultery through the prostitution of truth and life to false and evil purposes. The rebinding of the circumference to the center depends upon the development of a new circumference and its concomitant and coordinate center. The center and circumference now to be re-established, rebound, or remarried, is the last of a series. This may be known by those who wish to investigate, from the simple fact that the sign as it has moved through the constellations from Aries to Pisces, or from the head to the feet, is now at the culmination of the feet or last constellation in the series.

We are about terminating the precessional cycle in both the physical and biological zodiac. This being the last constellation of the precessional movement the rebinding is of the most outward degree. The manifestation of the center and the circumference must be in strict accord. The center must be of the quality of the circumference and both must

belong to the most external substance and quality. If the biological macrocosm were like the physical, opened out or unfolded, its center would be of a corresponding force to the material circumference, but as the biological macrocosm is the aggregation of infolded forms, the central pivot, focus, and polation must be a tangible humanity, tangible at least to the new circumference, for it is not simply the manifestation of the complex mental forces of being, but the manifest form of those forces.

The new pivot must be established first, and the new zone when first manifest is the zone of force corresponding to the new pivot. The pivot first appears, then the zone assumes the condition or quality of force. While this zone is in the natural humanity it is not seen except by the pivot and the natural humanity in whom the zone fixes its pole centers. As the polations of the zone develop they come into relationship with the pivot and into coordinate use. It is only by such a relationship that the rebinding takes place and there is manifest a reunion of God and man in the establishment of the new order of society, and therefore so-called new Church. To elucidate this point we will revert to the beginning of the Christian era. The Divine Jesus was the central polation. Around him was an invisible zone. When it aggregated into its centers they were the manifest apostleship of the age.

I shall now consider the specific processes by which the central cell of the biological macrocosm assumes its form and parthenogenetic fecundation; the process by which the new marriage takes place and from which the new society begins to assume its order and take its shape.

By the law of form I am enabled to know and point out the primary relationship, and therefore the final relationship of the male and female. The true universal form is the cellular with the straight and curved lines so doubled in upon each other as to constitute in the biological domain a peculiar modified form and function of the mass. The union of the male and female in the composite organism, denominated the biological macrocosm, must take place in the composite cell, the cell and nucleus of the mass, and from this cell must the formulation of society take its origin and assume its formate relations and proportions. This nucleus or cellular center in its natural or outward manifestation must represent three axes; namely, the vertical, longitudinal, and lateral.

The poles of the cell are represented by the six faces of the cube. Therefore there are six poles or centers at the terminal points of the three axes, and one complex pole at the center, or point of the crossing of the axes. One of these is an open pole and constitutes the zone or sphincter of conjunction between the six axillary poles and the central complex pole.

There are two fundamental laws to be held in remembrance while pursuing this inquiry, the first of which may be stated as follows:

"Any law, principle, phenomena or form discovered or observed in any given domain has its corresponding law, principle, phenomena or form in every other domain." Law and structure, or function and form, are so uniform throughout the universal economy that there can be no exception to this rule.

The second law is as follows: "Everything in existence has its opposite, and two opposites are always related to each other by their axis."

To fully appreciate the first law it is very important to comprehend the laws of form so well as to be able to juxtapose or reunite segregated or divorced forms when they are separated and distributed for convenience, while the biological macrocosm and microcosm are passing through their degrees of involution.

(CONTINUED.)

ARMAGEDDON.

THE FINAL CONFLICT.

Gog and Magog Marshaling for the Spoilation of the Segregated Church and State, and the Demolition of the Fragments of the Old Age.

The Fundamental Principles of the Constitution of the United States are Sound, But the People Rotten.

We are Bordering Upon That Verge of Demarkation When a Man Can Neither Buy nor Sell Without the Mark of the Beast or the Number of His Name.

The Inevitable Determination of Combines is Crowding—by Force of Circumstance—Every Man and Woman into the Monopolistic Co-operation, and Though the Conscience of Man May Revolt at the Iniquity Practiced, the Law of Supply Making Its Demands Through Hunger, Cold and Respectability Compel Him to Bite the Dust of Submission to the Plutocrat of Either "Capital or Labor."

If reports are true, a colony of Bellamyites traveled to the West for the purpose of locating upon the property, or by the aid of a wealthy lady of one of the Pacific states. They were induced to make the trip and attempt to locate and establish a colony through the promises of this same wealthy lady. Upon arriving at their destination it was discovered that each person must pay to the would-be patron saint of the Bellamy school the purchase sum of \$400 to insure the right of domicile. This was too much for the people, who, in good faith had put their trust in the old wine for the new bottle. This is, however, an evidence of what will confront every effort at common interest which derives its impulse from the spirit of the rapidly declining age.

Catholicism, Protestantism, Swedenborgianism, Adventism, Spiritualism, so-called Christian Science—the seed-end of modern Christianity—modern Buddhism or Theosophy, Esotericism and all the other phases of "antichrist" will institute a complete failure when the attempt is made to effect a coalescence. These are not the elements from which to form an agreeable compound. An animal with no head and no tail and the body grotesquely framed from incongruously united figments of an old and defunct institution, cannot be clothed with life.

The King of kings and Lord of lords—the same who died on Calvary's sterile rock, and who, planted in the Garden of Gethsemane rises again to command his armies—rides forth to conquer!

The great conflict with predestination, immanent and full of prophetic purpose and victory assured, nor doubt of achievement for human destiny, is now impending. The saints of the Most High, a vast throng in armament with insignia of royal descent, following Immanuel—mounted upon his charger, in white and purple and gold arrayed—judge and make war.

The battle of Armageddon is the conflict between truth and good on the one hand, and fallacy and evil on the other. The White Horse army, led by Emanuel (Koresh), goes forth conquering and to conquer. In his mouth is the flaming sword, the communication of the Word of God. In it is the declaration of the law scientifically expounded, with its central utterance pealing forth the thunders of personality as the primary concept of Deity.

God the Lord is one and personal. He is individual and central. He is the man-God and the God-man. In him are the three primal attributes of Deity; Fatherhood, Motherhood and Sonship. "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife" (the new Jerusalem) "hath made herself ready," and is descending through the Messenger of the Covenant as the gospel of the new age.

The Lord God is three in the fundamental attributes of his power to procreate or regenerate, but only one in the personality of those functions. A three-headed god is a monstrosity, and the two-headed non-descript of Adventism is equally grotesque and distorted.

Koreshanity, the vehicle and substance of the Lord's re-entrance into his usurped dominions, meets the modern world and church with all their monstrous heresies on the ground of contest, and declares the unadulterated doctrine of God's personality as the God-man with an uncompromising purpose and imminent possibility of victory.

GOG AND MAGOG.

This is the battle between labor and capital. It is the conflict within a house divided against itself, culpability resting equally with both factions. This is one of the demolishing factors of the old order of things in both Church and State. Koreshanity will perform some clearing away. The removal of *debris* left upon the ground of demolition by the rapidly working energies of disintegration will devolve upon Koreshanity, but it has not much destructive work to perform. Its office is reconstruction under the supervision of the Master Builder "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

The present administration of government is a violation of the people's rights. The voice of the people is a bull with a ring in his nose, that ring the Congress of the United States through which the people's bellowing is manipulated in the interests of the Shylocks of this age of abnormal accumulation.

The present methods of administration will soon be scattered to the four winds.

Is Modern Spiritualism Antichrist?

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

Yes, such seems to be the mission of Modern Spiritualism; and when its mission shall have been accomplished, and the people liberated from their present condition of mental slavery, the sun will shine upon a free and happy humanity;—a world of human beings who love truth for truth's sake, who do right because it is the only way to peace and happiness here and hereafter,—a people who love justice, mercy and kindness, not from fear of hell or an angry God, but for love of humanity, and the blessings that ever flow from the practice of these virtues. All hail the day when these blessed truths shall find lodgment in every human breast.—The Carrier Dove.

The above comments by the Carrier Dove—a prominent representative of Spiritualism—on an extract from THE FLAMING SWORD is an unmistakable exposition of the true animus of Spiritualism regarding the Christ or Messianic principle and personality.

When we say that modern Spiritualism is antichrist, we are glad to have our statement corroborated and confirmed by Spiritualistic "organs." Perhaps the Carrier Dove is not an organ. However, it is an "advocate of Spiritualism and reform."

In this article it is not our purpose to attempt to prove that it is not right to be antichrist, or, in other words, to be opposed to the belief in the Lord Jesus as the Messiah or Christ. To oppose the belief is to oppose Christ. To oppose Christ is to be antichrist. To oppose Jesus as to the personal claims that he made for himself, or that his disciples made for him, is to be antichrist. The point we do make is this: in our belief in a personal God, that God manifest or incarnated in Jesus the Christ of God, we array ourselves in direct antagonism to every power which denies God's personality and the Divinity of Jesus Christ the Lord.

According to the Carrier Dove—unlike the dove which John saw descending and lighting upon Jesus—the denial of the Lord Jesus as the Saviour of the world; of the Bible as an inspired book, and of God as a personal being, is the "mission of modern Spiritualism." To this mission THE FLAMING SWORD is hotly opposed.

We are on the side of Michael and his angels and will make war till his victory overcomes the power of the beast and that beast is destroyed. Then the Lord, the Saviour, will be confessed by every tongue.

CHRIST'S MISSION.

Modern Christianity in Its Endeavor to Save Mankind From a Future Catastrophe Overlooks the Fact That He is Already Lost.

The mission of Jesus Christ was to save the lost race. This is a universally accepted truth so far as nominal Christianity is concerned, and so far as it regards a nominal and indifferent examination of the proposition.

The incarnation of Jehovah was in no sense for the purpose of saving men from being lost or to save them from going to hell. The plain declaration of Jesus regarding this vital and fundamental doctrine of his gospel was this: "For the Son of man is come to seek and to save that which was lost." This is the language of Jesus as recorded in the Gospel of Luke, xix, 10, and nowhere in the Old or New Testament can there be found one passage that teaches or even intimates a salvation for any except the lost.

In studying the nature of the atonement made by the Savior of the world, I present this question because, by the loose manipulation and indifferent regard of this most vital and important thought, there has grown up in the church, universally, an utterly false idea of the two states; namely, life and death. As a direct sequence of this false notion concerning the salvation of the race, the great desideratum of modern gospel work is to save men from some future catastrophe, while the truth properly defined is that through the transgression of Adam man is already plunged headlong into the maelstrom of corruption, dissolution and suffering.

In confirmation of the doctrine that man is already lost, and that the Messiah's mission is to save men from a hell which is the abode of the race through present and subsequent states or degrees, until, through the efficacy of the Christ's atonement, he is restored, I refer you to the language of Paul in which he fully corroborates the teachings of Jesus. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." In this Paul fully confirms the doctrine I have already set forth, that Jesus came into the world to redeem from a loss already sustained and not, as generally taught, to prevent the world from a prospective degeneracy.

The fact proclaimed by Jesus that he came to seek and to save that which was lost, should be to every genuine disciple of the Lord a thorough and sufficient demonstration of man's present degradation.

If there is danger to man by reason of the influences and operation of sin; if the subtle and insinuating elements of corruption permeate every fibre, molecule, and corpusele of his frame and structure; if the poison of scorpions, disguised as vital forces, traverse the vascular courses of soul as well as body, and the spiritual asp has insinuated his subtle secretion of toxic potency, disguised as an essential vital constituent of the human will and flesh, then man's danger does not consist of future possibilities of loss, but rather in this, that, failing in the proper cognition of his present state and necessity, he rejects the only provision for his recovery.

Man is subject to two general states as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality and the other is mortality. One is life, the other is death, and in his present career he is in the one or the other of these antagonistic relations.

When man was created God breathed into his nostrils the breath of life and he became a living soul, that is, an immortal soul, and this by virtue of the very breath of the Lord God or spirit with which he was endowed.

By the disintegration of Adam and the removal from him of that principle by which, while it remained in him, he was an integral structure, he

became a mortal soul. From the living condition or state to which he attained by the influx of the Spirit of the Lord God, he declined to the opposite condition or state; namely, that of mortality. Thus the human race as now existing is begotten through the disintegrated condition which obtained in Adam subsequent to his segregation and removal from the garden of God.

All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead.

The recovery of fallen man from this condition of segregation, and his restoration to a state of integrity and oneness in God—through a belief in the Lord Jesus—fulfill the purpose for which the sacrifice of Christ was instituted and for which the Savior suffered.

The great and fundamental doctrine concerning the original transgression is simply this: man died in consequence of sin, and are we to question the fiat of the law of death by entering into controversy with Jehovah God, and limiting, by restrictive definitions, the purport of that fiat? I repeat that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, that its influence extended to every fibre and molecule of the physical organism.

In the death accruing to man he became mortal; that is, a dead man without limitation. This applies to the entire fabric even to man's spiritual nature. The words mortal and dead are identical, except that one is the Latin and the other the English term. Mortality is a term opposed to immortality, and immortality can only be applied to God, and the soul or being redeemed through the atonement of Christ. This is confirmed by Paul:

"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto."

If this be true, then the soul is not immortal till made so through the efficacy of the flesh and blood of Christ. When death was appointed unto man in consequence of sin or the transgression of the law of life, no part of the man was exempted from the effects of the penalty. Man is only man so far as he is an integral being, and when the death penalty was pronounced by the inoculation of the subtle virus of iniquity, in consequence of human transgression, it was the man who died. It was the man as a whole and not in part who paid the penalty by incorporating the affluvia of the regions infernal, within the most discrete and subtle reticulations of spirit and soul as well as body.

By the sin of one man death passed upon all, because men are begotten and born into the world continuously by the inhibited procreative process. Man is born in sin and shapen in iniquity because the animal processes of procreative procedure are those by which the laws of life or immortality were originally violated, and by which there is a continuity of violation.

If man is born in sin and shapen in iniquity, and by consequence of such a shaping, pain, sorrow, dissolution, and corruption follow, is it not time we began to inquire into the character of the very source or fountain-head from which springs, and in which is engendered that mass of corruption denominated humanity? If man is born a dead man, a mortal being, soul, spirit and body, and our being in its entirety is but the perpetuation—through conformity to the laws of death instead of life—of a corruptible fabric, then there is something radically wrong in the nature of the process by which man is begotten. It is impossible for man to be born in sin and shapen in iniquity while at the same time the sanctity of immortal life presides at the fountain-head.

If man is corruptible, mortal, dead, he is thus constituted by a provision inhering in and permeating every factor of the procreative process. If man is made immortal through the salvatory efficacy of the flesh and blood of Jesus Christ, it will be because that flesh and that blood have become assimilated to human-

ity by retrogressive metamorphosis, through which there obtains in humanity a progressive metamorphosis to the incorruptible nature of Christ. Such a change must reach the very will of humanity, the seat of every passion and desire of the human heart, correcting and chastening with the divine purification the very source from which now emanates corruptible being.

(CONTINUED.)

A Prevailing Fallacy.

The Futility of Expecting Good Government with an Intrinsically Fictitious Medium of Exchange.

More money means prosperity for the masses. We want prosperity. The government has the power to give us more money. Why do they not do it? Because what means prosperity for the masses is against the interests of the money power, which controls our government. Thus you see under the existing state of affairs we can never hope for relief. Then let us unite, build up a new government, one that will add us in getting our rights and all will be well.—*Indianapolis Globe.*

We quote the foregoing paragraph because it embodies a fallacy which is almost universally accepted by political economists, financiers and the world in general. The false premise assumed by men that money is the first essential to good government has been a most destructive enemy to human happiness. When man, with the descent of the race, took a piece of metal and stamped upon it a value which intrinsically it did not possess, he gave the Devil a mortgage which his Satanic Majesty will never relinquish until Michael and his angels, in a mighty conflict, have wrenched it from his grasp.

The Lord Jesus Christ, 1900 years ago, condemned our present money system when they brought him a penny. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew xxii, 20, 21. Now the piece of metal belonged to God while the image and superscription only were Caesar's. The significance of Christ's rebuke being that Caesar had no lawful right to place upon God's metal his own image and superscription. Neither did he possess any rightful authority to place a fictitious value upon a piece of metal by calling it a penny. This usurped prerogative, emanating from human selfishness, is the chief source of all poverty.

Greenbackers can rail at Jay Gould and his ilk for watering stock while they themselves favor the most gigantic and harmful system of inflation that is known to the world. Think of it! There is a valueless piece of paper stamped by the government as worth \$100.00. Men say this transaction is all right. Here is a certificate of stock showing that I have paid to the Breakneck Railroad Co. \$50.00 for a share in its business. Now some money king by controlling a big block of such certificates is enabled to "water" their value, thereby raising the value of my certificate to \$60.00. The Greenbacker and mankind in general say that this latter transaction is all wrong while the former is all right. Thus the world is constantly straining at gnats and swallowing camels. There can be no good government so long as a fictitious medium of exchange exists, because that is the foundation of all financial speculation and therefore the greatest enemy to a sound system of economics.

Now so far as changing the present condition of social affairs is concerned, it doesn't make any difference whether you have a million or a trillion dollars in circulation, the same result will always accrue. Men will never learn this lesson, however, and money will continue to be the ruling factor in society until revolution, superinduced by the use of money, destroys its purchasing power. When men have reached this disastrous point then, and not until then, will they be willing to cast off selfishness and flee to the ark of safety, which will be the Divine Kingdom established by Koreshanah through obedience to the Mosaic law kept by Jesus Christ.

The sum and substance of this law is to love God with all the heart, might, mind and strength and thy neighbor as thyself, in honor preferring the neighbor. No other sort of proposed co-operation can be a governmental success whether it be Na-

tionalism, so-called Christian Socialism or Communism, because they all lack that divinely centered esoteric force which is essential to true communistic centralization, possessed through Divine influx only by Koresh through Divine influx only by Koresh to be given by his theocrasis to the primitive Koreshan body. This is our hope; this will inaugurate the true united government. Come Lord with thy baptism, and save a dying world!—C. J. M.

Army of the Dissatisfied.

The army of dissatisfied people is increasing. Perhaps the leaders of the great political parties don't see it. Very likely they don't care to see it, and so stand, with an averted face, hoping against hope and wishing the number may be beautifully small. But this is neither wise nor sagacious. If there is wide-spread discontent, better be on the lookout and take in the actual condition of things. Don't you see the prohibitionists in one section are organized and show a good deal of strength; the Knights of Labor in another; the Farmer's Alliance in another; the Grangers, the Federation of Labor, the Union Labor organization, the Industrial Union and the silver men, all acting independently?

Surely all these amount to something, albeit a minority influence; nevertheless, there is power there that counts, enough to baffle ordinary political calculations and confuse the manipulators who stand at the head of affairs: that is, if they take an intelligent survey of the real state of things. If they do not, they may wake up some fine morning and find all their nice calculations have gone to smash.

And so the army of the dissatisfied, independent voters are becoming a power, and this seems inevitable. If the old parties will not meet the demands which all these organizations are thrusting in their faces, if they refuse to meet the responsibilities which this day and these times press upon our legislators, then they must face the music and take the storm when it comes.

The changes in business, in commercial development, in manufacturing, in the details of labor, in wants, necessities, opportunities and methods, comprehends much and precipitates the demand for action. From all these sources the army of the dissatisfied is recruited, and from which the "inconvenient multitude" rises to "catch on" and help swell the general throng.

What! Ho! Look out, good friends, all, and see where you are driving to.—*Washington View.*

MONEY GOVERNS BY MEANS OF PARTY AND WHISKEY.

Among the lessons emphasized by the recent election in Kansas is the above. Especially in the rural districts and in the small towns of the interior, prohibition had so long prohibited that the mass of the farmers and laborers had gotten the whiskey cobwebs out of their brains.

As a result they had come to see that their interests did not lie in the direction of voting to prolong the reign of the Republican party, and as a result, in spite of Shylock's threat to foreclose the mortgages on their farms if they voted for their own interests, they have carried the state, electing their state ticket and six out of seven congressmen.

To the same purport is the lesson taught by the result in the only congressional district in which they were defeated. It lies on the border of whiskey states and contains large towns that have been the stronghold of the whiskey power of the state, and where, as a result, prohibition has been imperfectly enforced.

If the power of whiskey and its demoralizing effects upon elections could be eliminated from our politics, the power of money and monopoly would be greatly weakened and there would be more hope of their final overthrow.—O. F. L.

The man who strives to put something into the world that shall make it better, not simply seeking to get the most possible out of it, never has his head bothered over the question whether life is worth living. It is the greedy life, and not the generous one, that has doubt as to the worth of existence.—*Boston Investigator.*

Did the Sun and Moon Stand Still At Joshua's Command?

If we had been asked to name the Scriptural problems which would be deemed most incompatible with our present stage of scientific advancement, we could hardly have mentioned any accounts more thoroughly misunderstood and rejected, even by biblical critics, than Joshua's long day and the turning back of the sun as indicated by the dial of Ahaz in the time of Hezekiah, as recounted in Isaiah, xxxviii., as these accounts have always seemed to be in direct antagonism to our universally accepted laws of astronomical science.

But notwithstanding the general timidity with which these subjects are discussed, there is an author, in the person of Lieut. C. A. L. Totten, of Yale University, bold enough to take the matter in hand and claim ability to demonstrate mathematically, astronomically, chronologically and historically that these two mooted occurrences are verified, as recorded, to their most minute particulars.

We believe that the general doubt with which these records have been assailed, was largely due to the language of the writer who definitely and unequivocally narrates the *standing still* of the sun; this language our author does not pretend to defend, so far as it intimates the motion of the sun relative to the earth, as this would mean a complete overthrow of the present science of astronomy, which is not now disputed by any honest, intelligent man. It was generally understood that the acceptance of the miracle as recorded would require the re-establishment of the Ptolemaic system, and even under this system much would not be gained, as a miracle would just as much have been necessary in the stoppage of the motion of the sun around the earth as in the opposite requirements of the Copernican system, so that even the acceptance of this exploded system would not prove of any more value in a natural explanation of the prolonged day than the modern system, the only advantage being that admitting the manifestation of Divine power in the stoppage of the motion of some body, its system would require the stoppage of the sun, and would thus be more in harmony with the *literal* record. But Lieut. Totten, being thoroughly satisfied of the truth of the present system of astronomical science, and having at the same time implicit faith in the reliability of the Scriptural record notwithstanding their apparent contradiction, sought a novel but perfectly reliable method to prove the accuracy of the Scriptural record and its complete harmony with accepted scientific data. His method of proving the reality of the phenomenon of the prolonged day, which he declares to have lasted just 47 3/4 hours, is first from secular history handed down from Greece, China and Egypt, the only nations at that time who made observations or who were capable of preserving a record of extraordinary occurrences, and each of these nations, he claims, has a distinct account of an extended day, and at about the same time as the sacred record preserves it for Joshua's campaign, which he identifies as 2555 A. M. of the Hebrew calendar year.

Astronomically and chronologically he asserts his proof to be irrefutable, as it coincides exactly with all the records and calculations made for eclipses, both solar and lunar, which have occurred since that time to the present day, while he also claims as an astronomer that in all the present calculations of the science which are compared with those of time previous to Joshua's account there is a void of 23 3/4 hours, concerning which "astronomy is dumb and will be dumb forever," therefore by this virtually proving that there was a stoppage of the motion of the earth and moon for the space of 23 3/4 hours some time in the history of the universe, and this time Lieut. Totten very reasonably claims to be satisfied better by the Scriptural account of the occurrence at Beth-Horon than by any other assumption.

The turning back of the shadow of the sun on the dial of Ahaz, he claims has exactly rectified our astronomical day by causing a retardation of the sun's disappearance below the horizon of exactly 40 minutes, which added to the previous retardation of 23 3/4 hours, at Joshua's command, makes two complete days, and thus allows our day to begin at the same time as previous to the interference with the ordinary process of motion. It has also added to the disturbance of our astronomical calculations by forty minutes, making the whole discrepancy from the two occurrences just two days, which difficulty our author states is recognized by mathematicians.

It will be seen from this, that no attempt is made to prove the occurrence from an orderly natural working of physical laws, but, on the contrary, that it is regarded as a miracle in the fullest sense of that term, the reality of which the author endeavors to demonstrate by proving its harmony with accepted astronomical calculations, and by showing that in these astronomical mathematics there is a mystery or void which can only be satisfied by some such phenomenon as the inspired writers record.

Not having followed out the calculations which the lieutenant claims to have made privately, nor having yet investigated the statement that there is a void or gap in astronomical science of 24 hours, which yet remains to be filled, we are at present not prepared to indorse all that is said on the subject, but the work of Prof. Totten is in the right direction, and he deserves the encouragement of every honest investigator after truth. It is an easy matter to appreciate the value of an irrefutable demonstration of a positive miracle, to the cause of Christianity; and it is also apparent that the consternation hurled into the kingdom of scientific infallibility would be appalling, should the claims of this assiduous investigator be verified, for if one miracle can positively be proven to have actually occurred, what scientist will have the assurance to deny the possibility or even probability of others.

If Prof. Totten shall succeed in positively proving that in astronomical calculations there is a void of twenty-four hours to be satisfied, and thereby virtually proving the stoppage of planetary motion as well as the action of the force of gravitation for that length of time, he will have made a discovery greater than ever yet recorded by human pen.

His book, however, is not a satisfactory production, either for the ordinary reader or for the critical investigator, and for this the author apologizes, declaring that in his haste to get the facts into the hands of his readers, they received little embellishment from his own. The book and the subject are worthy of a better presentation, and we should be glad to have the author assume the task, and thus do himself justice.—*Microcosm.*

Fear not; for God has at last let loose his thinkers, and their voices now tremble in the mighty depths of this old world.—*Menken.*

What is the Matter With Brother Paul?

In his confession eighteen hundred years ago, Paul says, Acts, xxii, 3, 4, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women."

There has been made something of what the world calls progress, in the age since Paul's first experience as a persecutor. Then, thanks to the strict justice of heathen Roman law which sternly forbade a lawyer to take a fee, unless he could find an attorney who would work for nothing and board himself, when he thirsted for innocent blood and turned persecutor he had to subject himself to the personal peril that the persecutor of innocence sometimes encounters. But he had the courage of his convictions, mistaken though they were, and in his blind and fanatical zeal for what, without investigation, he supposed to be right, hurried on to lay the foundation of a life-long sorrow and repentance, for he could neither forget nor forgive himself for the act of persecuting the innocent.

Is modern Paul ambitious to repeat the experiences of him of the olden time? If so, he is exempt, thanks to the injustice of modern professed Christian law, from the personal peril to which the ancient Jewish persecutor was liable, and, in defiance of God's command forbidding a Christian to go to law, he can sit comfortably in his elegantly furnished study, and in perfect security "hale" to prison and, mayhap, to death men and women innocent of any crime, provided only he has first greased the itching palm of some member of that guild upon which Jesus pronounced a dire and terrible woe, that will soon overtake and blot them out of existence.

For a sufficient consideration in the form of a retainer, with some honorable exceptions, these creatures who freely prostitute their tongues and brains for paltry gold, will take a contract to blacken and destroy the fairest reputation, and to damn and ruin, and rob the innocent and helpless. In the name of law they freely contract to defeat the ends of law—justice. To make wealthy clients, these conscienceless cormorants have spawned a horde of soulless, selfish, fictitious, legal individuals, called corporations, which have neither feeling nor conscience, nor, like Carlyle's devil-fish, sought save an insatiable, remorseless appetite.

My dear brother Paul, have you fully counted the money cost in this case, to say nothing of other possible items of expenditure? One thousand dollars is a pretty fair retainer's fee, it is true, but these gentry can discount the horse-leech's daughters in the cry, "give! give!" Probably you reckon on the ready backing of the great usurers and landlords, the gamblers in options, and lawyers, and owners of one and another monopoly to whom you stately break the bread of life. (?)

Indeed it would be very ungrateful in them not to come to your aid in so vital a crisis. When you preached against and eloquently denounced those awful thieves that beset the road to Jericho, among whom the poor Samaritan fell and was robbed, you did not see one of them, although they were right before you, nor any other thief except the poor laborer who does not do an honest day's work, and the saloon-keeper, and the faro gambler, and such other disreputables. For such consideration on your part they ought to feel duly grateful and assist you with cheerfulness.

And there are still other reasons why they and such as they, everywhere, should come to the aid of yourself and your fellow clergymen. It is but just to say, by way of warning, that eighteen hundred years ago, in the end of the Jewish and the beginning of the Christian age, at a crisis similar to the present one, the callings of the lawyers and money changers and Scribes and Pharisees, as now, were imperiled.

To all human appearance the movement, that threatened to engulf them and the means whereby they lived, was insignificant beside the peril that now threatens you and

your fortunes. If a cataclysm similar to that which then, despite their desperate and criminal efforts, swept them from the earth as with the besom of destruction, leaving no place for any of them in the new heavens and new earth in which dwelt righteousness, how can you reasonably expect to fare differently now?

Happy will it be for you, if, as in the case of Paul of old, before the fatal *devolement* some power divine arrests your madness! Granting that you have real, genuine fears that there is something wrong, and that there is real danger that some blasphemy or some immorality exists somewhere, is God or his truth so weak and in such danger of overthrow, that they are in imminent danger of destruction unless you rush to the rescue? Have you forgotten what happened to Uzzah when he put forth his hand to steady the ark of God? Is not, after all, the advice of good old Gamaliel safer and better?

"And now I say unto you, Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We make great boasts of the achievements of this wonderful progressive age. There has been progress, but it is mainly of that kind which surely testifies of the approaching end of the *kosmos*, falsely rendered, the world, which means the old order of human affairs, the old heavens and earth, the old Church and old State which are being removed, preparatory to the descent from God out of heaven, of the new heavens and new earth wherein dwells righteousness.

There has been progress from the time when Madam Roland, on her way to execution cried out as she came in sight of the statue of liberty: "O Liberty, what crimes are perpetrated in thy name!" till now it is lawful for us to take up the refrain and cry: O Science, what stilted ignorance struts beneath thy fair banner! O Law, what a lawless legion lurks under thy protecting aegis and securely shields all lawlessness! O God, what a godless crew profane thy temple and seek to make thine altar a sanctuary for themselves and all ungodliness!

Surely it is time for David's prayer to be fulfilled: "O Lord God of hosts, the God of Israel, awake to visit all the heathen! be not merciful to any wicked transgressors."

Verily, this is the time of which the prophet Isaiah speaks when he cries out: "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. * * * And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

"Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

"For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak."

"According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense."—O. F. L.

ONE-SIDED LEGISLATION.

When the mortgage-ridden farmers of Kansas ask for a stay law in order to have a fair chance to preserve their homes, they are met with the declaration that it is unconstitutional. But, on the other hand, when the millionaire importer of foreign products, who overloads himself with goods for the purpose of taking advantage of the government, sees financial destruction staring him in the face on account of it, his appeal to Congress for a stay of collection on duties is granted and the law so amended as to meet his case. The plea of its being unconstitutional is not mentioned. It is well for the farmer to inquire into his rights under the Constitution properly constructed.—*National Economist.*

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.

IDEAL WOMANHOOD.

And didst thou deem
Thy fond desire a modest one
Who wouldst a woman be
Rare as thy dream?
There could exist beneath the sun
No greater gift for thee!
Aye, gift indeed!
Though thine endeavor reach and spend
Its utmost to attain
The gracious meed,
Still does a heavenly largess blend
With all thou thus canst gain.
No wish for good
Lies idle in the human soul
To find itself fulfilled;
The womanhood
Well-chosen for thy lofty goal
Thou steadily must build.
Some noble thought
Must permeate each minor deed
That marks the common day;
This slowly wrought
Is greatness, 'gainst the hour of need
By Nature stored away.
And one to meet
Thy fair ideal must be great
In soul, though not in name,—
Still incomplete,
Yet grand compared with cruder state,
And filled with holy flame.
Will leave behind
All dwarfing lesser life, and fill
God's measure of thy days?
Then shalt thou find
Thy dream a prophecy; thy will
The freedom of God's ways.
—Minnie Stebbins Savage,
In The Woman's Journal.

A Jewess Preaching.

While our Methodist brethren are debating whether they shall admit women to their General Conference, with its logical result of opening to them the doors of the ministry, our Jewish friends have anticipated them in according them the right to preach. At Spokane Falls, Miss Ray Frank, of Oakland, Cal., occupied the pulpit on Atonement Day. According to the *American Hebrew*, a permanent congregation will be formed at Spokane Falls, as the result of her eloquence. This young Jewess is not the first of her race who has prophesied in public, and sometimes a peculiar witchery has been ascribed to their enchantment. Paul took a backward step when he suffered not a woman to teach, but our Jewish brethren do not have to meet the New Testament obstructions which the opponents of women in the evangelical bodies bring forward to check the car of progress.—*Christian Register*.

A notable indication of the liberality of the Jews is that afforded by the preaching of Rev. Mary A. Safford of Sioux City in the Hebrew synagogue at Omaha a week ago, while at the same time the Rabbi occupied her pulpit. This is certainly the first instance where a Jewish Rabbi has exchanged pulpits with a Christian woman.—*The Woman's Tribune*.

Some wealthy ladies of this city have prepared a project for the starting of a great daily paper here. It is not to be an organ of woman's political enfranchisement merely, but is to be a champion of all her rights as a dominating force in the community, and as an important factor in the social, business and industrial world. It is to print all the news and views that are of special interest in the development of femininity, and the expectation of its projectors is that it will be scanned every day by all the men. An abundance of capital for its support is at hand, and the world may be startled by its appearance some day of next year.—*New York Sun*.

The first glimpse we get of Saxon blood in history is that line of Tacitus which reads: "In all grave matters we consult our women." Years hence, when robust Saxon sense has flung away Jewish superstition and Eastern prejudice, and put under its foot fastidious scholarship and squeamish fashion, some second Tacitus from the valley of the Mississippi will answer to him of the seven hills: "In all grave matters we consult our women."—*Wendell Phillips*.

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.

THE PEOPLE AND THEIR DUTY TO THE GOVERNMENT.

Humanity a Chaotic Mass from which the People must Arise and Formulate Their Own Government.

The Removal of Selfishness the First Essential.

As true government is the systematic arrangement and management of all the institutions of mankind by their wisest and best men and women, and, as this power with few partial exceptions during the history of man, has been, and still is usurped by unwise and unscrupulous self-worshippers, it follows that there exists not one true government among all the nations of the world to-day.

There is no true government, neither are there any true people, considered in relation to government. Humanity, as now existing, does not sustain these reciprocal relations. It has no universal, organized structure founded upon the eternal laws of the universe. There is a definite number of human beings in the world, a small part of whom are in the position of rulers and masters; the immense remainder are in the position of slaves of various degrees of servitude; their relative positions as master and slave constantly changing; the slave of today the despot of to-morrow, and vice versa; a seething, chaotic mass, in the last stages of the ebullition necessary to its purification before it can be moulded and shaped into the perfect structure.

Such is the true condition of society, and such will continue the condition during this, the transition period; the tearing down of the old crumbling and tottering institutions of selfishness and competition, and the building up of new institutions founded on justice and love.

As the fundamental principle of true government is *unselfishness*, this Divine spirit must first go forth, (as has been stated previously), and baptize humanity before it can attempt to rise out of its chaotic state and manifest even the first faint outlines of organic structure.

It is at this point of development that the *mass* begins to become the *people*, and can assume the duties of the people.

AFTER THE PEOPLE RECOGNIZE THEIR TRUE POSITION, THEIR FIRST DUTY IS TO FORMULATE THE GOVERNMENT.

In no age of the world are all men born free and equal. All are interdependent, and all are unequal in intellectual and affectional development; hence, some have the ability to teach, direct and lead, while others need instruction and direction.

When the love of humanity has sufficiently expanded the souls of men and women, it will actuate them to select from the mass persons of the highest wisdom, ability and philanthropy, as leaders and organizers. (This selection will not be so difficult when self-interest ceases to be the main consideration.) On those chosen ones the rest of the people should confer the right to establish a system of government, including in its scope the establishment and administration of all institutions for the support, development and pleasure of the people.

The building up of this vast and complex system, designed ultimately to embrace all nations of the world in a bond of common unity, requires not only arduous and continuous effort on the part of its organizers, but demands the most faithful support and cooperation on the part of the people. Each person should feel that he is a vital part of the great living structure and that part of the responsibility rests upon his shoulders—that inasmuch as he fails, the whole system fails. Each person, whether citizen or official, should recognize that he is the servant and co-worker of the whole body; but, that in serving *voluntarily*, he is ruler over himself, and hence greater than "he that taketh a city."

Every person should be mindful of

his right and duty to benefit himself to the extent of his capacity, through all institutions for mental, moral and physical development. This culture not only increases his individual worth and satisfaction, but enables him to render better service to the fraternity.

INDEPENDENCE, RIGHTS AND INDIVIDUALITY OF THE PEOPLE INCREASED.

To conservatives, who want only "the good (?) old way" or the G. O. P. or anything that is old, and who fight every change, this system of government may seem like a vast new-fangled machine, of which men and women are the mere parts, losing their independence, rights, individuality, family relations, etc.; that life would lose its pleasures, its zest, its natural aims. Such people cannot conceive of man having a higher duty than to support his family and to fight for his country and his religion. Men set up barriers between their countries, between their religions, between their families, between each other, and fight over these barriers until the world is a mass of wounded, suffering and dying. The so-called civilization of to-day is founded on these brutal and selfish instincts. Place some of the military of England, a country foremost in civilization (?), in command in the heart of Africa, and observe the display of the refining (?) and humanizing (?) influences of civilization they exhibit to the poor savages. It might be an inducement to a large portion of humanity to become even a systematic, well regulated *machine*, for the sake of obtaining a respite from their constant strivings and sufferings.

The progressive mind which has unfolded into even a little of the love of humanity, sees that this system of government gives the people greater independence, instead of less, by relieving them of all anxiety and strife in obtaining the necessities of life, furnishing them with both support and recreation; only demanding in return their conscientious performance of duty; that it gives the people their true rights instead of enslaving and torturing them. A Czar could not enslave thousands of free, innocent and intelligent citizens, nor a British Parliament imprison hundreds under a Coercion Bill, except by the rights (?) of an usurped government.

As to lessening individuality—what could more increase a person's individuality than to furnish him from his youth up with every advantage for his individual development? If his incentive is love of humanity and the purpose to devote life to its highest use, even the old system of selfishness has grace enough to honor and respect a man for such devotion.

In the present family relation, where a man gives his wife and children his support, love and devotion, regardless that his neighbor may lack the necessities of life, he is considered a good and praiseworthy man, and this devotion may excuse in him many sins. If he gives some of his support to the orphan and destitute, he is considered still more praiseworthy. If he should give all his energies towards the support and happiness of the whole, knowing that he was working, not alone for his wife and children, but for all his fellow men, would his devotion be less commendable or would he feel less zealous and happy? The consciousness of being able to contribute to the happiness and welfare of so many, and the fellowship of such an army of good workers would rather increase his happiness and zeal.

Notwithstanding the conservatives, there are thousands of downtrodden, suffering people in the world praying for any change that will lift them out of their miserable condition. There are many far-sighted people who see that a social change is inevitable, and they hope that a better state of society will be the result. And there are a few who comprehend the impending social revolution, and know that it will come through Divine instrumentality to save the world from self-destruction. They know that it will shake society from center to circumference, and will result ultimately in the establishment of the universal government.

The inception of such a government "of the people, by the people, for the people," is coming in the United States with the dawn of the Twentieth Century, forming the central nucleus of the future universal republic.—*A. M. M.*

Clerical Bluster.

Rev. Dr. Duncan MacGregor, pastor of the Broad Street Baptist Church, took a very optimistic view of "Philadelphia as a Gospel Arena as Compared with her Rival City" in his sermon last evening. He preached from that portion of the third chapter of Revelation which begins, "And to the angel of the church in Philadelphia write," and said:

"The last wall of Zion is going up and up and up. Christian intellect is but a solid wall. Her universities, colleges, and schools are but jewels in this wall, shining like stars on the bosom of the night. I see 250,000 churchmen, all adding something to this wall of Zion. I see 400,000 Sunday-school children sending up to Almighty God each its own individual song.

"No wonder the patches of moral brambles and sinful undergrowth are melting away. I can see no lengthy shadows of defeat or disaster with this long column marching in our train. The anthem which Philadelphia is sending up to-night is one that resembles the old-fashioned congregational singing, in which each one had his part. When, as happened this afternoon, 10,000 sailors sang 'All Hail the Power of Jesus' Name,' with such evidences as these shall we wonder that the dirge of sunken morality and the dirge of wanting morality is dying out within the city? Christian civilization is the greatest power in the world to-day.

"I see in this city an unbreakable tower of strength, in which God has planted His anchor. In it \$4,000,000 in churches alone, while 600,000 people profess to be its servants. All hail to Christian Philadelphia! What an arena for truth!" Dr. MacGregor then exhorted his own people to do their duty with regard to that part of the city with which they were brought in contact and prove that "There is in this arena a river which never runs dry and a flower which never fades."—*Ec.*

This is a specimen of the gas that is constantly escaping from ministerial balloons. There isn't a word of truth in the above extract from a discourse delivered from a Philadelphia pulpit, except the two statements that there are 250,000 "churchmen" in that city, and \$4,000,000 worth of church property. The "churchmen" are good of their "kind," but the "kind" is worthless as an expositor of Christ's life and teachings.

The large property holdings of the modern Christian Church are, as every body knows, the mainstay of the decaying institution which they support. Without wholesale thieving and promiscuous devilry the modern Church would have fallen long since. The devil can take care of his own for a certain period of time but when put to flight he must drag his caravan with him down to the lowest depths of hell, to which ultimatum modern Christianity is rapidly tending.

Such a sermon as the foregoing coming from Rev. Dr. MacGregor, like the campaign speeches of politicians, is made up principally of lies clothed in sweet language.

We will not waste either time or the valuable space of this paper to refute all the above trash which poses to-day for sermonizing. This fellow is getting a good living out of the legalized thieves he preaches to, so we will let the pandemonium alone until God Almighty places his gunpowder of retribution under the caldron and blows it into atoms. This day of judgment is at hand.—*C. J. M.*

Gambling on Silver Certificates.

"It is very unfortunate this stock should be allowed to accumulate, and especially that certificates are allowed to be issued on it and guaranteed by the National banks and listed on the stock exchange to be dealt in margins. It has made a foot-ball of silver to be kicked around at the pleasure of bulls and bears. In my judgment there should be a law enacted against dealing in money metals on margins."—*Report of Director Leach, of the U. S. Mint.*

The certificates referred to are United States certificates given for silver bullion purchased under the new silver law. So great has become the rage for gambling that nothing is secure from its pollution. Our laws are so framed by our lawyer-legislators as to give all the rewards that were once the premiums for honest industry, to a set of idle, usurious, speculating, gambling knaves, whose chief industry is that of the usury-calculator and coupon-clipper, or the gambler.—*O. F. L.*

If men cannot be found who are well enough informed on the questions of finance and labor reform, who are honest enough, if elected, to stand up for the people, then we must decide that all hope of ever seeing this nation saved from perpetual ruin must be abandoned. It will require men of true morality to lead labor reform to success.—*Labor Tribune, Carthage, Mo.*

Song of a Heathen (?)

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him
And to him I will cleave always.
If Jesus Christ is a God—
And the only God—I swear
I will follow him through
Heaven and hell,
The earth, the sea and the air!"
—Selected.

CORRESPONDENCE.

PACIFIC COAST. DEAR FLAMING SWORD:—The nourishment you bring to us every week is food like the fattened calf. When we are tired or stale in our thoughts we turn to you for the sweet freshness you bring from Him whom we trust. To read your columns is like sitting at the feet of Him who knows; like turning the faucet on the great fountain of truth and have our souls, minds and bodies filled with the grand truths of the Divine science.

Some six weeks ago we came to the great city of the coast, and since our coming we have labored to make the doctrines of the Prophet of Koresh plain to not a few honest, earnest and intelligent people. There are no less than twenty-five of the very best and most earnest men and women here who are glorying in the truths of Cyrus. They are being filled with Koreshanity. They feast on the food of the Divine nature. We are all praying for a visit from our leader, CYRUS. We have opened a Koreshan school and have called it the College of Life. We are meeting from four to five times a week. We have a social meeting once a week in which we labor to love more and hate less. Grant us your blessing as we proceed in our work for the Divine Kingdom.—*R. O. Spear.*

A Strange Preacher Discovered in Central Pennsylvania.

"A second Noah has arisen among the people, and his voice is sounding like a trumpet among the simple Amish Mennonites of Central Pennsylvania.

"Prepare," he cries, "prepare for the coming of the second flood—the flood of fire and brimstone!"

The only ark which this latter day Noah is building is the ark of faith. He claims to speak with the voice of inspiration, and not of his own volition. It is John D. Kauffman. His revelation is that on or about the year 2000—sooner, perhaps—it may be at any moment, the Savior will come a second time into the world, bearing with him a sword of flame, and will destroy the world.

Like the Noah of old, Brother Kauffman's warning fell on many unbelieving ears, but he is also more fortunate than the father of Shem and Ham and Japhet, for he has a very respectable contingent of believers among the Amish people. He is making a tremendous sensation in that section by the supposed miraculous manner of his preaching."—*Conservator.*

Danger from Beer-Drinking.

"In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the mind or body, will commonly provoke acute disease ending fatally. Compared with other inebriates who use different kinds of alcoholic drinks, he is more incurable and more generally diseased.

It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal."—*Scientific American.*

Ever since the Roman historian, Tacitus, described the riotous, bloody and sometimes murderous assemblies of the early Germans who were drunk on a "liquor rotted from barley," it has been known to all intelligent persons, except a few like the Rev. Dr. Howard Crosby, not only that beer was intoxicating, but that its kind of intoxication was exceptionally brutal and bloody.—*O. F. L.*

NOT A VAIN HOPE.

"I hope there will come a time when truth will require no more martyrs and justice no more victims. I hope that out of the shapeless social star-dust of to-day some planet of plenty and peace will be formed. I hope that in the wash and swirl of the ocean of time some fair pearls of knowledge, liberty, friendliness, and happiness may be cast upon the beach of society. I hope that at some time, instead of slaying our prophets and saviors, we shall know how to hear and value them."—*Twentieth Century.*

The day is coming soon Mr. Pentecost.—*C. J. M.*

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Freethought, San Francisco. A sixteen page monthly magazine devoted to a liberal discussion of theological tenets. It is carefully edited, neatly arranged, and bears the evidence of superiority.

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"No longer a timorous being,
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But, quick to divine and far seeing,
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What ought the people to say and do to a political party who will allow its secretary of the Treasury to give away \$20,000,000 of their money for \$16,000,000 in bonds.—*Pacific Union*. Annihilate it.—*C. J. M.*

There is no lack of theoretical reformers in the world, those who can tell others how to do, but who are perfect failures so far as setting a practical example goes. The world seldom follows the advice of theorists, until some one puts the idea into practice.—*Universal Republic*.

We discern the defects of others much sooner than our own.—*Cicero*.

The "MYSTIC CIRCLE" is unavoidably delayed this week.

THE POLITICAL OUTLOOK.

A Survey of the Field of Politics in This Country and in Europe, With a Prognostication of Its Final Aspect.

A majority of these United States has just passed through another political commotion known as an election. A "popular" election is the name it goes by, but shrewd people have learned to substitute the word "money" for "popular." The formality called an election means, now-a-days, the shaking up of gold in the political bag, the small coin dropping out, the big coin remaining intact and winning the day amid the plaudits of the people who shout in unison the familiar farce: "A government of the people, by the people and for the people, shall not perish from the earth!"

The eyes of the populace, however, are always liberally dosed with sand by the politicians before they are ready to send up their idiotic shouts of approval.

The Republicans scored a defeat in the recent election, while the Democrats were jubilant with victory. "Now things 'll improve," says the shallow-pated, tax-ridden workingman. "Now crops 'll go up," exclaims the half-starved farmer with pitiable simplicity and trust. "Now we'll get there," mutters the hungry Democratic "rounder." "Now we'll work the same old game," is the observation which Shylock makes upon the result.

With the foregoing opinions of the different factors in society upon the recent Democratic victory, we will try to discover what our true political status is. Of one fact all may feel assured, namely, the Republican party as a national power is forever dead. Speaker Reed with his little gavel and McKinley with his big tariff bill have pronounced its funeral eulogies. Blaine will doubtless be selected as the head pall-bearer, but "Jingo Jim" will discover that "personal magnetism" cannot resurrect the Republican corpse. Of all the men who have figured in American public life this reciprocity "statesman" from Maine is the greatest charlatan. The fact that he has so completely bamboozled the masses for so long a time is evidence conclusive of the prevailing idiocy of the epoch.

Let us weigh the calibre of Blaine. No one can point to a single act in his whole public career by which he has proven himself worthy of the name, "statesman." His "Peace Congress" was a fizzle and a needless expense to the government. His reciprocity scheme is simply a thin subterfuge to confuse the public mind on the tariff question. Under Garfield he showed himself to be such an egregious ass in state-craft that he has been afraid to "show his hand" in that direction ever since. As a personality he is alert in casting "an anchor to windward." He is illogical and shallow of mind but possessed of that quickness of execution and knowledge of men which pass with mediocrity for greatness. He is affable in manner, forcible in speech and ruled by an uncontrollable ambition. In short, this "Cataline of American politics" is a knave, a demagogue, an unprincipled diplomat. Such is the true character of the "Gladstone of America." Look at him! Turn him about! He is the candidate of the Republican party for the presidency in 1892; the strongest man available within its ranks and he will lead it to a Waterloo carnage. If you have any tears for the G. O. P. you had better prepare to shed them.

Now let us glance at the self-styled "party of reform," the party of rebellion, the so-called free trade party. We want to declare here, and we defy refutation, that the influential democrats are not in favor of free trade, and their professions in that line are simply as a mask to blind the people. Cleveland may be honest in his expressed views upon this question, but he will be used as a tool by the money power when re-elected President which he undoubtedly will be in 1892. There is no power that can snatch the executive prize from the grasp of the Democrats in the coming election. Four years of blustering and misrule on the part of Cleveland's adherents will be sufficient to convince a people, rapidly growing impatient and unmanageable, that this creditable specimen of avoirdupois is not a Moses. Cleveland is

simply an ordinary man and the only reason why he is considered eminent is because he is honest and reasonably firm. Honest men in politics are so rare now-a-days that when one does happen to get into office his official acts are so far superior to those of the common office-holder as to excite remark and admiration.

But Cleveland gives no evidence of having any true conception of our fundamental political wrongs.

THE TARIFF QUESTION IS OF SMALL IMPORTANCE.

Protection, other conditions being equal, brings high wages while low wages must go with free trade. Neither are of basic importance. Properly adjust man's relation to his neighbor upon the platform erected by Christ, and the tariff question, like the land question and its concomitants, will adjust itself. When selfishness is eliminated from men's minds by the influx of divine love and wisdom, the various social evils which are tearing society into shreds will be subjugated and humanity will know what it is to be happy in this life, but not until then. Let men ridicule this doctrine if they choose, it is, nevertheless, the only hope for the world.

The presidential campaign of 1896 will be the most exciting one that this country has ever known. It will end in the election to the chief magistracy of a Jesuitical figure-head. The movements of this legate of the Devil to establish governmental Papal power in America are now fast developing, but they will never accomplish their purpose. Chaos will then reign supreme, the revolutionary trumpet will be sounded, and crash will go your "glorious American Republic."

Meanwhile in Europe things will have turned topsy-turvy. Great Britain will be dismembered. Ireland will suffer from a famine such as it has never yet experienced—it evidently being God's plan if he cannot get Catholicism out of the Irish by any other method to starve it out. Canada will make a weak endeavor to "paddle" its "own canoe;" the rest of England's colonies will be in a state of disruption. The Prince of Wales will have gone down with the rest of the royal crew. The German Empire, cemented by Bismark, will have been scattered into fragments by the blows of socialism. France will be drifting like a rudderless bark, and to Russia will be committed the work of embroiling Europe in a general war. This calamity thrown into the midst of universal distress such as starvation, monarchical tyranny, indescribable debauchery and degradation will cast society into a frightful ferment. Then will come the terrific slaughter. Men will pounce upon each other like blood-hounds; desolate women and children will apply the torch; palaces will be pillaged and their inmates ravaged and murdered; public officials will be dragged mercilessly through the streets by an outraged people while the teeth of "high-toned" clergymen will chatter with terror.

Now amid all this desolation and fury, when the fires of incendiarism are licking up magnificent buildings and their falling walls like the crash of thunder bury hundreds of wretched victims beneath their ruins, when the petted women of the rich are dragged into the streets and outraged by ruffians, when suffering humanity shall send up one long shrieking wail of woe that shall be heard from the ice-bound hills of the North, whose ghost-like forms will stare aghast at human misery, to the sun-scorched climes where luscious fruits shall rot and plumaged birds be hushed by the gaunt fiend of pestilence—then shall be seen "the Son of man coming in the clouds of heaven," (which is the manifestation of the sons of God,) "with power and great glory;" Matt. xxiv, 30; for "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" and he shall reign forever and ever." Rev. xi, 15.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. xxii, 3.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii, 16, 17.

Now look for the white-plumed Knights of Koresh on white horses bearing aloft, amid their galloping cohorts, the flag of Divine Communism free from the stains of humanity's blood, dashing triumphantly on to that victory which awaits the true followers of the "Lord, our Righteousness."—C. J. M.

Shylock's Devilry.

The Daily Stockholder estimates that interest is due and payable this month on the bonds of railroads and other great corporations having a par value of nearly \$600,000,000; whereas dividends are also payable this month on stocks aggregating nearly \$400,000,000. This is an increase of seventy-five million dollars in bonds and ninety-two million dollars in stocks as compared with the corresponding month of last year.—Workman's Advocate.

The intelligent reader who understands the skill with which the usurer, the "bloated spider" as Sir Walter Scott calls him, has woven his web to catch and squeeze the life-blood out of his unwary and wretched victim, the producer of wealth, cannot fail to observe the full import of the above statement.

As we have shown before, by the iniquitous provisions of the national bank law to favor stock and grain gambling, the funds of the southern and western banks, when not required for transporting the annual grain and produce crop to market, may be kept on interest in New York banks. The great need that legitimate commerce has for this money comes during the fall months.

Being loaned on call to Wall Street gamblers, when the banks call for their money Wall Street and the country realize a fearful stringency and tightness of the money market. This special demand for money to pay interest and dividends on a billion of bonds, and stock that represents mostly water, comes when the pressure for money is greatest and interest is highest.

Note further that the time of such artificial stringency, planned by a set of money pirates to promote the ends of robbery, is the time of the year at which the poor mortgage-ridden and debt-cursed farmer has to sell his crops to pay his debts and usury, taking for his year's wages the diminished price a scarcity of money always brings. Surely the men who can deliberately plan such diabolism and reap the benefit of it must be the men of whom the Psalmist speaks when he says: "Behold these are the ungodly who prosper in the world; they increase in riches." "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Such awaking always comes in the end of the age or dispensation, consequently is sure to come now in the end of the Christian age. Looking forward to it James says: "Go to now ye rich men, weep and howl for your miseries that shall come upon you.

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."—O. F. L.

NECESSARY EVILS.

"The most horrible things take place; things which we cry out against, which we ought to cry out against and yet we see that these very things which excite our horror or our disgust finally are controlled for the advancement of the race.

"The Jews crucified Christ: without this there could have been no Christian religion. It was necessary. Public opinion sanctioned it. Public opinion brought it about, and this very public opinion was wrong then, as for the most part it always has been wrong, and yet it was a necessary agent in the transaction, although it was on the wrong side. The power of public opinion induces change, mostly from wrong motives and should be withstood by the consciences, and yet we cannot shut our eyes to the fact that there is a power which we cannot control, which is above and beyond the power of man to control, and this power is pushing the race onward and upward in the course of Life."—J. R. Rogers.

OUR IMMENSE DEBT.

"As a matter of fact, the debt grows larger and larger every year. It is swallowing up the substance of the toilers. The interest is not paid with money. It is paid by absorbing the property of the country. All the wealth of the country is being rapidly drawn into this maelstrom, this bottomless pit—usury. This awful debt, overwhelming and incomprehensible to any finite mind, has all been made in the last thirty years. It was made to draw interest or usury. But for usury it never would have been made. It was made to enslave labor. It is accomplishing the end for which it was made. Thirty years more on the same line, and not only industrial slavery, but serfdom in full, will be our condition. Usury has never failed to accomplish this result—abject slavery—in any country where it has been practiced. It always has and always will wreck and ruin any nation that don't abolish it.

Jehovah's method of counteracting and destroying its devilish work was repudiation of the debts it made. Every fiftieth year the jubilee trumpet sounded, "proclaiming liberty throughout all the land to all the inhabitants thereof." All slaves were liberated. The land reverted back to original owners. Debts and mortgages were wiped out. Justice demanded this repudiation. God's law prohibited the practice of interest or usury, but then, as now, covetousness caused men to disregard the law and make new slaves, secure mortgages and debts through the practice of usury, and repudiation was the just and only remedy.

Our debts were made by and for usury. As usury is a fraud, a sin; as it is in every case legal robbery, the only just remedy for it is repudiation. Where it runs its course it comes to that in the end. The nations which were destroyed by it landed right there. The nation that practices usury defies God, law and authority. Of course, it is only a question of time until He will repudiate them, unless they repudiate their opposition to Him and His law.

Our great debt cannot be paid. We can't and don't pay the interest with money. The only remedy for usury and debt is repudiation. Justice demands it now as much as it did at the jubilee, and nothing else can cure the world of the practice of usury and thereby secure liberty to our race. Of course it is unpopular to say so. It was equally unpopular thirty years ago to be an abolitionist. Of course we, as a nation, will never voluntarily abolish our debts and wipe out our mortgages, and thereby liberate the people. We never do right until we are forced to do it. Congress will refuse to increase the volume of money to the extent that the debts could be paid, and the debts will continue and grow and drag down the masses until the demoralization will ripen up into explosions. All history teaches this sad lesson.—Rev. D. Oglesby, in Washington View.

Philamon had gone forth to see the world, and he had seen it; and he had learned that God's kingdom was not a kingdom of fanatics, yelling for a doctrine, but of willing, loving, obedient hearts.—Charles Kingsley.

Remember that no matter what you intend to become you cannot avoid apprenticeship.—Elizabeth Stuart Phelps.

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