

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 will send the FLAMING SWORD free for one month to all those who desire to investigate the Koreshan System of Science. When you are through with your paper hand it to some friend of a progressive turn of mind, who is dissatisfied with the present schools of thought. Thus do your part in spreading God's cause that His Kingdom may be established in Earth, in fulfillment of the Divine prayer.

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 KORESHAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

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

HIPPOCAMPUS.

GOD'S ARMY IN ARMAGEDDON.

The question is asked: "What does Hippocampus," a name applied to the military posts of the White Horse Army in the assemblies of the Koreshan Unity, "signify?" The word hippocampus means, literally, horse-field.

In connection with and for the purpose of pushing the work of the Koreshan Unity we are organizing camps as centers of the "White Horse Army." This army has for its purpose the aggressive controversy of the great questions of the age—the primary one being that of theology—falsely conceived and promulgated in the ecclesiasticisms of the corrupt religious sects of modern Christianity.

The religion of Jesus the Lord and Christ of God is true. The Bible is the grandest book ever published, but the modern sects—founded upon false interpretations, with their appropriation of some passages and denial of others to sustain their creeds—are inimical to the interests of society and the interests of good government. They are false to the law of God, the life and doctrines of our Lord, and the time having arrived when the modern Church should no longer constitute a barrier to the progress of undefiled religion, and as it is impossible to institute and advance reform in the Church, Koreshanity proposes to wage an aggressive warfare by an organized promulgation of scientific religion—a religion in which its adherents can declare a reason for the hope they entertain.

The modern Church has gulled the world long enough by the continued enforcement of a faith without works; a blind, ignorant belief without a rational conception of the science of religion.

The White Horse Army is an army of warriors, their principal weapon being the scientific things founded upon a demonstrated premise grounded in rational conception and consecutive argument. Our bugle is the trumpet of Gabriel, and its call no uncertain sound to conflict and victory. Victor Immanuel, Private Secretary to Koresh.

BREAKING OF THE SEALS.

"Weep Not: Behold, the Lion of the Tribe of Juda, the Root of David, Hath Prevailed to Open the Book, and to Loose the Seals Thereof."

The Book of Life is sealed on the back side with seven seals. This signifies that on the natural, physical or material side of life, that is, the outwardly human side, there are seven stamps or marks of impress, each one signifying a distinctive principle or set of principles, all of which together combine the power which prevents the reading and application of the words of the Book of Life.

If we can read the words of the Book and appropriate them we may enter into life, but if we do not appropriate those words then we cannot enter upon the life which the doctrines of the Book involve.

Can the seals which prevent the correct reading of the Book be broken? and if so, by what processes can the work be accomplished? It is conspicuously obvious that so long as the character of the seals is unknown they must remain unbroken.

The lock of a safe cannot be opened without a knowledge of its combinations. The first important step in the process of opening the safe which contains the words of life is a comprehension of the principles upon which the sanctuary remains occluded from human entrance, inspection and appropriation.

Why is man precluded from the perusal of the Book of Life if not by the interposition of the false, so-called sciences into which the human mind is indoctrinated, and how can these false principles or "sciences" be broken, destroyed, but by a systematic and aggressive enunciation of the true science and a correct comprehension of the same?

If the Book is closed to the world by the interposition of seven elements of occlusion, it follows that there must be seven distinct obstructions to the correct rendering of the gospel or words of life. Can these seven false principles or foundations of error be analyzed and their nomenclature formulated? If so, we may take one genuine step—towards human redemption—in the demolition of the obstacles in the way of human entrance into life. We will endeavor to name these seven seals or seven false sciences in some of their distinctive domains, differentiating them, if possible, so clearly and defining their characteristics so precisely as to render it impossible for the reader not to comprehend their purport unless willfully obtuse.

First, we find a false ecclesiastical system with its hydra-headed power and intricate, subtle ramifications insinuated so deeply into the human soul, its false and destructive ideologies permeating every cell and fibre of the fabric of what should constitute life as to comprise a formidable seal, enclosure, or fortification of the enemy who sits upon the throne of life by usurpation and arrogated authority. This seal shall be broken by the promulgation of the true science of God.

Second, a false system of anthropology (the science of man) involving social and domestic life, these founded upon and having their origin in false religions and moral obligations. This seal shall be broken by the inculcation of a system of anthropology founded upon a true conception of Deity.

Third, the science of state-craft is prostituted through a fundamental and radical misconception and application of the commercial principle, having its root and impulse in a fictitious monetization or basis of wealth, engendering a system of competition in violation of the law of love to the neighbor. This seal shall be broken by the development and use—in the domain of material activities—of the true system of commerce involved only in the equitable performance of use and distribution of the products of nature and art.

Fourth, there is a prostitution of the so-called science of physical things covered by the general term, cosmogony. In this is embraced astronomy, geology, chemistry and the general laws of physics, all of which are under the seal of ignorance and stand directly in the way of the true comprehension of life, for the false conception of Deity is founded upon and grounded in a misconception and inculcation of this false system. This seal shall be broken.

Fifth, the science of development or the science of origin and destiny has been prostituted. This embraces progressive and retrogressive activities which include the formula of life and death, the processes of the descent of Deity and exaltations of the hells by transformation to Deific sonship. In this is involved the true law of the universal perpetuity of both form and function. The false doctrine promulgated and believed regarding the above general science is another obstacle or seal in the way of a correct perusal and application of the Book of Life.

Sixth, the science of mathematics employed to demonstrate a false system by the assumption of a fallacious premise is one of the most serious obstacles to an opening of the Book of Life.

Seventh, death itself in which all falses culminate—including a false belief concerning life and death; the supposition that man lives while yet he is dead, involving false notions concerning both life and death, including opposition to any effort to overcome death because it is believed that man is already immortal and therefore alive—is the most formidable obstacle to the opening of the Book. This final seal shall be broken.

The army of the "White Horse," in which we ask every Koreshan to enlist, awaits recruits for mobilization as it is the purpose of Koreshan to make an aggressive warfare against the heresies involved in the seven categories herein set forth. The Lamb with seven horns (powers) will thrust them against these seven great errors, they shall be destroyed and the power of death shall be annulled.

NO SCHISM IN KORESHANITY.

One man must overcome and thus become the high priest for all. It is distinctively the doctrine of Judaism, as set forth in the typical ceremonial of the Hebrew, which portrayed the great central law of life, namely, that all forces must flow from all circumstances to one center to be re-formulated and re-vitalized for the renewal of life. It is also distinctively the doctrine of Christianity. Said Jesus: "I will come again," and pointed to the end of the dispensation when he should again descend from heaven through the channel of re-embodiment.

Every Koreshan is clear upon the question of the personality of Deity. Each one has defined conceptions of the perpetuity of the individuality of the human soul, and its perpetuation as a distinct and conscious entity in the domain of that sphere which to the natural eye is unrevealed.

There is no schism in the body of Koresh for nothing therein is vaguely defined, while in Theosophy there is a divided sentiment regarding the existence of the spiritual being (if there be any) after the visible part has gone to dissolution. The personality of Deity, the origin of man from that personality, and therefore the final involution of all things in all personalities who attain to the full state of the Divine proprium, are characteristics which must now and forever, or through the dispensation upon which we now enter, distinguish Koreshanity from all other systems.

—Extract from Guiding Star.

The Church of Rome, if in any sense a fallen or falsified system of religion, is such by virtue of having been once in the possession of the true doctrine.—Cyrus.

The Mystic Circle. AND The Prophet of Koresh.

"What is the name of the prisoner?"
"Count Ferando."

"Will you inform the court and jury where you last saw Count Ferando? This answer may be written also and passed to the jury."

The lady wrote the answer to the question and it was handed to the jury and then passed to the judge who retained it. She was then cross-examined by the counsel for the defense, and released.

The Countess of Dorita next took the stand and was questioned as to the identity of the veiled lady, which was then established.

The paper signed by Count Montmorenci was next brought to the attention of the court and jury. It was the assignment of all his great wealth to the cause of Jesuitism, but the paper to which he had attached his signature proved not to be the one first shown to him and to which he supposed he had signed his name. The one he signed had been placed under the one he read, and handled so adroitly by Count Ferando as to deceive him in regard to the contents.

Other witnesses were sworn and their testimony taken until all the points bearing upon Count Ferando's complicity and guilt were in possession of the jury, who then retired to decide upon the verdict. They soon returned, when the foreman made the announcement:

"We, the jury, find the prisoner guilty of the crimes charged in the indictments." This accomplished, the case was in the hands of the judge to affix the penalty—a matter which was to be arranged with those who had the power to deal justice to the man now under the conviction of that court. He was then taken from the court room and returned to his place of confinement.

A few weeks subsequent to the trial and conviction of Count Ferando there was a short and decisive battle between two bodies of men, in which the party attacked was taken so unaware that the advantage was all on the side of the attacking force. Some of the party attacked were killed, some were wounded, some escaped, and the mansion where Count Montmorenci had been so long confined was left a heap of ruins; having been fired by the occupants of the place before yielding to the superior numbers and advantage of the attacking force.

Nearly twenty years have been merged into the recidivations of the declining age. Some of the characters conspicuously associated with the events and narrations of the foregoing have long since taken their departure, where, in the explorations and experiences of the spiritual state, they are adding to the career of passage in that concatenation of alternate spiritual and material successions, the great chain of broken continuity linking towards the final destiny, by virtue of which man becomes rounded and squared into the composite likeness and image of his maker.

A few are living in forgetfulness of humanity, lost in voluptuous indulgence, the world's guarantee of happiness, while others remain in patient waiting for the inevitable fulfilment of the promised rest. These last, while awaiting the organic development—under the imperial dominion of its maternal majesty of the kingdom of equation—are at the same time performing the final work of demolishing the old fabric now destitute of its spirit of coherence, and already crumbling.

Three forms of antichrist have arisen, involving principles of specifically defined phases of the denial of the Divinity of the Lord Jesus, the Christ of God. These are mentioned, not because they comprise even a modicum in quantific amplitude of

the aggregate force in modern Christendom arrayed against the doctrine of the Divine Humanity, but because they constitute a trio of subtle powers of *gyneco-psychic* hypnotism through which the Jesuitical purpose steadily advances towards the goal of its determination—the achievement of a triumphal consummation for the hierarchy.

That point in the progress of racial is reached, where, with the exception of some necessary explanations and notice of passing events, the reader treads upon prophetic ground. He is led by the prescience of predictive authority and mental perspection into a consciousness of coming catastrophes and reconstructions—onslaughts of contending powers struggling for survival with chaotic sequences overwhelmingly disastrous—and to climax of insubordination which, in the wail of desolation and despair, will cry aloud for one man whose arm is strong enough to sway the multitude, restore to harmony and bring order from confusion.

After the ceremony at the midnight burial of the now almost forgotten remains of one whom Col. Fisk and his friends mourned, my spirit (that of Ethel Thornton) was as active as ever, even more so, and I continued to act and write through a body capable of carrying out my purpose as formulated under the supreme actuations impelled through awakened desires and purposes. I had no difficulty in finding a proper medium for my purpose, one whom I could control more completely even than the body previously only partially under my voluntary will. This was an improvement in my possibilities and I did not regret what seemed to my dear friends a great calamity; I mean my demise.

The reader will understand perfectly, after the above explanation, why I continued to act, and also why I am enabled to continue my narration of the *catena* of events. As I said before, three phases of antichrist have arisen to engage the consideration of the reader. The first is in the form and manifestation of modern Spiritualism, which, after making all due allowance for the *chicane* involved, has enough remaining to entitle it to the legitimate claim of a family relation with the witchcraft, sorcery, necromancy and familiar-spirit enterprises of ancient times, and so unmistakably differentiated in Holy Writ. It is not altogether bad for it re-opens to human investigation the subject of the intercommunication of the two great spheres of distinctive life with their discrete degrees, namely, the world or domain of spiritual existence and coordinate world of natural or material forms and activities.

Spiritualism is a confirmation of spiritual existence. This is all it proves. Its entities, made up as they are of all shades of religious formities and deformities, comprise but another concomitant—neither retrogressed nor progressed—platform, beak or rostrum of demoralization and stage of activity. We confront it as it is, a disintegrator of obsolete use in the old forms and ceremonies of Church and State. It is the great iconoclast and demoralizer of a vitiated public sentiment, and a demoralizer of bad morals which require to be broken down to make way for the reconstructor. It is the great atomizer of modern times reducing to individualism the hitherto organic associations of bodies held together by certain bonds of obligation and unity of common sentiment.

Spiritualism has fixed humanity, yes, fixed it into the fixedness, so far as it is operative to control men, of "individual" conformity, "individual liberty," rather *virtual* liberty, which is another name for independent thought and conclusion founded upon no common or unitary premise. As many premises as there are minds to think, as many vagaries as there are individuals, result in chaos of conclusion uniting only in one thing; atheism as demonstrated by spirit communication and reflex.

(CONTINUED.)

JUDGMENT.

An Elucidation of the Prophecies of Daniel and Their Relation to the Culmination of Time.

In the Levitical order, as shown by the type, the tabernacle which was composed of the holy and most holy places was the container of the two tables of stone upon which were engraved the ten principles (words) of life. This decalogue was the symbol or type of the interior or central Logos or Dabhar (Word) concealed under the mercy-seat or chariot of the cherubim. Upon this chariot or mercy-seat were the two cherubs (both male) through whom the Word was communicated to the high priest, the sacrificer for the people. This sanctuary or tabernacle as a whole, including its every part, was a type of the humanity of the Lord God, and its pollution once a year symbolized the pollution of the Divinity in man, in the descent of God into the race, and his final assumption of the humanity which he takes upon himself as his final or ultimate tabernacle or body for the consummation of the cycle.

The tabernacle, God's dwelling place, became polluted once a year and the office of the high priest was the cleansing of this sanctuary. As this tabernacle was a type of the Lord's polluted body or humanity which he takes upon himself or into which he is born at the end or foot of the dispensations, so we are to understand that the Lord, in what is called his second coming, takes upon himself a sinful nature which has to be purified by sacrifice. This purification is the cleansing of the sanctuary.

The *sign* of the Lord's coming is Elijah the prophet, and this, as the word itself signifies, is God the Lord. It is the contracted forms of Elohi and Jehovah, that is, *Eli-Jah*—God-Jehovah or God the Lord—Jehovah meaning Lord, and Eli or Elohi, God.

It is by the descent of the Holy Spirit into the body, the race, and the retrograde transformations of this Spirit—through its conjunction with the spirit of man and its consequent pollution—that the sanctuary of God assumes the sinful nature. It is through such assumption that the necessity occurs for the cleansing of the sanctuary as foreshadowed in the type. Thus the Christ, the Anointed, in the coming at the end of the cycle is born a sinful man. This man will overcome his sinful nature by a succession of sacrifices till every passion and lust of the sinful flesh is eliminated and he will finally be translated, theocracised, and thus become the baptizer of the New Church.

The tabernacle symbolized two things; namely, the truth and the life. The cleansing of the sanctuary includes two processes. The first is the purification of the truth; in this purification the genuine science or doctrine of life becomes manifest. This process of purification involves the thorough differentiation of truth (true science) from error, the elimination of all that is false, and the manifestation and presentment of the science of life in an orderly way. Second, the purification—in the light of the genuine science—of the life itself. The first process culminates in the manifestation of the true Shepherd.

Swedenborg made a true statement in the spiritual "sense" when he declared the fact that Jerusalem signified the truth of doctrine, and that the city of Jerusalem signified the doctrine. But what is the true literal "sense?" Cyrus "is my Shepherd and shall perform all my pleasure; even saying to Jerusalem" (truth of doctrine), "Thou shalt be built" (established); "and to the temple, Thy foundation shall be laid."

Swedenborg declares the temple to be the Lord as to his Divine humanity. It is a part of the office of Cyrus, then, to lay the foundation of the life of God in man. To lay the foundation of the temple, which is the life, is to set forth the doctrine upon which

that life is to be established, because the truth of life is the substructure or foundation of stone upon which the Divine life is to be built.

Nebuchadnezzar besieged Jerusalem. The reader must not forget that the literal, symbolic interpretation, the mysterious or hidden sense, is the one I am now unfolding and that this "sense" must be diverse from all other interpretations. What is the radical meaning of the word, besiege? I ask this question because we must get at the root of the matter, which resides in the root of language, Logos or Word. The root is where the seed first yields its life, and where the seed obtains its planting.

The to be, is the I am. It is the esse (that is, the essence). It is the cause of existence, the active and intensive potency of activity, and is the part of this word, besiege, which defines the act of sieging. To siege, in the primary and radical meaning of the term, is to sit. It is derived from *sedes*, a seat. To besiege Jerusalem, then, is to take a seat in Jerusalem. The force of this may be comprehended by a careful reflection upon the preceding definitions of Jerusalem.

If we go to the Hebrew we find the word which is rendered besiege, to be *yadsar*. This word, literally, means to make, to fashion, to carve, from the idea of cutting. It is from the root *tsar* (to press), to straiten, to press upon, to bind up or together, to press, to carve, to bear, to carry, also a rock. The introductory and therefore characteristic letter or character of the word *tsar*, is *tsade*, and this Hebrew character signifies the reaping hook which must necessarily be in the hand of the gatherer of the genuine doctrine of the Logos or Word.

If the reader will turn to the fourth chapter of Zechariah it will be seen concerning Zerubbabel that his hand laid the foundation of the temple and that his hand should also finish it. The word, Zerubbabel, signifies sown in or begotten in Babylon. Zerubbabel, more thoroughly and radically defined from its complete etymological analysis, means seeded or sown, begotten, in the eye of God, which is in Divine truth as manifest in the true prophet of God. It has been shown that Babel is the eye of God.

"And the Lord gave Jehoiakim" (that which the Lord Jehovah established), "into his hand, with part of the vessels of the house of God." The king of Judah was always either a representation of the Divine truth, or of the truth perverted, and in the transformations of good to evil and evil to good the Divine love always presided over both good and evil through all their degrees of metamorphoses. The house of God is the perfected Divine human because the Divine human, that is, the God-man, when manifest is perfect through having been transformed from a state of imperfectness. It is said here: "a part of the vessels," because Babylon or the king of Babylon does not represent the life of God but, outwardly, only the truth.

A part of the vessels of the temple are the truths of doctrine as distinct from the life. The king of Babylon being a recipient of a part of the vessels of God's house shows him to be the receptacle of the truth. These were carried into the land of Shinar.

Something can and will be done so soon as communists cognize and apply the principle of unselfishness, which alone must be the actuating element of consociation. A complete system of consociation is possible, and not only possible but actual in the purpose of Jehovah. Not only so, but the only ark of safety from the impending crisis about to be precipitated upon the world is the gathering into communistic aggregation of such as are prepared to enter into a Divine fellowship. "Forsake not the assembling together as the manner of some is," * * * and so much the more as ye see the day approaching."

—Cyrus.

There are just two courses open to the people of this continent. One of these is in the line of good government with an uncorrupted ballot, with pure legislation favorable to every kind of progress, spiritual, moral and civil, in which the rights of every citizen either black or white shall be respected, sustained and exalted. The other is in the direction of a political, social and spiritual declension, the most corrupting and debasing influence of which is the God-acursed rum traffic.—Cyrus.

"IT HAS BEEN TRIED."

The Organs of Money and Monopoly at Their Old Lying and Deceptive Tricks.

The recent eye-opener dealt by the farmers and laborers of the country to the G. O. P. has set its great organ, the Chicago *Tribune*, to searching history for specious arguments to mystify and mislead the robbed and deceived, but at length aroused and awakened granger.

The farmer's Mutual Benefit Association at its recent session at Springfield, Ill. adopted the following:

We favor the loaning of money by the National Government to the citizens in sums not exceeding \$1,000 to any one citizen, on time not exceeding five years, secured by real estate when the sum loaned shall exceed \$200 or the time exceeds one year; in all other cases by ample personal security at interest not exceeding 4 per cent annum, payable semi-annually.

In an editorial discussion of the above action of the farmers, under the above quoted heading, the Chicago *Tribune* has the brazen effrontery to maintain that just what the farmers want was fairly tried in case of the old state bank of Illinois which was chartered in 1821. Its own admissions are enough to discredit its whole argument. It admits that there were no gold and silver on which its notes were based and in which they were payable, in the state: that it was run by politicians, its directors being mostly candidates for office; that its bills not being legal tender for the payment of debts, and issued to the amount of \$300,000 soon fell to 70 per cent discount.

We learn from Ford's "History of Illinois" that this swindling shimplaster mill fell into the hands of the partisans of one of the political parties and of course had the opposition of the other party: that it entered the strife between two rival cities and expended large sums of money in enterprises to benefit the city which it favored: that these enterprises proved to be failures or nearly so. Is it any wonder that, as the *Tribune* says, the issues of such a fraudulent concern cost the state \$400,000 and the people of the state of Illinois an incalculable sum?

What bearing has all this upon the proposition that the farmers of Illinois now put forth? None whatever. Any idiot who knows enough to write at all ought to know that there is little or nothing in common in the two cases.

The issues of speculative, fraudulent, specie-base banks which, not being legal tender, as long as their credit lasts have the mischievous power of contracting debts, but as soon as that short-lived credit fails have no power to pay them, have certainly little in common with the full legal tender issues of a strongly established government that has unlimited power to tax an untold amount of property. We are not left to conjecture as to the character of such money as our Supreme Court has declared it to be.

It has been issued some fifty times or more since the organization of the government, in the form of treasury notes, not full legal tender but receivable for all government dues.

These notes have always been at or above par for gold except once during the rebellion when they were issued full legal tender, but depreciated by act of Congress in the interest of Wall Street gold gamblers.

Gov. Ford, in his "History of Illinois" says: "Banking cannot succeed except in a state of settled, organized society, where honesty, truth and fidelity are paramount." There is never a surplus of these qualities among bankers, but in Illinois, in 1821, there was a perfect dearth of them.

Bear in mind the fact, admitted by the *Tribune* writer, that there were no silver and gold in the country. Add to it the other fact that when these shimplasters, to use the language of the time, failed, they left no other debt-paying money, and you have excellent reasons why the money loaned to the people was never paid.

The *Tribune* is right when it says the experiment of governments loaning money to the people has been tried, but utterly and culpably wrong when it says it has failed.

The Roman historian, Tacitus, tells us that once when the government forbade usury, and in revenge usurers called in their money and caused a money famine, the emperor loaned a large sum on real estate security and so brought usurers to their senses, the debt so made being promptly paid. The English government has many

times made loans to the people with like results.

In colonial times several colonies made loans directly to the people, and history declares that those colonies which did this most freely were, without exception, the most prosperous.

For over forty years Pennsylvania maintained a loan office to loan money to her people in the form of her own credit, with perfect satisfaction to all parties. Franklin said that this money was the best ever devised by man. The two United States banks, behind whose issues was the credit of the country, loaned vast sums to the people with, even in the unfavorable and unjust conditions, vast benefit to the people and no loss to any body except the amount filched by the banks from the people in the form of interest. The subsidized organs of mammon must be hard pushed for illustrations when they attempt to sustain their feeble arguments by such historic references.

The great and overwhelming proof of the right of a government to loan money to its citizens is furnished by these sticklers, money-thieves themselves, and their apologists and defenders. By their arrangement the government has been actually loaning for more than a quarter of a century, an average of more than \$300,000,000 at less than one per cent to a very small number of its citizens, our national bankers, and part of the time more than \$60,000,000 more to this same privileged class for no interest at all. The security given by them has been just the same as that of the treasury note, and none other, that is, the government credit.

If government has a right to lend money to a few bankers at a mere nominal interest, there is certainly no reason why it has not the right to do the same for any other citizens.—O. F. L.

Ode To An Egyptian Mummy.

By J. Perkins.

Come, tell us, Mummy, surely thou canst state
What we poor sinners strive in vain to know,
Are souls immortal?—what their destined fate?
Art thou with angels?—or perchance below
Where Shool is;—or didst thou at the point of death
Like vapor vanish with th' expiring breath?
In homage to thy graven gods ofttimes thy form
Has prostrate been;—and prone with genuflection
Thou didst believe they sent, now sunshine, now
A storm,
Thy cunning priests with fraud in full connection,
Of Isis wonders told,—her hatred and her love,
And we, like them, tell wonders of our gods above.
Wast thou a mystic? Nay, thy creed included
The myths and legends of thy vaunted Nile,
Nor can we say that thou wast much deluded
With sacred bulls or bats, or fearful crocodile,
For, as thy prayers went up to senseless gods of stone,
So modern saints beseech their Great Unknown.
These saints, O Mummy, oft aspire to tell
The gaping crowd their views concerning
"preterition,"
And when they vote the heathen straight to hell
This *fact* accomplish is their chief ambition,
To cap the shaft,—as we might well expect,
These saints declare that infants are the
"nonelect."

Twentieth Century.

THE MUMMY'S REPLY.

I'll tell thee mortal, I'm wiser grown
Than when I dropped this worthless casket.
The key of knowledge is not priestcraft's own,
Their action's mainspring's their own bread-basket.
The sinner's soul is mortal, as its home.
Sin's wages, death, when earned, are sure to come.
But when the hell-born life is overpassed,
From seed divine, implanted from above,
When sin and Satan vanquished are at last,
Comes life divine, and all that life is love.
When wheat is sown, and its own cycle's ended,
Spirit comes not, but flesh and spirit blended.
So in this higher, holier, God-life
In cycle's seed time, Son of God is sown;
In distant ages, after scenes of strife,
The vineyard's owner comes to claim his own.
The seed was wholly incorrupt, deathless.
Can ripened crop produced, of life have less?
After this harvest, comes seed time again.
And soil, too sterile at the former time,
Now pulverized by frost and heat and rain,
Helps shoot, from outer darkness, up to climb,
In other harvest, ripened fruit to bring,
Man to exalt, and succor heaven's king.
Seed time and harvest ne'er shall fail we're told.
As in first Adam all man's race have died,
E'en so in Christ, we're told by prophets old,
Shall all, in order due, be vivified;
First fruit, in coming end of Christian age,
Then after fruits, from holy parentage.
I've been a buried chrysalis
Three thousand years or more,
The sun's warm rays have pierced my tomb;
I'm coming to the light.
The warm blood courses through my veins,
I'm waking into life.
Dead scientist, sleep quiet there!
Thy brother theolog beside.
Your silly vapors add density
To fog, no human eye can penetrate.
Sometime far down the ages
Your turn shall come to wake.

—P.

Truth Unwittingly Expressed.

A Spiritualist Unconsciously States the Fundamental Principle of Koreshanism and Correspondential Law.

"The two sides of the world, the natural and the spiritual—formerly distinguished as earth and heaven—are no longer distinct, but are now seen to be correlative, the spiritual as cause dominating the natural in its effects in close contiguity—whence we derive and realize our universe. This world is the expression of a spiritual cause."

The above is taken from an article contributed to the *Religio-Philosophical Journal*, entitled "Inferential Topography and Cosmogony of the Spiritual World," which plainly though inadvertently expresses a truth that Koresh has proclaimed for twenty years, but which Swedenborgians, who profess to understand the science of correspondences, have ridiculed and ignored. Such a small matter, however, will not deter the ultimate and speedy conversion of the world to the incontrovertible fact that we live in a concave sphere.

Emanuel Swedenborg, who was admittedly the greatest of modern clairvoyants and seers, but whom Spiritualists have not fairly computed in their incomprehensive, anthropocentric reckonings, clearly and emphatically states the correlative relation of natural to spiritual cosmogony in sec. 76, "First Relation of the True Christian Religion." He says:

"But to explain from the beginning how the progress of creation went on, would be too prolix. But when I have been in enlightenment," (notice this last expression) "I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree; but because the spiritual universe cannot exist without a natural universe in which it may produce its effects and uses, and then the sun from which all natural things proceed was created together with it; and by this likewise, by means of light and heat, three atmospheres encompassing the former" (the sun) "as the shell does the kernel, or the bark of a tree the wood; and at last by means of these the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earth, which consist of loam, stones, and minerals."

It would seem that those who have accepted the law of correspondence as "New Churchmen" profess to do, albeit as blind as bats, would discern the irresistible significance of such language when emanating from their great spiritual guide. The principles of Koreshan astronomy have been succinctly iterated and reiterated to Swedenborgians. The laws governing the existence of three atmospheres, oxygen and nitrogen, hydrogen, aboron, which are enclosed by the shell or rind of the earth with the sun at the centre, have been explained to them and yet of all classes of religionists, though seemingly nearest the truth, they stand to-day the furthest removed from an acceptance of the glorious science by which God and man are to be reconjoined in that immortal bond which the incorruptible Christ came to consummate and fulfil.

Peter thrice denied his Lord, the last time with an oath. The correspondential denials of the Saviour in the Christian Church were, first by Romanism when it married Paganism, second, by Protestantism with its tri-personality of the God-head, and third, by the Swedenborgian Church with the spiritual word (an oath) in its mouth.

But what has all this to do with Spiritualism? Modern Spiritualism, which it is falsely claimed was sprung upon the world by the Fox sisters at Rochester, New York, about forty years ago, is simply a ramification of the spirit of antichrist in the Swedenborgian Church.

It is an arduous task to land a balloon after it has lost its ballast. It is equally difficult to grasp the natural interpretation of the Word after having partially imbibed its spiritual meaning through a study of Swedenborg's works, written while in a state of illumination, but which were never intended for the natural sphere. Spiritualism is composed of a jostling, heterogeneous mass of aimless babblers. It is said to have ten million adherents in this country alone, not one of whom labors from a tangible principle.

Our little band of Koreshans, massed under the radiant banner of a God personality, sexual purity and Divine communism, breasting the storms of the antichristian armies, will, like a Spartan phalanx, march on and on, over the battlements of hell, shielded by the helmets of

resolved immortal attainment, its spears of incisive truth piercing "the world, the flesh and the Devil" until, with reverberating hosannas, leading captivity captive, its intrepid chieftain shall sound the theochristic trumpet whose glorious intonations, reaching the remotest corridors of cyclic time, shall re-echo lost and hallowed memories. Then the effulgent luminary of the resurrection morn, freed from mysterious seclusion by the opening of the seven seals, shall, amid the crash of empires, send its resplendent rays down the dark vales of human woe, and borne upon the zephyrs of Jehovah's love the rapturous song of the redeemed, from Mt. Zion, with its soothing cadence shall herald to a fallen humanity the coming of Christ's kingdom.

In the article we have quoted, speaking of what transpired at a noted seance, the writer says: "Messages from Moses and Elias or Confucius or Swedenborg were not forthcoming." Herein lies one of the causes of spiritistic phenomena. The Christian Church has been telling men for centuries that when they got over on the other side they would see Abraham, Moses, Jesus and the patriarchs, but the "innumerable caravan" of expectant souls which has moved "to the pale realms of shade" did not find Christ and the prophets and so its numbers came, and are still coming back, to tell the world that modern Christianity lies.

Moses, Elias and Confucius since their appearance on earth have passed through countless embodiments, and Emanuel Swedenborg, re-insanguinated, walks the earth to-day. Spiritualism, like every other form of antichrist, as a conclusive religious system is a delusion and a snare. Let progressive and truth-seeking Spiritualists break away from its rambling, infidelic legions and seek the true science of immortal life, human happiness, and cosmogonic law in the illuminated and indisputable teachings of Koresh.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" "Ye are the temple of the living God * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II. Corinthians, vi: 14-17.—C. J. M.

A Long-Eared Journalist.

George E. MacDonald, the wise or otherwise editor of *Free Thought*, published at San Francisco, is irrepressibly excited over the appearance in that city of the founder of the Koreshan System of Science. As an evidence of which he devotes a whole column of his journal to the exposition(?) of a sermon delivered in that city by Dr. Teed, which he declares "was the most inconsequent agitation of the atmosphere I ever observed."

If this flat-witted editor is accustomed to giving as much space in his paper to every "inconsequent agitation" as he has to this one, we pity his subscribers unless they are as inconsequent as we judge him to be. In his comments upon the aforementioned discourse this "free-thinker" observes: "As for myself I prefer the Salvation Army to Teed, but should choose a deep and solemn silence, broken only by the hee-honk of a discontented jackass, before either."

Now when an editor evinces so much respect for any man's system of thought as to devote time and the space of his weekly paper—which he certainly deems valuable—to its lengthy delineation and then declares a preference for "the hee-honk of a discontented jackass" we must conclude that he finds an affinity in the braying brute.

We trust the editor of *Free Thought* will keep up his harmless "hee-honk," if thereby he can break the monotony of the densely stupid, materialistic atmosphere which has lulled some people into such a profound slumber that when truth comes to awaken them it finds them deaf to its vital tenets.—C. J. M.

In point of character we are only as strong as our weakest point. How necessary then that we have a living connection with Him who has no weak points, that through him we may become strong.—E. C.

No Rest in a God without Personality.

* * * The certainty for which I have been contending must have PERSONALITY. There is no power in abstract truth to bring rest, for the world is governed not by things but by persons. The greatest factor in creation is personality. Without this the universe would have been impossible, but even if possible, it would be practically a blank. In the drama of creation that which was first in design was last in execution. Doubtless the great purpose of God was to make man, but before this was accomplished He prepared a home for him with all the conditions necessary to his happiness. Since then every age of the world's history has been crowded with personality. It is not strange, therefore, that mere dogmas, philosophies, or doctrines cannot bring rest. However true these may be they are utterly wanting in an element which is essential to perfect rest. By not understanding this matter many mistakes have been made in the past.—W. T. Moore, in *Christianity*.

* * * An exchange propounds this serious question:

Machinery throws men out of employment, and there is nothing for them to do. Formerly one thread at a time was spun by hand. Now a machine tended by a man and a boy or a girl will spin 2,400 at a time. It is estimated that to pick the cotton crop of the South costs \$100,000,000 annually. In Chicago a machine cotton-picker is being made that will save 90 per cent. of this. But what then becomes of the negro cotton-pickers?

I don't know. There is but one way of escape, and we have neglected that way. "How can we escape if we neglect so great a salvation which began to be spoken by our Lord and was confirmed unto us by those who heard Him." We cannot. Jesus must control the wealth of this world, or the elements will melt with fervent heat. I see no chance of escape. The Church, which ought to be the light-bearer, is in the dark. "If the light that is in thee be darkness, how great is that darkness." My heart trembles, my eyes fill with tears, but I see no way of escape. The sun is turning to darkness, and the moon into blood; and the great and terrible day of the Lord is drawing nearer and nearer. Jesus is the only Savior and men prefer Barabbas the robber.—Christian.

It is but natural that an age of robbers should prefer Barabbas to Jesus. No movement can effect a change for the better that does not put a new spirit into men.

When Jesus went away and his Spirit, which was his personality, body, soul, and spirit, in spirit form, entered the people who were prepared to receive it, they had a new spirit which caused them to do just as he had done. He told his immediate disciples to have one common purse, and all share alike. When His Spirit entered men it caused them to obey his commands, and the record says:

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Until this same Spirit of God enters humanity again, the present hell of selfishness, hypocrisy, and greed must continue. This Spirit can only come as it came eighteen hundred years ago, by the aggregation or polarization of it in one man and the theocrasis or translation of that God-man, which is conversion to Holy Spirit, and the reception and appropriation of that Spirit by humanity which will then have a new, benevolent, Holy Spirit in it instead of the selfish, grasping, devilish spirit which actuates the Church and State of today. This is the new heaven and new earth that come in the end of every age, and is now close at hand.—O. F. L.

The Author of "Cesar's Column."

The publishers of this now well-known book, F. J. Schulte & Co. of Chicago, announce that Edward Boisgilbert, M. D., the author of the work, is none other than Ignatius Donnelly of "Cryptogram" fame.

To God shall ye all return, and he will enlighten you concerning the subjects of your disputes.—Mohammed.

Whoso appears before the public should expect no consideration and demand none.—Marie Eschenbach.

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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.

"THE MORNING COMETH."

Lo! from his Eastern heights sublime,
I hear the herald's joyous warnings;
Day's glory deepens; far upclimb
The rosy splendors of the morning:
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
And sounds aloft one cheering voice,
"The coming! Yes, 'tis coming."

"Tis coming! Yes, our night of tears
Shall fade before Immanuel's glory,
Which now to glid our earth appears,
Foretold in ancient song and story;
Foretold in that seraphic strain,
With notes which haunt our world again;
For traveling through the shadowy years
The Just, the Merciful, appears;
Behold! the Lord is coming."

Selected.

The Koreshan Dynamo.

A Koreshan friend recently related a little incident which shows how feebly and superficially modern science still grasps the subject of electric and magnetic forces, notwithstanding its wonderful progress in their discovery and utilization in the physical domain.

Our friend happened to be attending one of the Salvation Army meetings, and the people had been worked up to quite a warm point of religious enthusiasm with their speeches, singing, amens, hand-clappings, etc., when a man (an electrician) sitting beside him suddenly in an excited manner said: "Do you feel the dynamo?" Our friend replied that he "felt something." "Do you know," continued the electrician, "that if every person here were to think on one thing there would be such a force that no one could keep on his feet."

This man recognized, to a certain degree, the power that could be generated by a human battery, and he also had some understanding of the principles by which such a battery could be created. He had made a study of the physical forces of electricity, and having discernment (a rare quality in a scientist of to-day, especially when relating to mental or spiritual subjects) he could perceive that corresponding forces existed in humanity. He realized what a tremendous force could be generated in several thousand people, if their minds were all directed harmoniously and enthusiastically in one line of thought, or towards one object; and that it was the partial or incomplete formation of such a battery in the audience of the Salvationists that produced the mental current he called "the dynamo."

He was the one scientist in a thousand who could comprehend the idea of a human battery, and he was not amiss on the name for a Greek word, *dynamis*, from the same root was used by the gospel writers to express the "virtue" that Christ said went out from him when the woman touched his garment and was healed. Scientists in general have no knowledge of these great spiritual forces, and their increasing tendency towards Materialism and Atheism takes from them all desire to investigate spiritual or religious science, or its phenomena.

Even Koreshans hardly realize that these spiritual forces are the most powerful of any in the universe, and that when the One who has real science commands and directs them he can over-rule the forces of the physical universe until "even the winds and the sea obey him." Yet this is a fact, and it is the fact upon which depends the realization of the Koreshan's hopes. It is the great object of all the labors of Cyrus to establish such a battery, centered in himself as the infolded life and power of the Christ, and through him is to come the fulfillment of the promises Jesus made his disciples.

These disciples and believers of Christ have come now into their last embodiment previous to their being raised up "on the last day" into immortal life, and being endowed with

power to do even greater things than Jesus did. They await their inheritance, the sonship, and it is the mission of Cyrus, who is to perform all God's pleasure, to bring them to this promised consummation.

HOW IS THE GREAT KORESHAN DYNAMO BEING ESTABLISHED?

By giving forth the Koreshan doctrine (which is the full and scientific expression of the doctrine of Jesus, including the many things which he said he had to tell his disciples but which they could not then bear), Cyrus gradually attracts those who received these promises from the Lord, and directs them to expect and desire their fulfillment through the consummation of his mission and the establishment of Koreshanity.

His great work is to direct all the forces of the minds of his disciples towards this one object, to the entire exclusion of every aim, relationship, love or desire of their natural life. So complete must be this insulation from everything on the natural plane that it must culminate in relinquishing concern or anxiety about the person's own natural life, so that all the forces of his being may unite in one grand absorbing desire for the higher life promised by Jesus.

As the whole system centers in its promulgator, all these forces are directed to and center in Cyrus who thus becomes the central cell of the great battery. The dissemination of the doctrine, the insulation of the people from the desires of natural life, and the directing of their forces towards himself as a center, are but preparatory steps in the formation of his great battery. When he fully completes his preparations (the details of which he alone understands) by concentrating all desires and prayers of his people and of himself in one intense desire, that for the higher life, the first result is the dissolving or transforming of his own bodily structure (the central cell) and its conversion to the spirit or force of that desire.

By his dissolving or translation he inaugurates the glorious reconstructive work of his grand battery. His spirit, flowing (in the force of reconstructive energy and purpose) into the minds of the group or cells (personalities) nearest like him in spiritual quality, effects their dissolution to spirit also. From this spiritual conjunction or blending he constructs the first form of the higher life, his Divine temple, the manifestation of the Divine Motherhood, in whom he dwells centrally in his spiritual degree as the Father. This manifestation of the Motherhood of Deity, constitutes the great central battery of Life. Through perfect conjunction with this Motherhood, Cyrus enters upon his rest which the Bible says "shall be glorious;" and through this, the manifestation of his femininity performs his greatest work.

The flow of Divine love and wisdom from this great Center touches the spirits of the waiting disciples of Koresh with a melting force, which transforms their mortal structures to the glorious forms of immortality, bringing them into the Sonship, and fulfilling the promises of their Lord.

The supreme power and glory of this great living Dynamo of God's love and wisdom, soon to be manifest to the world in the personality of the Mother of the race from whom will flow the all-powerful forces of Deity through the whole circuit of humanity until all people, nations, kindreds and tongues are united in one great harmonious brotherhood of love, will prove to the world the magnitude of God's power compared with other forces, when his appointed time comes to manifest it to the world in its fulness.

The Materialists, Atheists, Anti-christians, and all hypocrites may well tremble, and bow the knee and confess His name when that great and dreadful day comes.—A. M. M.

"I have read somewhere of an inscription written for a certain charitable institution:—

"This hospital a pious person built,
But first I made the poor wherewith to fill it."

And so, it seems to me, it is with our prisons. They are filled with criminals which our virtuous state has made what they are by its iniquitous laws, its grinding monopolies, and its horrible social conditions that result from them. We enact many laws that manufacture criminals, and then

a few to punish them."—B. R. Tucker.

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.

Honor to Whom Honor is Due.

At the beginning of this age the Lord Christ stood upon the earth as the perfected fruit of the Tree of Life. Through the stern discipline of the two great coordinating factors of progress, involution and evolution, he had come into perfect obedience to the law of life; "Though he were a son yet learned he obedience through the things which he suffered." He thus arose above the law, becoming its source and origin. As the perfected fruit he was the infoldment of the Divine germ, the involved seed of God. His flesh was God's flesh, his Spirit God's Spirit; therefore he was the fulness of the God-head bodily.

It was in the purpose of Deity to prepare a garden in humanity where in could be planted this Holy Seed; but as that which is sown is not quickened except it die, Jesus the God-man submitted to death, arose from the grave and became through the law of theocrasis the firstfruits of them that slept. His flesh was dissolved and as Holy Spirit entered into the garden prepared, or the humanity that loved and followed him. Thus the Divine seed died in humanity that it might reproduce fruit for the kingdom; but as times and seasons are required to bring a fruitage, not till the end of the age does He come to gather the perfected product of his planting.

All Christendom reveres and worships Jesus the Christ, the perfect man, (or at least such are its pretensions,) and he is worthy of all adoration and praise. But is God more worthy when he appears in his robes of righteousness as the perfect man, than when in suffering ignominy and death he takes upon himself our fallen and sinful nature, even going into the depths of hell for man's salvation that in man he may perform his perfect work of restoration? As he comes up from the hells, laden with the sins of the whole world, having put off his pure robes of righteousness, he clothes himself in our filthy garments, thus becoming the "man of sin."

Humanity in its weakness and cowardice could but be discouraged as it looked upon the perfect man, the pure standard set up before it. The Christ now comes to prove to us the possibility of reaching that standard by overcoming the evils of our sinful nature.

Jesus the Christ bore the heavy cross of wood upon which he was to suffer, and fell beneath its weight. The Messiah of to-day bears a far heavier cross—that of the sinful human nature. Will he fall beneath its weight? No! The descending spirit that was in Jesus now comes in the sinful flesh of common humanity. The personal Christ is with us to-day as our "Exemplar." He is the "Way," and with his visible presence he goes before us, overcoming by degrees the tendencies of the flesh taken upon himself from below, till at last he will stand again on earth the perfected man, the God-man, the man-God.

The world does not recognize its Lord in his humiliation, but those who stood on the mount and heard his words: "Blessed are they which do hunger and thirst after righteousness for they shall be filled;" those who received the blessing he breathed upon them as he extended his arms over them from Calvary will not fail to recognize the voice—a thousand fold dearer in that it speaks of possibilities to be attained now through the perfect sacrifice of himself.

It is an easy thing for humanity to look with reverent eye upon the throne of Royalty and worship God as King of kings and Lord of lords; but our hearts should melt in adoration and our souls be kindled into an intense flame of love in which all of self should be sacrificed at the feet of the crucified One, who, in becoming the man of sin, still suffers a cruel martyrdom, bearing in his own body the sins of the whole world which for our sakes he must overcome.

It is written: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The united world will say: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Let us not only respond "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," but now as we are standing on earth with our resurrected Lord let us give all honor and reverence to his new name, and with willing obedience submit to his Divine will, following closely in his footsteps as he overcomes the enemy. In His triumph over death and the grave, with joyful acclamations will we crown him "King of kings and Lord of lords." He is the Alpha and Omega, the beginning and the end, the first and the last. Those who have loved and honored him in his humiliation will be permitted to be with him in his glory.—Mizpah.

The Curse Not a Blessing.

"In the sweat of thy face shalt thou eat bread." This is a curse which has proved a blessing in disguise.—Colton.

God's curse of labor which "goeth forth over the face of the whole earth," in the sense that it is a disciplinary process necessary for man's development and purification, might be considered a wise preparation for a blessing, but never a blessing. The two words are as apposite in meaning as possible; and the world laboring under the curse is in an opposite condition to what it was before the curse was imposed.

Koreshans reasonably judge that, as there was a time in the earth before God cursed it, there will come a time when he will remove the curse.

Paul says: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." John says: "This people who knoweth not the law are cursed." From these passages we understand that those who obey not the law of God are cursed, whether they know the law or not, and it is safe to say that not one person since Christ has obeyed the law, and for the reason that not one has fully understood it.

But Paul also says: "Christ hath redeemed us from the curse of the law;" and then further on says as though in explanation: "Why then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." In other words, Christ by his baptism, planted, in those to whom the promise of redemption was made, the spirit of the understanding of the law, but until this planting should bear its fruit or seed, "till the seed should come" at the "last day" or end of the age, they could not arrive at mature understanding of the law, hence could not keep it.

The end of the age has come, and the seed "to whom the promise was made" is nearing its maturity. One person whom God has raised up to be the Mediator of the promise that Paul speaks of in this connection has come into the understanding of the law, and has brought others into a partial understanding of it.

From this, Koreshans have good reason to hope that the curse is almost expiated and that their redemption is near. They believe that the time that John prophesied of, when "There shall be no more curse," is not far distant and that soon shall the Father say: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "And all nations shall call you blessed."

We believe that a blessing is a reward not a punishment; and that as God cursed the world, he will also keep his promises and bless it.—A. M. M.

NOW IS THE TIME TO RENEW YOUR SUBSCRIPTION FOR THE EN-SUING YEAR.

The Single Tax Fiasco.

Another Full-Blown Economic Bubble Bursts in the Hands of Its Cashiered Manipulator.

The doctrine of single tax, revised by Henry George from the teachings of La Salle and others, which, like a meteor, flashed across the canopy of thought, has gone down with a hiss to "innocuous desuetude."

There was a time when Henry George was considered a great man, but now he is nothing but a tail to the democratic kite. There was a point in the evolution of social reform when the *Standard* was accounted the "thunderer" of an economic revolution, but now it is nothing but a conservator of the so-called free trade party. There was a moment, when—in the blackness of the gathering elements while the flash of fierce contention illuminated the horrors of social oppression and the peel of righteous indignation reverberated in the vault of affluent quiescence—the rainbow of single tax, pictured upon the retina of human fancy was hailed as the translucent precursor of auspicious skies, but now it is viewed by sensible men as an "iridescent dream."

Henry George, who has flourished as the friend of the poor, the expounder of a new political gospel, tempted by the possibilities of public place and the dazzle of diamonds and ducats, has reeled into the camp of democratic intrigue and is defenseless to the charge of aristocratic flunkeyism. He has "feathered his nest." His star has set. The retirement of this apostle of single tax from the editorship of the *Standard* is a tacit admission on his part that the paper is in its dotage. No man who has founded a journal to support a reformatory system of thought, will, at such a critical juncture retire from its management, despite multifarious encroachments upon his time, unless he be convinced of the practical futility of its efforts in the dissemination of his doctrine. The confession therein contained of the failure of his system of political economy is palpable and will be accepted by observing men as final.

The single tax idea is, in the main, logical and plausible, reasoning from the premise assumed, but, "Aye! there's the rub!" As a remedial agency of governmental wrongs it would prove healthful and beneficial, were its application under existing conditions feasible. While we readily grant it to be a great harbinger, private ownership of land is not the fundamental generator of poverty, and therefore the attempt to revolutionize the world upon such a platform was the building of a superstructure without a groundwork which inevitably had to tumble and carry its builder down with it.

The financial panic which has just been launched upon the turbulent waters of society will be found without precedent in its longevity and scope. Reliable and extensive concerns have already succumbed to the behests of moneyed stringency. More and many will follow thick and fast. We have reached the end of a cycle of time and God Almighty is closing up human accounts. Every column of greed and selfishness will be carefully footed and eternal judgment levied upon all delinquents. The man, therefore, who has persistently robbed his neighbor must soon expect to suffer the consequences. "The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I. Timothy, vi: 10-12.—C. J. M.

When integralism obtains, and the influence of love actuates every individual or member of the universal society, all the interests of the individual become the interest of the mass, for whatsoever effects the one effects the other.—Cyrus.

Without the influx of both love and hate, the transformation of the material organism of the Mediator to the spiritual quality or force of baptism and its transfer to his followers, could not be effected.—Cyrus.

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In Review.

Life. A novel by William W. Wheeler, Meriden, Conn. Paper cover 50 cents, 288 pages. An interesting work treating of spiritual philosophy. The author discusses, during the progress of the story, hypnosis, re-incarnation, etc., in an entertaining way.

Chips. A book of miscellaneous poems written through the mediumship of Jennie Bonnell of California, containing a portrait of the authoress as a frontispiece.

To-day. Boston. A weekly magazine of 16 pages treating on matters of politics and general interest. Handled in a capable manner.

The Dawn for November contains a symposium on the relation of the state to the individual, by Benj. R. Tucker, editor of *Liberty*, Rev. W. D. P. Bliss and President E. B. Andrews, D. D., L. L. D., of Brown University. Also a sermon on "The Pulpit" by President A. W. Small, Ph. D., of Colby University, beside poems, editorials, etc.

The Freethinkers' Magazine for December contains a handsome steel portrait of Mr. A. T. Lilly, freethinker and humanitarian, to whose generosity the above magazine owes its existence. Among the questions discussed in this periodical we notice: "Man's Desire for God," by Herbert E. Crosswell, "The Sorrows of God," Part III, by George Jacob Holyoke, poetry and editorial matter.

The Theosophist, published at the Theosophical Society's Headquarters, Adyar, India. The November number comprises "The First Leaf of Theosophical Society History," a dissertation by H. S. Olcott, the co-worker of Madame Blavatsky.

Among other contributions we note "Tamil Poems," "Serpent Symbols in Religion," by Prof. Alexander Wilder, "Women in Ancient India," "Man's Conquest over Nature," by Dr. J. D. Back; the Adyar Lectures, the current number containing one by Mr. Fawcett on "The Evolution of Deity." An interesting magazine for those interested in the occultism of Buddha.

The Problem of Life and International Magazine of Truth, New York. December issue includes a Spiritual Science Lesson by W. J. Colville on "The Law of Harmony as Related to Daily Existence," "The Fashion Play at Ober-Ammergau," a pen picture, editorials and other material of concern.

The Rainbow, New York. A monthly 8 page journal devoted to literature, the arts and sciences, fraternity and protection.

The Saturday Review, New York. A large, finely arranged weekly magazine dealing in a most engaging manner with the latest topics in literature, politics, music, drama, fiction and sport. A diversified, attractive and popular periodical for light reading.

The Phrenological Journal of New York for December contains a good portrait and delineation of the character of the able jurist, Justice S. F. Miller. Also portraits of Catherine Booth and others. Practical phrenology discussed by Prof. Sizer. Notes on child culture and health; editorials, poems and personals. A delightful number.

New Church Independent, Chicago, for December gives contributions upon various subjects of interest to Swedenborgians.

The Union Pacific Employees' Magazine for the current month among other articles discusses the puzzle: "What Congress Has Done," and airs its views on "Big Heads."

Macrocosm and Microcosm.

I will now explain the apparent paradox in the statement that "The backside of the book is the outmost side of the physical macrocosm, but the inmost of the biological macrocosm." The qualification, as pertaining to the correspondent of space, will be specially observed. The biological macrocosm, like the microcosm, is involved. The human body is the result of the gradual doubling and decussation of the lines of the cube and the sphere in such a way as to bring the rind, which constitutes the circumference of the physical macrocosm, to the center of the microcosm. In the human body the bones constitute the inner framework on which the superstructure is formulated. In the order of the structure of the body they are the inmost, around which the fibre and tissue of the structure is developed, but they constitute in reality the last or ultimate substance of the organism.

The brain is a still more complete doubling, and the center or heart of the brain, the central cell within the conarium, is the real circumference of the entire organism including both the brain and the more outward structure, the body itself. The correspondent of this is the vitalized cell within the matrix of the female form just before any progress is made in the process of gestation.

The biological macrocosm agrees with the microcosm both in form and function, and also in the degree of progress made towards its final completion in that unity through which the male and female are made one, even in the universal, as they are to be one in the individual and particular.

The central cell of the macrocosm, which in reality constitutes the pivot of the ovulum, is the complete natural reflection of the circumference and all that the circumference contains. It is the circumference duplicated and consequently comprises the most outward or ultimate principles, and therefore essentially constitutes the outside or backside of the system (book).

As I have already stated, the seven seals with which the book is shut against the natural comprehension are seven principles, and must be represented by and distributed to the world through the order of seven successive openings. It must be apparent to every one that if the Book of Life is sealed, before its principles are known and can be communicated the seals must be broken. The Lamb or Ram opens the six which are first opened. Then the angel ascending from the East opens the seventh which reveals to view the Zodiac and all the reflected stars. If it is the province of the Ram or Lamb to open the seals this inquiry most naturally presents itself: What is the function or office by which the Lamb performs his work of opening?

I have already shown that the Lamb or Ram as an affection of the human mind signifies the love of begetting. It reasonably follows that the process of begetting must be through the office of the female, which always stands between the begetter and the begotten. I have shown also that one obstacle in the way of the comprehension of the relation of the microcosm to the physical macrocosm is in the fact of the separation of the male and female of the microcosm. The opening of the first six seals is in the direction of the work of reuniting the two forms and states of the biological macrocosm, which so far are in their segregated condition. I have further shown that to beget spiritually or to regenerate the God-man, the natural man must be overcome. Hence the Ram or Lamb in the supreme sense implies the love of begetting Divine men, which can only be done by ceasing to beget on the natural plane. The sacrifice of the Lamb was an essential sacrifice to the end that the life of the natural man should be overcome, or that the human and sensual affection or desire for begetting should be superseded by the desire to bring forth the sons of God.

Jesus possessed a natural body and life but it was the Divine natural, and without the sacrifice of that life he could not regenerate (reproduce) other lives as the product. Therefore, through His translation or theocrasis he was planted in the race and from that planting He brings forth the children of regeneration. As in the physical macrocosm the forces must

flow from the center to the circumference before they can be reflected to the center, so in the planting of Jesus the forces had to flow out to the circumference of the mass before returning to the center.

The order of inflowing must complement the order of outflowing. The outflowing, or the channels through which communication was made to the world from the Christ, were the twelve men who represented the twelve fundamental principles of the spiritual degree, all of which were specially represented by Peter, James, and John. Every two disciples constituted the two nuclei or elliptical centers or foci of an ellipse which had a real, substantial, but spiritual, rather celestial, center or apex. The apex was the real point or contact with the Divine Jesus. Though the real points of contact were invisible, yet they had their embodiments in the form, and those embodiments were the women who were with Jesus and who have been mentioned as specially related and devoted to him in his work.

The twelve apostles, though the embodiments of twelve principles, were yet only the six positive and six negative centers of really six fundamental principles of life, all of which were still involved in the fundamental principle, the great law of central unity. The inflow, then, as the complement of the channels of outflow, must converge by the way of six nuclei, because the inflow being the process of involution, indoubling, or infolding, the original thirteen must become the involved seven.

It will be impossible for the reader to comprehend the process of involution without a knowledge of the law of union, in which it is possible for two or more personalities to be blended into one by the actual inter-absorption of personalities. This does not imply any loss of consciousness or identity, but rather the enlargement of the scope of the personality by the aggregation of the many into one. The process of infolding does not complete it all with the decussation of twelve points to six, for there is still another doubling up, and another, till the twelve are actually made one, not as some say: "one in spirit" at the same time they are many persons, but they become one person and that one, the Lord God.

The folding of the napkin in the tomb of Jesus was a symbolic representation of the doubling up of the twelve into one. It will be remembered that the napkin of Jesus was found folded after his resurrection and put in the place where his head had lain.

Jesus was the head of the Church and the apostles constituted the neck. They were, therefore, the neck-kin, or, what means the same, the nap-kin or nape-kin, the kindred of the neck. The folding up of the napkin was a sign to show forth the principle, the fact and law, that the twelve should be involved, through the process of regeneration, so as to be folded into one through the inflow, conjunction and unity of the twelve into the one original center, the Lord God.

When the napkin was folded it was placed where the head had lain. The infolding must take place in the tomb, the sensual humanity, to be resurrected or re-insanguinated in one human form and person just before the coming of the Lord in the clouds of heaven, that is, in the bodies of his regenerated saints.

WHEN THE FIRST SEAL WAS OPENED THERE WAS HEARD THE NOISE OF THUNDER.

In the physical heavens thunder is the product or detonation caused by the union of forces and their action upon the force spheres impinging upon the atmospheres. It is the product of the blending of spheres. It is called detonation because to *de-tone* is to take the tone out of. It is therefore the destruction of two or more spheres to blend them that a new one may be formed. Swedenborg says: "What the Lord speaks through the heaven when it descends into the lower spheres is heard as thunder, and as he speaks through the whole heaven at once, and thus fully, they are called seven thunders." John, xii: 29.

Thunder is unity, and the unity of one sphere with another cannot be effected without the destruction of the spheres which reunite. The law of this, as stated, is exhibited in the union of hydrogen and oxygen in the production of water. The water cannot be produced without the dissipation of both as distinct gases.

(CONTINUED.)

THE FALL OF PARNELL

His Repudiation by a Pharisaical Public Sentiment and the True Motives which Actuated His Espousal of the Irish Cause.

The Lesson to be Learned Therefrom.

Charles Stewart Parnell as the result of averred sensuality must at last take a back seat. The retirement of this so-called statesman is not justifiable on the ground chosen.

Licentiousness and adultery are to-day the common practices of men and women, and the fact that Parnell—who unquestionably has labored sedulously for the Irish cause whether from selfish motives or not—has been detected in an amour with one Mrs. O'Shea, does not, and practically would not, render him an unfit associate of the men who have been his coadjutors, nor disqualify him for the continued leadership of the Nationalist party, if formalism and cant did not preside at the citadel of modern society. We say that Parnell ought to be retained in a station which none of his colleagues are capacitated to fill, notwithstanding his alleged concupiscence, but his deposition and relegation to irremediable obscurity by conventionalism and hypocrisy are as indubitable as in the case of Sir Charles Dilke.

Everybody knows that it is a common practice now days to clandestinely indulge in promiscuous sexual commerce, and all such adulterers are unreservedly admitted into the best social circles and share exalted political emoluments, but these wolves in sheep's clothing, these whited sepulchres are usually clever enough to screen their profligacy, which, of course, is all that the world demands of them.

But here is a man, who—as public men go nowadays, is the intellectual peer of any of them—displaced from the captaincy of the Celtic hosts because he had not made his peace with Mr. O'Shea, which malignant intriguer, for political differences, ruins his wife's reputation, and through his damaging *expose* of her alleged seducer splits the Nationalistic party and dissipates the fondly cherished air castle of an Irish Parliament.

Ireland, however, will never get true home rule until it outgrows Catholicism and the iniquitous land system of Great Britain and the world, by the banishment of that desolating sponsor, selfishness, from governmental and individual action.

The signal overthrow of Parnell, for the cause assigned, by a rotten and debased social fabric and scheming hierarchy strikes one with feelings of mingled disgust and amusement. The circumstance is similar to that of a bibulous company of club men repudiating an indiscrete crony for having been seen intoxicated in broad daylight. Either Parnell could reply to his political allies or the discarded crony to his former associates, with applicable and penetrating force: "Let him who is without sin cast the first stone."

With pharisaical mien these Nationalists influenced by the dictum of Gladstone and the Liberal party have denounced and feign to manifest abhorrence for private deeds which are simply on a parallel with their own. The Devil is said to care for his own, and consequently the treachery of these men to Parnell must rebound like a boomerang with such propulsive retribution as to effectually smash up the Irish party and cause.

Now let us use Parnell as an illustration of the insincere professions of the current "statesman" to that superb though polluted title. Having carefully surveyed the critical situation created by the indulgence of unholy desire, this brazen and unscrupulous politician driven into a corner like a rat now begins to show his teeth. In such an hour of emergency the close student of human nature can readily discern the true character of the man, divine the real motives which have governed his public acts, and thereby be enabled to gauge the true animus of public men. Mark you! Their motive can, without exception, be found to spring from pure selfishness.

When, for example, General Gordon was surrounded at Khartoum and the whole Soudan country was swarming with Egyptian rebels only awaiting the first available opportunity to exterminate the despairing English army, note the stolidity and

dilatation of Gladstone in advocating the dispatch of a relief corps. This "Grand Old Man" as he is called—a name, which, in all discretion, we would like to change to "Grand Old Humbug"—here evidenced his great lack of genuine humanitarianism,—a quality which every "statesman" should possess in a high degree,—by evincing a trait perceptible to every shrewd observer, that he was more solicitous about the coffers of Great Britain and his own reputation as a political economist than for the lives of his perishing countrymen. As a result of such parsimony and criminal indifference the intrepid Gordon and his little band were ignominiously slaughtered by a host of human hyenas. This is an instance of the "brotherly love" of your "modern statesman." That brave army and its stout-hearted and noble commander, who had previously performed such invaluable and hazardous services for the British Crown, should have been rescued from Khartoum if in order to accomplish that end every pound of English money had to be expended, Her Majesty reduced to want and the debauched Prince of Wales set to digging trenches.

The foregoing sentiments embody the kind of philanthropy which, under God Almighty and Koreshanism, must and shall rule the world let come what may. Away with this daily hewer of trees and bushes, as well as of men! In the face of his repeated disavowal of the responsibility for the massacre of these men, we hurl the charge back into his teeth and leave his soul to square accounts with Deity, for a flagrant maladministration of the grave and humane trust of the Premiership of Great Britain.

Parnell, anticipating the defection from his ranks which an exposure of his licentiousness would naturally entail; deserted by that G. O. M. or G. O. H., Gladstone, who, primarily, united the Liberals with the Irish party merely to defeat the Tories, now attempts like the arch-traitor to the Emerald Isle that he is to form a coalition with the Tories. For what? To save Ireland? No! To bolster up his own shattered name. To effect the preservation of self. Here we have the true impulse of modern statesmanship.

There is a valuable lesson to be learned from the downfall of this ambitious man; this proud, audacious, superficial, lecherous pretender who has figured in the public eye for many years as the Irish Moses. It is this:

In the cataclysm which is now upon us, when every available resource that a helpless humanity could summon has been exhausted for the amelioration of suffering; as the drift-wood of modern thought, bearing its valuable human freight goes crashing and plunging on to the cataract of revolution, leading philosophers to quake with fear at the contemplation of the awful leap which society must soon take; remember the immortal words of that Book of books, preserved to this day for man's salvation, though satirized and misinterpreted by blasphemers and parasites: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm, cxlvi: 3-5.—C. J. M.

A MEAN USE OF MONEY.

General Butler is quoted as advising a young investor to buy improved real estate "rather than to risk it in trade." He says as a rule "all improved real estate in Boston has paid interest and taxes, and quadrupled in value during the past fifty years," while ninety per cent of the merchants, traders, and business corporations have failed. This all means put yourself in position to force some one to pay you a portion of his earnings year after year for the right to live, labor, and to produce wealth, since the opportunity for all these depends upon access to the earth. If such a use of capital is not mean, I would like to be informed what mean may possibly be construed to mean? Yet ministers and members of churches "from whom there goes a hallowed presence of righteousness," with very few and honorable exceptions, think it all right to both preach and practice this form of robbery. And this being so, can we expect General Butler, who, so far as I know, has never asked people to regard him as a saint, to do better than they? And yet it does seem to me just a trifle incongruous that the General should wind up his advice with: "Never do a mean thing for money."—A. P. Brown, in *Twentieth Century*.

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