

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubin 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'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.

### Concerted Effort Necessary to Insure the Success of the Koreshan Unity.

The Koreshan Unity contemplates nothing less important than the organization of a movement which under Divine direction will inaugurate the kingdom of righteousness wherein justice and equity shall prevail, and through which the destinies of the world for future generations will be controlled. All its methods are peaceful. It has no affiliation with Anarchism, Socialism, so-called Communism, nor modern Spiritualism, all of which are disorderly and disintegrative. We have nothing to do with any of the processes of destruction only so far as we gather the forces and powers of organic unity into ourselves from the crumbling structure of the waning dispensation, and then leave it to fall to pieces from its own corruption and rottenness.

That there may be a concerted effort among such as are being awakened to the nearness and importance of the coming event, it is deemed expedient and proper to form a nucleus for the purpose of directing and concentrating human desire, thereby hastening the period of the Lord's manifestation. Groups are to be formed in cities and towns throughout the world, beginning in the United States; the central one being located in Chicago. All groups are to be in communication with the central or parent group to insure concert of cooperation, that there may be that essential unity necessary to perfect harmony of action as well as successful and efficient progress in the order of development.

The Koreshan Unity is an order in which Church and State will be reunited, and in which the performance of uses to the neighbor will constitute an important factor. One of the fundamental tenets of the Koreshan Unity is a firm belief in the successive incarnation (coming in the flesh) and insanguination (coming in the blood—truth) of Deity in different ages of the world, and that Jesus Christ, manifest as the God-man, was the acme or culmination of Divine good—the archetype or beginning of creation.

CYRUS, the Shepherd, is the stone of Israel—the white stone which no man knows but he that receiveth it.

## THE LITERAL SENSE.

A BOMB FELL INTO CAMP SWEDENBORG DOING CONSIDERABLE DAMAGE TO SWEDENBORGIAN ORTHODOXY, DEMOLISHING THEIR HEAD QUARTERS.

There Happened to be Some Loungers From Other Orthodox Camps and They were badly injured By the Explosion.

The Swedenborgian (so-called) Church is not the True Expositor of the Swedenborgian Doctrines.

It is a plain and unequivocal statement of Emanuel Swedenborg that in the literal sense "the Word is in its fulness, in its holiness and in its power." This, he says, is because in this "sense" resides all the other senses. He further declares that the coming of the Lord in the clouds of heaven is his coming in the literal sense of the Word.

If the foregoing statements of Swedenborg are true, in what sense and by what right can a church which almost totally ignores the literal "sense" claim to constitute the coming of the Lord? The Lord has promised to come in the clouds of heaven and Swedenborg says that this means his coming in the literal "sense" of the Word. Is this the "sense" in which the Swedenborgian Church presents itself? Not by any manner of means.

"I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood." (Joseph's posterity) "and his name is called the Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (To be in heaven is to be in a state of doctrinal receptivity and obedience thereto.)

"And out of his mouth" (this is truth communicated by any process of publication) "goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

He shall rule them with a rod of iron. Swedenborg says that "Iron signifies natural truth, consequently, the natural sense of the Word, and at the same time the natural light" (not spiritual light) "of man; in these two consists the power of truth." "Iron signifies truth in ultimates" (last things) "which is called sensual" (truth of the sense) "truth, which when separated from rational and spiritual truth is converted into falsehood."

When sensual or literal scientifics are separated from rational and spiritual processes—guides and concomitants of natural truth—they become falsified. *Per contra*, when spiritual truth becomes separated from the sensual and rational it becomes falsified. Let the Swedenborgians tell us how they stand in this light.

If the Lord is coming in the clouds of heaven and these signify his coming in the literal "sense," then why not look for the unfolding of the genuine literal degree or "sense" of the Word as the fulfillment of the hope of those who desire the Lord in his literal kingdom, or that kingdom wherein his will is to be done in earth as it is in heaven?

Swedenborg was the harbinger of the Lord's coming. For an hundred and twenty years he has been gathering the New Jerusalem in the spirit-

ual world preparatory to its descent into the natural by influx. "I, John, saw that holy city," etc. Swedenborg says city signifies doctrine. If so, then the descent of the city is the descent or coming down of doctrine. Again he says: "The doctrine of genuine truth may be fully drawn from the literal sense of the Word." "The genuine truth of doctrine does not appear in the literal sense of the Word except to those who are in illumination from the Lord." "The holy things of doctrine are in the extreme or lowest" (principles) "and also therein, and from thence, there is a hearing and a perception." "The spiritual doctrine of the church is not the doctrine of the Divine truth itself."

If there be a true literal sense or degree of the Logos or Word (God, not the Bible); if in this degree the Lord is in the natural man in whom he dwells; and if in this degree the Word is in his fulness, in his holiness and in his power, Why not come into illumination and possess the Lord in this full degree?

Why do the Swedenborgians object to the Lord's coming literally? His spiritual coming, as in the Swedenborgian Church, cannot be his literal coming. His coming in the clouds of heaven in which he comes with power and great glory is not his spiritual coming, nor does the Swedenborgian Church claim that they are giving forth the literal "sense." How long will this church deny the Lord and oppose, by the promulgation of the spiritual doctrine, his genuine, literal coming?

The Word in his spiritual "sense" (degree) is only for the spiritual angels. The Word in his natural and rational degree is for the natural angels—who must be natural men—when the Logos as the city (natural doctrine) descends and enters the illuminated mind, for "The genuine truth of doctrine does not appear in the literal sense of the Word, except to those who are illuminated from the Lord." Are the Swedenborgians illuminated from the Lord? Will not every one of them condemn any person who pretends to be illuminated from the Lord? Let some man try it, no matter what his powers of confirmation may be and see if he can find a hearing among the Swedenborgians.

The "Doctrine of the New Jerusalem is derived solely from the literal sense of the Word." Are the doctrines of the so-called—falsely so-called—New Jerusalem Church derived solely from the literal "sense" of the Word? I ask these questions in candor and I wish to meet the Swedenborgian who will dare to answer them. It will not do to attempt to contradict these plain statements of Swedenborg by quoting something not so plain; a house divided against itself cannot stand. This is the method of the orthodox Church.

Every denomination of the so-called Christian Church attempts to sustain itself by pitting one quotation of the Bible against another, and upholds its creed by making the Bible appear to be a mass of contradictions. Swedenborgians ought not to adopt that self-destructive method of warfare.

We will shortly hurl another bomb on the subject of charity in demonstration of the fact that so-called Swedenborgian charity is identical with that of the orthodox Church. They are both too bad to throw to the dogs. We do not allude to the doctrines of Swedenborg but the misappropriation by a Church calling itself the New Jerusalem, while the fact remains that the New Jerusalem is descending in the literal and not in the spiritual "sense" as "Swedenborgians" would have us believe.

The final rest is a state of eternal unity with the Lord through the blending of the sex principles in the one indissoluble form and function. This is the Divine Unity. In this degree is consummated the Divine Marriage.

## JUDGMENT.

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

Humanity is to be fitted for the higher life by a higher marriage. The marriage of the animal man is through the animal propensities and passions. The offspring of these marriages is the corrupt and corruptible animal man—the male and female in two forms. This is the form and manifestation of death. The animal (the beast) will continue to be propagated and corruption will continue to follow this form of marriage so long as it continues to be consummated. Hence the first principle, namely, male and female continency, must be instituted and adhered to by such as will enter the higher life through the Divine marriage or the conjunctive unity of God and man. This law is absolute.

The strength of every living thing is in its seed. If this potency in man goes to the propagation of the animal life, the life that constantly dies, it does so at the peril of his spiritual nature, for his spirit flows down through the channel of his vegetative function to multiplication in the flesh.

The elevation or lifting up of the desires restrains the flow towards the flesh and conserves the potency of life; the substance which otherwise goes to formulate the corruptible flesh and nature of man.

There can be but one normal restraint to the corruptible passion and that is, the substitution of something higher, better, purer and more attractive for the affections to rest in; a more supreme and holier object of love. The nature being purified for heaven can understand this but the gross and animal man cannot.

Second principle. The thoughts of men and women must have a center of rest towards which the flow of the conserved potency of the affections (loves) trends, and into which they must center.

Thought is actual substance and flows in the direction which the thoughts take and towards the objects upon which the mind rests. It has two universal qualities, namely, truth which is intellectual or mental, and affection or love, which is emotional. That the ultimate desires of the human race—the desires culminating with the end of the age—may polarize properly and according to the Divine purpose in humanity, the name CYRUS has been given and handed down through all ages as the name of the Divine humanity who shall constitute the center of rest. It is said of him: "He is my shepherd, and shall perform all my pleasure."

"In that day there shall be a root of Jesse, which shall stand for an ensign" (sign or throne) "of the people; to it shall the Gentiles seek: and his rest shall be glorious." The CYRUS who is to light the world with his glory will be the son of Jesse.

Third principle. All who look for the coming of the Son of man must seek for and behold the Sign of the Son of man in the biological heavens as the true indicator of the time and method of the kingdom's formulation. CYRUS is this Sign. He is Aquarius. He is the water-bearer, the communicator of the ultimate Divine truth which is the Science of immortal life. He is the channel for the pure river of the water of life. Behold he cometh! Seek ye him!

The confirmation of the "Sign of the Son of man in heaven" is the theocrasis of CYRUS. This is the terminal transformation of the blood of the new covenant (conjunction) to the spirit of the new flesh. The theocrasis has been denominated in the Hebrew and Christian systems as translation. It is transformation and absorption.

Fourth principle. There will come no genuine truth to the world except as it comes through CYRUS the divinely appointed channel for its communication. If truth could have come unadulterated in any other way he

would not have been appointed and chosen for such a work. All other claims and claimants are therefore false as will be demonstrated in the clear light of the rising Sun.

The crisis of judgment is at hand. The good are to be separated from the evil, the true from the false, and the good and true—made so by the redeeming power of Divine grace through the incarnated Deity—will be formulated into unity. No time is to be lost therefore in consummating the work of creating a solidarity which shall be able to breast the storm about to be precipitated upon the world.

## THE FINAL RESURRECTION.

"How are the Dead Raised up and With What Body do They Come?"

In the crucifixion, burial and resurrection of the Lord Jesus Christ we have a typical foreshadowing of the Divine purpose towards those who accept him as the regenerator of men, and their Saviour. Without a hope in the future and final resurrection, the Christian's faith is groundless because based upon a fallacious security wrought through the influence of false instruction. All the indications of both the Old and New Testaments determine unmistakably towards the culmination of Christ's office in regeneration, namely, the resurrection of the body in which is the fruition of the Christian's hope. Salvation is not plenary except in purpose till there is wrought, through the operation of the Holy Spirit and the Divine Fire, a thorough regeneration of the body through which the entire manhood is rendered perfect in the Lord.

I have chosen, as the foundation for the proposition I am about to submit, the words of the heroic and zealous Paul, recorded in the 15th chapter of 1st Corinthians. "Thou fool, that which thou sowest is not quickened, except it die." This is the rendering found in King James' and also in the Douay version of the apostle's words. In the original Greek the word quickened means, literally, to make alive. "O foolish one, that which thou sowest is not made alive except it die."

The mission of Jesus, the anointed, as regenerator of man is not complete till he comes again bearing with him the firstfruits, namely, the resurrected Church of Christ; this being the resurrection of the dead in the coming of the Lord. "But some man will say, How are the dead raised up? and with what body do they come?" In elucidating the proposition I shall answer this question of the solicitous inquirer regarding the law of the resurrection.

Paul was addressing the Church of Corinth. He therefore directed his epistle to believers in the Lord Jesus, to those who had already received Christ as their Saviour. He addressed the Church as foolish because ignorant of one of the first principles of the religion of Christ, the law and process of regeneration, which, when complete in its fruition produces the new and glorious body of the resurrection.

As regeneration is only perfected in the new body; as the adoption or sonship is only perfected at the coming of the Lord; then according to Paul's presentment "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The Greek word herein rendered adoption is *rethotiesian*; from *rethos*, son, and *thesian* from *thesis*, to put on, literally to put on the son, or to be made the son. Paul then had in contemplation a state or quality to be attained, to which he with the whole creation looked forward. This state was the putting on of the son—the redemption of the body. It will be well for us to critically examine this question of adoption or sonship, that if possible there may be had a deeper entrance into the spiritual state, through which

there may be a clearer conception of the relationship to exist between God and his regenerated sons.

In the ordinary or common acceptance of the term adoption as related to non-consanguine or adopted children, there is a definite distinction from the term, son, as applied to children born into the family. It matters not how fondly the parents by adoption may love the child of adoption, the fact remains that the cognate tie which binds a parent to its offspring is wanting with the child adopted into the family. Not so with the child of regeneration. "All that believe in his name" (the name of Jesus) "gives he power to become the sons of God." God's children are first begotten of God through Jesus the Christ, and then born of God.

You see, therefore, that the rendering of the Greek word, sonship, into a substituted English word which has altogether another signification is calculated to mislead. Not only does it mislead but it is a fatal blunder because it conveys the impression to the mind that the children of God are such by simple adoption, while the fact is they are the sons of God; God's offspring by regeneration through Jesus Christ. It will awaken a greater love to God in the mind of any person to know that God is his actual Father, rather than a father by the unnatural process of acceptance through non-cognate relationship.

While I have merely hinted at the distinctive difference between the sons of God by regeneration, or a new gestation and birth from God himself, and what might be a son by simple adoption, I wish to impress forcibly upon your minds this fundamental truth; that such sonship is only attained in the final resurrection of the body. Let me again give you the thought of Paul upon this point: "We ourselves groan within ourselves, waiting for the sonship; to wit, the redemption of our body." The Lord Jesus Christ in whom the thought was generated, declared: "Whoso eateth my flesh and drinketh my blood, hath eternal life;" (when?) "and I will raise him up at the last day." Here we find a perfect agreement between the teachings of Jesus and Paul, both of whom regarded the sonship and the resurrection of the body as identical. They both taught that regeneration was only complete through the conservation of the body in the resurrection. This being the true significance of their teachings, how rational appears the conception of the resurrection of the dead through a process of regeneration, or what is the same a process of reproduction; the only difference being the substitution of the English word reproduction for its equivalent anglicized Latin word—regeneration.

But, you will ask, if regeneration does not culminate until the dead are raised up and we do not become the sons of God till the resurrection of the body, How do you reconcile the present theology and the apparent teaching that those who believed in Jesus and received the Holy Ghost were regenerated, were the sons of God, and that those who do accept the Saviour and whom we believe to be regenerated, are the children of God?

There is an outer as well as an inner man, and the regeneration of both the inner and outer man is essential to immortal life. Therefore "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." He has eternal life when raised up at the last day. Hence those who were renewed in the spiritual man possessed the hope of becoming renewed in the natural man, or in the body, the new body also being essential to the completion of the structure.

The modern Church is all at sea on this subject of the resurrection. There is nothing definite taught concerning it because the clergy are ignorant of its laws. They have no knowledge of the science of the resurrection of the body, and the fearful consequences are,



first, that the people are in doubt as to the spiritual state after the dissolution of the body; second, there is no unity of faith as to the resurrection of the dead. Lack of faith in the doctrines of the Lord regarding his "second coming" agitates the Church and lays it open to the onslaughts of the Devil.

The first-fruits of the Spirit and the first-fruits of the body are the fruit of the two regenerations. To comprehend this last statement a full belief in the doctrine of the biune nature of man is essential. I mean by this that there are two distinct relations inhering in the organization of the human structure. One of these Paul denominates "the inner man," the other is the outer man.

The regeneration of the inner man was complete in the new birth which took place with those who received Christ at the inception of the Christian Church. While they were thus renewed as to the inner man there continued a warfare for the regeneration of the outer, and as Paul puts it, "Not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the sonship; to wit, the redemption" (regeneration) "of our body." In the same direction as this thought are these words: "And to all who believe in His name gives he power to become the sons of God."

Those who were receptive to the operation of the Spirit of Truth more than eighteen hundred years ago were the children or sons of God as to the spiritual degree, but there remains an ultimate degree to be attained in which we become the sons of God, namely, in the regeneration of the natural man. This regeneration culminates at the coming of the Lord through the new birth of the body which is the general resurrection—the Church of the first-born.

(CONTINUED.)

#### A Pen Picture of the Koreshan Home.

People riding on the Cottage Grove cable cars will observe in the region of 33rd Street, opposite Groveland Park, a large double brick house with two flights of steps and a gilt sign over the doors, lettered—"The College of Life." About fifty people reside in this building—a sort of community or family on a large scale—banded together under the name of the "Church Triumphant" and "Society Arch-Triumphant." They advocate what is called the "Koreshan System" of Religion, Science and Astronomy. Their leader is "Cyrus"—or Dr. Teed, as known in his secular or business capacity. \* \* \* Have attended several services held in the double parlors of the "College" or "Home." On touching the bell we are politely ushered into the audience rooms—elegantly furnished—the walls hung with paintings and portraits. We scan over the faces of an audience of fifty or seventy-five persons of all ages—the ladies predominating in number. You note in nearly every face an earnest, intelligent look—many are matured, care-worn, sad—and have evidently fallen into this caravan with the hope of a happier pilgrimage. A number are white-haired veterans in life's battle—tired of the shams and follies—the deceit of friends, "the pangs of despised love," the hollow mockery of religion in high places—sensuality, intemperance, insincerity and fraud of every description, till they have turned their backs upon the world in "its present state of affairs," to follow the ensign of this new Crusader. We cannot enter upon even an outline of what Dr. Teed teaches as a religious basis for his "Church Triumphant." He has his own peculiar interpretation of Scripture—giving the Bible a literal and spiritual sense; he has much to say of the hundred and forty-four thousand—the sons of God who shall sing the new song on Mount Zion—in which his own people are included—those who belong to the *ecclesia* of the new Order. He holds some doctrine of the "Fatherhood and Motherhood of God," and his views of the marriage relation appear to border on Shakerism. He believes Christianity to be a "rebaptized Paganism."—*New Church Independent.*

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

#### Macrocosm and Microcosm.

As the work of separation progresses, the processes of purification augment and what remains of impurity in God's people is removed by degrees, and in its elimination is absorbed by those, who, led by their own evil inclinations and love of false doctrines, remain outside the pale of Divine favor. The better element in those who deny the Lord is also eliminated and flows towards and into those who are separating themselves from the ungodly. In consequence of all this, peace is taken from the earth and a sharp, decisive conflict will rage.

The struggle is not between the good on the one hand and the evil on the other, but between the factions of evil represented by proletarianism and aristocracy; the two forms of evil destroying one another. This is the great battle of Gog and Magog, the roof and floor of one house. When a house is divided against itself it cannot stand. The special features of this conflict will be manifest in religious, social and political antagonism more than in external warfare though the controversies will extend even to physical conflict.

The red horse signifies or implies ignorance of true science as pertaining to the various degrees of organic life both as to generals and particulars. The influence of the red horse at the opening of the second seal will be exemplified in the many efforts that will be made from different centers to establish society upon what will be claimed to be the true basis of organization, but which will come in so many conflicting forms that the efforts will be utterly futile, and will end only in confusion and utter chaos. It has already been shown that the horse is the symbol of understanding in the man. The perfect man is the Word. The Lord Christ was the Word, and those who are begotten of him and born of him through regeneration are Words or sons of God. True understanding as pertaining to God, man, and all things, is the *white horse*.

The red horse as pertaining to such as have not the Word in the genuine sense is the symbol of doctrines destitute of life; doctrines supposed to be based upon the Logos or Word, but which lack the cohesive potencies of living principles. Its being red implies that while it is an effort to make the Lord the basis and foundation rock of the reconstruction of society, the genuine principle of life is not known.

There was given to him who sat upon the red horse a great sword. This denotes that the influence will be potent in destroying the present forms of religious, social, and political order, so far as order exists under the present construction of society. It is the great power of disintegration which becomes very active so soon as the first seal is opened. Such is the significance of the red horse so far as operative in the direction of and with those who are out of the genuine Divine order. It has an opposite meaning with such as are in the Divine order.

If, then, the influence attending the going forth of the red horse is to take peace from the earth (this will set the laborer against the capitalist and the capitalist against the laborer,) or to destroy the relations upon which the uses of society are conducted, and thence to destroy the apparent religious, social, and political harmony now prevailing, it will be the influence to create peace and establish the true order of use in the Divine system now about to be inaugurated.

The red horse is the symbolic expression of the principle and power of organic or animal life by which the harmonic laws are appropriated, applied and made effectual in the construction of an orderly and Divine system of the relations of use. Its power when operative within the domain of the Divine economy is specially to establish the relations of peace which can alone flow from industry based upon the higher laws of industrial economy. This condition flows spontaneously and legitimately from the application of the science of life as developed under the opening of the first seal, because the fundamental principle of the genuine science of life is the eradication of selfishness from the human soul. This is essentially the first step towards harmony and peace. In this first step is begun the extirpation of the conarium or pineal gland, or the glandules of the conarium in the biological macrocosm.

#### THE SECOND SEAL PERTAINS TO THE INDUSTRIAL GROUP.

No government can exist in the perfect state till the very Word (Logos) the Divine Majesty himself is manifest in man and His authority acknowledged in the earth. The kingdom of righteousness about to be established involves more than a mere human system. It is first the presentment of a pure religion (*re-ligare*) which has no other significance than a remarriage of God and man.

Inasmuch as the Christian system of spiritual life has degenerated, the divorce of God and man is accomplished in the Christian Church, and under its influence a new marriage must be consummated and a new spiritual state and also a new natural state induced. The inauguration of such a condition of restoration involves the knowledge of chemical, geological, astronomical, anatomical and physiological laws, for upon these last principles must the true system be established, and from these must the genuine doctrine of immortal life be drawn. There is no greater mistake than to believe that spiritual and religious life must be made a separate thing from scientific, social and political activity; not, however, as pertaining to the present order of things.

When man is reunited to the Divine Life and pivoted in the Divine Center, and thus a new marriage (*re-ligare*) is consummated, then government will assume its normal status, and all the uses of life in every department of activity will be conducted from entirely new motives.

The kingdom of righteousness will not prevail universally throughout the geographical earth. It will, however, prevail universally in the new earth, which is the New Church. I employ the term church as designating an economy involving all that pertains to government and society, and not as an ecclesiastical phrase in the common acceptance of ecclesiasticism.

The present agitation in social life—the conflict between so-called labor and capital—is initiatory to the opening of the second seal. At the opening of the second seal labor organizations of the various departments will have entered into almost universal league to destroy the influence of capital, but the victory will not be given long to so-called organized labor, for when the reaction comes it will fall back upon false Socialism with a crushing blow.

The effort of capital to degrade labor and the effort of labor, under a false religious stimulus and impulse, or under no religious but only a selfish impulse to weaken the power and influence of capital, will both suffer defeat through the antagonism of selfish interests which actuate both parties to the issue. The bitter animosity already existing, together with the hatred being engendered and augmented, will not cease till under the influence of the second seal a universal chaos prevails except within the domain and influence of the economy of righteousness. All within the boundaries of its precincts will be protected from the dangers of external false principles and their concomitant evils.

In the opening of the seals one sequence follows another as cause and effect. The influence and activity of one culminates in the one that follows or one is opened out of or evolved from the preceding. So by following in their series we may judge of one by comparison with what precedes and what follows. The second seal has reference to universal injustice, not merely in one domain, but in various domains or departments. That the manifestations under the influence of the opening of the second seal in one of its aspects or phases has reference to the economy of uses may be known by what follows in the third seal. "A measure of wheat for a penny, and three measures of barley for a penny." Rev. vi: 6. This signifies plenty under the influence of justice as opposed to poverty under the reign of injustice. Retribution succeeds injustice and equilibrium is the sequence of retribution. Outside the Divine economy retribution will come inaugurated through many conflicting interests, a prominent phase of which is the labor problem, another is the whiskey problem, still another is the woman's suffrage problem.

It will be noticed by reference to Rev., iv: 7, that the second beast that spoke was like a calf. The calf is the symbol of the desire for natural life with its pleasures. When perverted this culminates in the accumulation of

wealth and desire to rule, because through these channels are supposed to flow the resources of the pleasures of life. The subjugation of the laboring classes, the subjugation of woman, and the various perversions of trade, come under the head of the opening of this seal, therefore the regulation of all these relations in the Divine order, and their chaos outside of the Divine order is meant by the things described under this head.

#### THE THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

The third beast had a face like a man. By this is meant discriminating wisdom, and in the opposite sense, lack of true discernment; and while the cry is made, "Justice to humanity!" with such persons injustice will reign supreme. To have the face of a man in the false sense is to assume and claim the humane attitude while there is no knowledge of true justice and no power to apply it.

In the opening of the third seal the laws of order and harmony will become operative in the regulation and emplacement of the orders of society in the Divine economy. This is the first step in the direction of proper distribution. It is the equilibrium succeeding the desire for the Divine natural life signified by the second seal. It means a perfect system of distribution and appropriation regulated by the laws of social harmony and flowing directly out of the balance of uses. It is the application of equilibrated distribution based upon equilibrated labor or the righteous performance of the uses of society.

The system of Jewish sacrifices pointed towards the final elimination of the selfish propensities from the human mind, for the beasts, birds and grains sacrificed represented principles of affection and wisdom pertaining to the uses of society. The sacrifice of animal life and other sacrifices meant the sacrifice of the selfish propensity and a determination that the Divine love should prevail, that through its operation society could be grouped according to the Divine order under the influence of the love of a common brotherhood and the Divine wisdom guiding it. Like the influence of the other seals this will only prevail within the Divine system. Outside of this system there will continue the influence of selfish determinations.

"See that thou hurt not the oil and the wine," shows that the evil powers still exist and are operative outside of the economy of righteousness, and that they would extend their influence beyond the limits or confines of their efforts to disrupt the present social and political systems, but that their influence is restrained from injuring those within and under the Divine power. It is the power of the black horse which is the influence and power of error to mislead and control such as desire knowledge but seek it independently of the Divine influence.

The leading principle of the power which rides upon the black horse is the error that there can be established a universal brotherhood upon the basis of a common love under the cognition of a principle of truth called God as abstracted from personality. The worship of God as a principle is a gross error, yet it is one which is rapidly developing and will enter largely into the discussions that will follow the opening of the third seal.

#### THE FOURTH SEAL.

The fourth beast was like a flying eagle. When the fourth seal was opened this beast said, "Come and see." This beast was the sequence of the third in the order of evolution. It is related to the other seal as sequence to prior sequence from a preceding and original cause concluding in the fourth, the last of a series. The four beasts symbolize a man. In the first chapter of Ezekiel these four beasts are presented in a little different order, but it will there be seen that the four beasts when aggregated into form had the appearance of a man. The four beasts or living creatures are the symbolic representations of the four great vital centers, namely, the neck (Taurus), the heart (Leo), the reproductive center (Scorpio or eagle), and the head (or Aries). The four beasts represent also the four successive ages which in the aspect of time are the periods of the gestation of the Divine kingdom. The four ages are the four great divisions of the natural grand man. Word or Logos in the order of evolution. These four beasts not only have their presentment in the time aspect but they are manifest in the simultaneous aspect at the culmination of the ages now consummated. The four beasts both as relating to the biological macrocosm and to the microcosm signify the Word or Logos in the literal or natural degree. In whatsoever aspect it is the literal Word.

(CONTINUED.)

#### The Persecuted Jew.

The Contumely Heaped Upon Him Since the Crucifixion of Christ, His Distinguished Compatriots and the Glorious Restoration Coming To His Race.

A Jew! How harshly does that name grate upon the ear of bigoted Christians. What terrible obloquy has the bearer of that name withstood for 1900 years. Did he compel Jesus to carry his cross? O inexorable fate! What a cross has the Jew borne in retribution! Jerusalem, the pride of his heart, sacked; driven hither and thither by every blast of persecution and scorn; now tenting here, gypsy-like, now unceremoniously driven away only to meet reproach and execration at the next mile post; industriously laboring to secure a family competency only to be deprived of it and pushed on to the verge of starvation; ridiculed, mistrusted and snubbed, relentless in thy adherence to erring progenitorship, religious rites and traditions, O Jew, thou master-piece of undaunted persistency, behold the immortal crown which awaits thy final recognition of the Messiah!

There are Jews still living whose grandparents experienced the terrible sufferings depicted by Longfellow:

"They lived in narrow streets and lanes obscure,  
Ghetto and Judenstrasse in mire and mire;  
Taught in the school of patience to endure  
The life of anguish and the death of fire,  
All their lives long with the unleavened bread  
And bitter herbs of exile and its fears,  
The wasting famine of the heart they fed,  
And slaked its thirst with marsh of their tears.  
"Pride and humiliation, hand in hand,  
Walked with them through the world where'er  
they went;  
Trampled and beaten were they as the land,  
And yet unshaken as the continent.  
For in the background figures vague and vast  
Of patriarchs and of prophets rose sublime,  
And all the great traditions of the past  
They saw reflected in the coming time."

#### THE CHARACTER OF THE JEW.

"Thou shalt not kill" is a Divine commandment which has been kept almost inviolate by the Jewish race. Who ever heard of a Jewish murderer? How often do we make note of a Jewish criminal? It may be said that these people are too shrewd to permit themselves to become legally compromised. This, doubtless, is true, but since the average Christian's conscientious scruples are no more delicate than those of the average Jew, we think that such a statement of reason emanates from "sour grapes" in that the Christian, through being more frequently legally entrapped, has only demonstrated his inferior cleverness, not his superior honesty.

The Jew is clannish because the systematic malignancy of the Christian world has made him so. It is a compulsory social condition on his part rather than a voluntary one. We do not excuse the Jew from Shylockism, nevertheless, while inherently of a commercial and grasping bent, such a mental condition has been intensified in him through a fear of poverty, the usual attendant of constant persecution. But, pray, is the Christian not culpable on this point? If Shakespeare were living to-day, with the revulsion of sentiment wrought by liberal minds, he would not paint the typical Hebrew in Shylockian colors. The Goulds, Rockfelders and Vanderbilts might grow jealous.

The Jew has clearer social ideas than the Christian. He believes in but one God, while the Christian holds to his dogmatical three. The Jew seldom blasphemes; with the Christian it is an ordinary habit. The Jew seldom gets drunk, while uproarious inebriety is the echo of shouting orthodoxy.

Despite the unparalleled persecution to which he has been subject THE JEW HAS DISTINGUISHED HIMSELF IN STATE-CRAFT, THE ARTS, AND LITERATURE.

Moses Mendelssohn, notwithstanding the fact of his non-admittance to the Berlin Academy on account of race prejudice, acquired by his learning and breadth of philosophy such a strong sway over the educated minds of Germany that his home became the rendezvous of German erudition. He did much by his genius to revolutionize the adverse public sentiment regarding the Jews, in which Herculean task he was ably seconded by such men as Edward Gans, the learned jurist, Neander, the Church historian, Bernays, the distinguished Greek scholar, Benfey, the eminent philologist, Auerback, a leading German novelist, and Heine, who next to Goethe, is the greatest of German poets. All these celebrated men were Jews.

In music this race has produced Felix Mendelssohn, Halevy, Moscheles, Meyerbeer, Rubinstein and Joachim. Lassalle, from whose well of learning Henry George has freely drawn, was a Jew and the greatest sociologist that Germany ever produced.

The Jews have been represented in the Reichstag by such accomplished debaters as Herr Lasker and Herr Banberger. They largely control the newspapers of Germany, and the professorships of renowned universities of that country are notably held by Hebrews. Massena, the greatest of Napoleon's marshals was a Jew; as are also such Frenchmen as Cremieux, the orator, and Jules Simon, the illustrious politician. Gambetta was the scion of a Jewish family which came from Genoa.

In England, the Jews have given to the world Sylvester, the mathematician, Sir Moses Montefiore, the philanthropist, and Disraeli, the most famous diplomat of his day, who did much to elevate his race to a high social and civil station. George Eliot in "Daniel Deronda" has been strongly instrumental in alleviating existing prejudice against the Jew.

Of all Christian nations the United States was the first to proffer to the Jew equal rights of citizenship with the Christian, which fact is of special import to Koreshans. It typifies the ultimate performance to this peculiar race of people of "that good thing" which God has promised unto the children of Israel. The ten lost tribes of Israel, re-embodied, are comingling to-day here in America with the sons of Benjamin and Levi. This land is the Jerusalem promised to the Jews, not old Palestine.

Abraham was the only man of his time whom God could enter in order that the Divine life in its cyclic fruitage might be reproduced in a fallen humanity. The Jews being the most worthy people of their day, God instituted among them the law of circumcision, without the operation of which the immaculate Christ could never have been born to breathe immortality into the nostrils of a dying humanity.

God is gathering into groups the outward and inward Jews, the sons of Jacob, and is about to fulfil the covenant which he made with Abraham: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. \* \* \* And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah, xi: 10-12.—C. J. M.

#### THE LAW OF PERPETUITY.

The first transformation essential to the perpetuity of life in the already existing form is to so modify and relate the two sex elements as to produce a neuter organism. The law of perpetuity, as now operative, is through the transmission and projection of the energy and potency of life from the parental organisms to the propagation of new structures, at the expense of the old or existing ones. This is the law by which is perpetuated that constantly recurring phenomenon called death. It is the perpetual dissolution of the physical organism by the process of corruption, and the change wrought by corruptible decay does not cease with what is called the death of the body.

The cause of the decay of the body inheres in the very vital essence of the whole being; namely, the soul itself; and until the source of all corruption is eradicated, and all the conduits from such proliferation of the death elements are obliterated by the extirpation of the fountain-head of corruption, death continues even with the spiritual being or nature till the integrity of individual consciousness and memory is obliterated. The broken continuity in the career of the personal entity is what distinguishes the death existence from the existence called life.

The spirit on leaving the body of corruption enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual half or part of a minor cycle, it merges into another domain or sphere in which the change is analogous to death in the body, except that in entering from the spiritual into the domain of transposition, previous memory is obliterated.—Cyrus.



## WOMAN'S \* DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the Woman's Department upon the subjects of Prohibition, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

## A Shameful Slight.

It is but another evidence of the gross injustice that pervades every department of our present social system that The Woman's National Industrial League of America, composed of representatives of the five million wage-women of this country has been completely ignored on the "Lady Board of Managers" of the World's Fair, to be held in this city in 1893.

That the women of this league should not be recognized on the above board, when they more nearly represent the true woman's sentiments and aspirations than the fashionable butterflies whose names figure so prominently upon it, is a matter which should cause every true woman and every true woman's friend to rise in righteous indignation and demand in the name of underpaid womanhood, that these autocrats who presume to direct the vital interests of a sex for whom at heart they have no regard shall give ear to the just petition of these worthy women, and make the "Lady Board of Managers" of the World's Fair an organization imbued with something of the genuine spirit of womanhood, whose fomenting clamor pervading the age is destined to drown by its clarion tones all opposition and oppression to the sex, and raise woman in the next cycle to political, social and individual equality with man.

All sympathizers with this protest, please address The Woman's Department of the FLAMING SWORD.—C. J. M.

## EARTHLY KINGDOMS CANNOT WITHSTAND GOD'S KINGDOM.

God's kingdom is to be established, and as Herod was not able to thwart God's purpose and destroy his supposed rival, the infant Christ, neither earthly potentates nor fiends in hell, with all the forces either can rally to the conflict, will be able to destroy Koresan and his army or to withstand them in their onward march, conquering or destroying every power in opposition to the establishment of God's kingdom of equity and justice. Whatever forces oppose to the end shall be utterly destroyed from the face of the earth. "Whosoever shall gather together against Thee, shall fall for thy sake." "No weapon that is formed against Thee shall prosper; and every tongue that shall rise against Thee in judgment thou shalt condemn." "For the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted." "So shall they fear the name of the Lord from the west and his glory from the rising of the sun."—A. M. M.

## The Genius of Woman.

"Man has displayed more genius than woman, largely because he has been in possession of a wider range of facts, a greater supply of the only material out of which genius can construct and create, namely, knowledge; and if woman is ever to display equal creative power, she, too, must be supplied with the same kind of raw material for which no qualities of mind can ever stand as a substitute; but thus supplied, there is no reason to doubt that very high flights of genius may be made by women, and their greater familiarity with the social microcosm may give to their genius a character of its own.—Prof. Lester F. Ward, in Woman's Tribune.

A critical examination of the Scriptures will demonstrate that the predictions and declarations concerning CYRUS and the Branch refer to the same personality, and that Jesus in his first advent did not fulfil the mission of the Branch.—Cyrus.

## Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koresans from all parts of the world.

In this connection it may be asked: "What constitutes a Koresan in the sense here implied?" All who read the Koresan literature or hear the Koresan 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 Koresans in the sense of this connection.

## Oppressed and Suffering Humanity.

## Relief Possible Only Through the Establishment of God's Kingdom.

There is no great war waging, with its bloody battle-fields of slain, mangled and dying, bringing woe and desolation to the nations; there are no famine-stricken thousands, crazed to brutish greed in the agonies of starvation; no scourge of pestilence, entering family after family, and country after country with dire visitation. War, famine and pestilence restrain their murderous intent.

The world nominally enjoys peace, prosperity and ordinary health. Yet it is a startling and significant fact that there exists at the same time more human suffering than history has ever before recorded under seemingly so favorable conditions.

Look at Russia with thousands of her most intelligent and progressive citizens either in political prisons or banished and made slaves in the mines of Siberia, where seldom a poor soul survives one year's labor; and the remainder of her best citizens living a life of terror lest one indiscrete word bring them to a similar fate; her millions of nominally freed serfs, still living the life of slaves in ignorance, poverty and suffering, her Jewish citizens, whether of high or low degree, persecuted, their property confiscated, and every human right violated. This state of human oppression and misery is maintained in civilized Russia, the country standing first among the world's nations in area, and third in population; and it is maintained by a thoroughly despotic monarch, supported by a large, standing military force. The actuating motives of both Czar and his officers, are human ambition and greed, slightly modified by well grounded fears of the overthrow of the government by her oppressed and outraged people.

Look at England, at the head of the world's civilization, whose royalty, nobility and capitalists have year by year drained the working classes of the fruits of their labor, till, foreign conditions becoming unfavorable, she now has a great floating, shifting mass of enforced idlers, homeless, starving, despairing or desperate; who largely drift into the large cities and, like Lazarus, sit at rich men's gates, so to speak; while their Queen (tender and pitiful womanhood) and her noble lords and ladies, indifferent to the suffering they have been instrumental in producing, live in their palaces and enjoy the splendor and luxury that the laboring classes have slaved to create.

"Darkest England," whose condition Gen. Booth says he is aiming to elevate to the level of a cab-horse, is a foul blot on the bright sentcheon of England's honor and glory, placed there by the hands of greed, ambition, and dishonesty.

Look at Ireland, her lands for centuries past usurped by English violence and fraud; her people compelled to pay rent on their own property for the privilege of slaving all their lives for a scant living; and now, when English greed has reduced them to abject poverty, the landlords, backed by a noble British Parliament and brave British soldiery, drive them out of their rightful homes to starve, beg or become wanderers on the face of the earth; and the Irish prisons are full of those who oppose this system and support the Irish cause.

Look at British India, Australia, Canada or any or all of the countries which have fallen into the grasping clutches of Britain, whose greed and dominancy continually sow the seeds of suffering, discontent and rebellion. She began her vampire process on her American Colonies, but happily the American Eagle was powerful enough to spread its wings and shake her off over a century ago. Canada and Australia would like to be able to do the same.

Look at the majority of the people of every country on the face of the earth! They are not only deprived

of their full rights and possessions as human beings for whose use and enjoyment this earth is perpetuated, but they are oppressed, harrassed, kept in ignorance, degradation and want, enslaved, imprisoned, banished, tortured and murdered by the inhuman usurpers of their rights. There is not a country in the world where some form of infringement of human rights is not practiced by those in power upon the majority of the people. There is not a country in the world where there is not direful want and suffering in the lower classes; and—most sad of all to contemplate—all this is observed by their brothers and sisters in the higher classes with almost universal indifference. It is the exceptional man who is his brother's keeper, or to whom the troubles and sorrows of others are of any consideration; and these exceptional men are rarely the professed followers of Him who said "bear ye one another's burdens."

It does not require a very critical examination to find that the fundamental cause of all this suffering is human selfishness, shown forth in greed, ambition and oppression.

But why are these evil qualities now more universally and aggressively manifested than ever before?

Why do affairs always get to their worst before they begin to mend?

Why is it ever darkest before dawn?

All the devils in the spirit world know, if the devils in the natural world don't, that their time is short, and they are taking the utmost advantage of what little remains. The advent of the Son of man is again manifest upon earth, tho' recognized as yet by few; but, as his former advent was heralded by angels, and devils recognized and feared him, (while the world, save a mere handful, knew him not,) so now, his onward progress towards victory and the completion of his work is felt throughout the spirit world, from the highest archangel, who rejoices in his coming triumphs, down to the archfiends who tremble at his approach, knowing that now it will not avail them to cry out "Art thou come hither to torment us before the time?" for the hour of their overthrow is at hand.

In order to crowd their little remaining time with fiendish delights, they have joined their forces with the ruling powers of the earth, the "wickedness in high places," because through them they have the greatest opportunity for rampant devilry. The seen and the unseen devils work together, and behold the results in the agonies of oppressed and enslaved humanity.

Will it be wonderful if God when he comes in his "power and great glory," strikes with his thunderbolts those double monsters of tyranny, and breaks open the dungeons and shatters the fetters of their enslaved fellow men, and in his love and mercy leads them out into the light and joy of his new kingdom! Will it be strange that the weak and despised will be the ones he will delight to rescue and restore, while their tormentors both in the flesh and in the spirit will be placed under the bars and bolts of subjection and discipline, where "the wicked cease from troubling!"

"Vengeance is mine and I will repay, saith the Lord."—A. M. M.

The *Flaming Sword*, published in Chicago, at 3619 Cottage Grove Ave., is a good paper "to have in the house." Like CHRISTINA, the doctrine it advocates are religious and political; for like this journal it is unable to separate its politics from religion. They ought to and they must and will eventually go hand in hand, not in the shape of a church supported by the state, but in the fact that eventually, the modern political system with all its corruptions will disappear, the world will grow away from it, and society in all its branches will be based on the Golden Rule.—The *Christina*.

We beg to remind friend *Christina* that the union of Church and State, under Divine jurisdiction, is one of the fundamental principles of Koresan-ity.—FLAMING SWORD.

The new nation now coming to its birth is brought to the birth through evolution, and the time is ripe for its fruition in spite of the far off predictions of would-be prophets.

## MATERIALIZATION AS A USE.

There are two qualities of existence in the universe of being, namely, spirit and matter, neither of which could exist without the other. Spirit is force or energy, and matter is the material out of which that force or energy is created in its ascending degree, and into which it projects itself by creative energy in its descending degree.

Matter in any domain is dead and inert until animated by spirit, and spirit is diffusive and useless unless conserved in a form of matter. Matter is in three degrees; solids, liquids, and gases. Spirit is also in three degrees; the energy of material force which is light and heat in the physical universe, the energy of mental or intellectual force which is the conscious thought of and affection for truth and good, which may be grasped by the mind, and the energy of Divine spiritual forces which is the love of bringing good to others joined to the wisdom which directs it into its proper channels. This may be effected through birth as in Jesus the Christ, or through Divine illumination as manifest in Cyrus.

In speaking of the spiritual world people often refer to it as being somewhere away off in space, not realizing the fact that each of us contains, microscopically, the spiritual world.

The spiritual area of any mind is measured by its activity and power to grasp and comprehend thought when expressed, and the love it embodies for bringing those thoughts into their legitimate use for the good of all mankind. Materialization is also in three degrees; the arrangement of material substances already created into new forms according to the direction of thought, the expression of abstract thought in a tangible form which can be grasped by the senses, such as the arrangement of thought in words, and the actual creation of a material, substantial form of any kind through the conjunctive effort of pure thought and affection.

Probably the third and last degree of materialization mentioned is to many an unopened subject. This also has three degrees within itself. The first as to space but last as to quality is the unconscious creation of the material body or its continuous renewal of the spirit forces within. This is the renewal of the body which is said to take place once in seven years. The second is the coming out of those forces into a tangible, visible form which can retain its continuity but a short time. This is represented in the universal by modern Spiritualism, and in the vidual by the birth of a child.

The third and last degree is the Divine materialization, which is the coming forth into God-flesh by pure spirit force with power to remain in that form as long as the wisdom actuated by the love within shall direct. This is the third degree as to space and time, but first as to quality.

In the first degree of materialization man is conscious only of his own needs, and is therefore unconsciously selfish in all that he does. In the second degree he is conscious of the real object of material form both in the child and a materialization through a medium, both of which are subject to the inevitable law of dissolution. In the third degree, the highest or inmost part of man, which is his Divine life, materializes for itself a form in which it can freely perform uses to man which cannot be fully consummated in any other way. Each of these materializations is accomplished by the volition of forces in a human brain, and can be performed consciously when the law governing their action is discovered, comprehended by the intellect, and grasped by the will; this is the law of conjunctive unity.

The Divine degree of materialization is capable of being effected in two ways; first, by a birth through virginal propagation, second, by a voluntary putting on and off of the flesh after the overcoming of death through the complete subjugation of the sensual principles. Both of these methods were employed by Jesus the Christ. The second was in operation during the period which elapsed from his emergence from the tomb in which he was placed after his crucifixion, and his translation or theocrasis, by which he planted himself in the race as seed, to come forth as the multiplied fruit of that planting. Those seeds which were planted contained the life potency of the universe and when they come forth as the ripened fruit

they will be just like the original seed planted; hence they will be sons of God.

The question now arises, Where did Jesus go when he vanished from the sight of his disciples, during his forty days' tarrying with them before his theocrasis, and where did he come from when he appeared in their midst while they were assembled together? When he vanished his body was dissolved and became spirit and passed into the spiritual world which is in the brain of humanity and when he reappeared he came forth from the same. He did not fully give up his life until after his theocrasis, when he came to them as cloven tongues like as of fire and they were filled with the Holy Ghost and spake with other tongues as the Spirit gave them utterance. He entered them with the final resignation of his own exterior personality to be absorbed by them that they might eventually be redeemed body, soul and spirit.—Leo.

## God Never Puts New Wine into Old Bottles.

If Providence is about to send into the church a creed born anew of the spirit of truth, which shall inherit the past, and also be the heir of modern knowledge, and prove equal to present responsibilities of thought, then surely the church of the living God should be ready to receive it and ordain it with its authority for the work to which it shall be called.—Rev. Newman Smythe, D. D.

Providence never puts "new wine into old bottles." Nowhere in the realm of nature does the Creator put a new spirit into an old decaying body. When the oak dies at the top and hangs out the signals of speedy decay it is renewed, never by an infusion of a new spiritual life, but always by planting another acorn, which contains in potency a new tree.

Now, as 1900 years ago, if God is about to put a new spirit into humanity it will create for itself a new body—a new Church. That a consummation so devoutly to be wished is close at hand, all prophecies and signs as well as all true science clearly and unmistakably indicate. When it comes it will be, as in the beginning of the Christian age, "When the times of refreshing" (Greek, soul- ing up, or accretion of soul power or potency) "shall come from the presence of the Lord." This means when the Jehovah, God's humanity, has just been present on the earth, and no other time.

The old dying Church gets up a revival and imagines that it has a time of refreshing from the presence of the Lord, but the subjects of this refreshing show none of the signs that followed the refreshing or soul- ing up experienced by the Christians when real Christianity was on the earth in the beginning of the age. Such persons gave signs that a new, benevolent, Christ spirit was in them by immediately selling all their possessions and making distribution to the poor.

Polarization in matter, and change again of this matter to its spirit or force form is indispensable to any marked exhibition of energy or spirit power. Unless the heat is first polarized in the coal and then sent away by being converted to energy or spirit in the form of heat, it cannot comfort and revive the mortal dying of cold. No more can the Divine light and heat, the Divine intelligence and love be a comforter to men who are dying in the darkness and cold of sin and hate unless they have first been polarized in the Divine, deathless, incorruptible humanity and by Divine combustion, or translation been changed to Holy Spirit and received and appropriated by the sinful, dying humanity. When thus received it not only is the comforter, but becomes the Divine seed which in the end of its cycle—the end of the age—produces a new crop like the seed sown.

Thus we see that neither real science nor the Bible warrant the expectation above expressed by Mr. Smythe. When the vitality of the Jewish tree passed into its fruit, Jesus the Christ, (in spite of all the confident resistance of the chief priests and scribes and Pharisees,) that tree, the Jewish Church, had to die. So now when the Christian tree of life has produced its ripened fruit, CYRUS, the Messenger of the Covenant, and after his final overcoming and translation or conversion to Holy Spirit, and the reception of that Spirit, and the resurrection of the dead in the persons of the 144,000 sons of God, the old Christian tree of life, the old Church, must succumb to the inevitable, and give place to a new planting and the development of a new tree—a new Church. This, with the new State

which always comes with it, constitutes the "new heavens and new earth wherein dwelleth righteousness" for which Peter looked, and which John saw in the end of the Christian age.—O. F. L.

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## SPECIAL NOTICES.

## Mount Zion Assembly K. U.

First Hippocampus, Eastern Division, U. S. A. Organized Oct. 10th, 1890: Year of Koresan 51. Dedicated on Mount Zion, Lynn, Mass.

## Sagittarius Assembly K. U.

First Hippocampus, Western Division, U. S. A. Organized Nov. 4th, 1890: Year of Koresan 52.

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The "MYSTIC CIRCLE" is delayed this week.

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



## NEGROES HAVE A MESSIAH.

Another False Christ and Confirmation of the Fulfillment of the Lord's Prophecy Concerning The Signs of His Second Coming.

The True Deliverance Accruing to This Race and How it is to be Effected.

KANSAS CITY, MO., Dec. 20.—The negroes of this city, and, in fact, this entire country have become imbued with the same craze that has driven the Indians of the Northwest on the war-path.

Their Messiah, in the shape of a black man, has come.

Every night he is holding meetings in the negro quarters of the city, which are crowded with the young and old of both sexes. These meetings are the scenes of the wildest religious orgies and fanaticism, and no camp-meeting can compare with them in the frenzy and faith of the new Messiah's devotees. At every meeting, after a long season of prayer and exhortation, can be witnessed scenes of the highest religious frenzy. These orgies can be likened to nothing else than the fetish worship of the original negro. Toward the close of these meetings the excitement reaches its height. It terminates in what, for want of a better name, has been called "The Ghost Dance." In this part of the service the followers of the black Christ give vent to the fiercest transports of ecstatic joy. The name, "ghost dance," comes, of course, from the dance of that name among the Indians, and, while it is like it in some respects, yet the negroes do not mutilate themselves as do the redmen, but the participants in these exercises dance themselves into a state of absolute exhaustion that is pitiful to behold. It is no uncommon sight at one of these dances to see a score or more persons of both sexes and nearly naked lying prostrate on the floor, writhing in agony and gasping for breath when they can no longer shout "hallelujah."

There is not only one dance held each night, but a dozen of them. Only last Wednesday no less than fifteen negroes applied to Chief of Police Speers for a license to hold one of these religious meetings, to be followed by the dance. Of course, the black Messiah cannot be present in person at all these dances, but he is by proxy, in the person of some one of his many disciples, of whom two score or more have been anointed by him.

Who is this Messiah—this black Savior of his race? Few white men have seen him. He is chary of associating with the dominant race. He keeps himself in severe seclusion, and it is rarely that a white man can get to see him or talk with him.

He is a coal-black negro, almost a giant in size, and a native African, having been born in Liberia. He is now about 45 years old, and has been in this country little more than half of his life. He came to this city from Pomeroy, a negro settlement about twelve miles above this city on the Kaw River. There he was first heard of about a year ago. He came to that village from Mandan, Dak. His name is Reuben Carter. Carter is a ready and fluent talker, uses good language, and has all the impassioned and fervid eloquence of his race. His influence over a gathering of negroes is something marvelous, and can be accounted for on no other hypothesis than that of hypnotism.—Chicago Tribune.

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." Matthew, xxiv: 4, 5.

Since the crucifixion of our Lord there have arisen at various periods of this dispensation, persons who claimed to prophetically foretell the imminent coming of Christ in the clouds of heaven. Such agitators gathered about them their superstitious adherents but when the appointed time arrived for his advent the Lord failed to materialize. These recurring instances of false prophecy, implicitly believed in by the ignorant and credulous, naturally made the world skeptical upon the subject of Christ's second coming. So that today (having come down to the end of the dispensation when we are about to realize the culmination of Christ's promise that he would come again) notwithstanding the overwhelming signs of the times pointing to the fulfillment of his covenant, press and people turn a deaf ear to rife portentous warnings and treat the foolish conceits and hallucinations of the unsophisticated, and the irresistible logic of Koresh, with like ridicule and scorn.

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage." \* \* \* "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded." Luke, xvii: 26-28.

The genuine Messiah is here somewhere. Of that fact you can rest assured. False Christs are appearing from every quarter. Never has there been such a far-reaching Messiah craze. The day is surely at hand. But how are we to discriminate between the genuine Messiah and the counterfeit? Christ's words touching on this point are quite clear: "Then shall appear the Sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew, xxiv: 30.

Heaven and earth in biblical language are symbolic of Church and State. The Sign of the Son of man is God's Messenger who, armed with the science of immortal life, comes to establish the Church Triumphant. "Then shall all of the tribes of the earth mourn." "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." First the Sign appears but is seen only by the few. "Behold, I come as a thief," is the declaration. But when the Son of man comes it will be as the harvest of the Christ seed planted at the beginning of the dispensation—the manifestation of the 144,000 sons of God. "Behold he cometh with clouds; and every eye shall see him." Revelation, i: 7. This is his coming with power and great glory. The manifestation of the 144,000 sons of God, made in his own image and likeness, male and female, with equal sovereignty will be the coming of a conquering Deific host such as the world has not seen for 18,000 years.

What is meant by "He cometh with clouds?" There are three atmospheres enclosed within the earth's shell—abozon, hydrogen, oxygen and nitrogen—corresponding to the three spiritual atmospheres given by Swedenborg; celestial, spiritual and natural. The union of hydrogen with the oxygen and nitrogen of our atmosphere forms clouds. Correspondingly the union of the spiritual and natural interpretation of the Word will effect the descent of the New Jerusalem spoken of by John, the manifestation of the sons of God. To one having a correct concept of the cosmos this is quite clear. "Behold, I will set a plumb-line in the midst of my people Israel." Amos, vii: 8. Koresh with a plumb-line that "turneth wise men backward and maketh their knowledge foolish" restores the truth of the earth's concavity and thus harmonizes natural and spiritual laws.

Koresh has the science of immortality; he is the literal Word and by his theocrasis will effect the infiltration of the black with the white race, thus effecting the only means by which he can be redeemed from race bondage.

How is this great desideratum, the desire and dream of the negro, to be consummated? The Metisraimic (Mizraimic) blood of Ham traverses the Anglo-Saxon system. Ham, the father of the Ethiopians, was also the progenitor of the dark Egyptian. Joseph married an Egyptian woman and her posterity through Joseph's two sons became a mixed race; namely, Egypto-Israelite. From this blending came the Teutonic family of which the Anglo-Saxon is the principal branch.

The first degree of the baptism which is about to be poured out upon mankind will go to the chosen few; the second will go to the African people. "This outpouring," Koresh says, "will be the respiratory affluence of the supreme white spirit which absorbed by the black race will afford him that attraction for the whites that the black Egyptian had for the posterity of Joseph and the Israelites had for the Medians, Persians and Assyrians, the nations into which the ten tribes of Israel were absorbed."

The Anglo-Saxon people stand today peerless among the nations of the earth, by infiltration, as already shown. Koresh says: "The miscegenation of racial blood constitutes the very vital and potential energy of all ethnical progress and is the only promise of a development beyond a fixed or stereotyped plane of advancement."

It is no part of God's purpose to tie the aspiring negro race to a fixed type of the human family. If we are Ham's descendants then God Almighty will at least compel the white man to affiliate with his ancestral brother.

The negro who has been the victim of Republican chicanery and Democratic villainy, against whom as virulent a race prejudice exists in the North as in the South, shall ultimately wring recognition from the descendants of his ungracious oppressors and establish his civil and social peerage through the equitable revolutions of time and the application of physiological and ethnological laws.—C. J. M.

The present condition of that which would otherwise be the microcosm or integral man is in a divided state—a state of development.—Cyrus.

## EMINENT DOMAIN.

Robbery of the Poor to Make the Rich Richer Will Soon Cease.

In a small town in one of the Middle States, a few individuals formed a natural partnership or company to obtain benefits each one could not singly acquire. They bought land containing several large springs of pure water, erected water works and had the water conveyed to their residences. Other inhabitants desiring to be supplied with this water were furnished the same for a consideration. The town wishing to be protected from fire, this water was also made available for that purpose. This was all accomplished in a natural, free, competitive way without any help or protection from law. Avarice watched these accomplishments and saw a legal method to bag the game when grown most valuable.

Another set of individuals formed a company, but obtained a charter from the State making it a corporation. This great soulless person, incapable under law to commit criminal acts, seized the springs of water, the water works, and improvements of the first company under the legal permission of eminent domain. It was stand and deliver in the name of the law. Of course these oppressed individuals protested, averting the great cost of their property, the contracts made with other individuals and the town, and the irreparable loss occasioned by such a seizure. Law turned to them a deaf ear.

The court could not rid itself of the mandates of statute, saying: "If the plaintiffs had been duly incorporated, and as a corporation had acquired the springs of water and constructed their works, we think their property could not be legally taken from them. They neither possess the privileges nor are subject to the obligations of a corporation. Their property is private property, subject to be taken under the authority of the commonwealth as any other private property." There was no pretense that the second set of individuals would be better able to conduct the water works than the first. The contrary rather appeared, as the latter had been engaged in the business for ten years. Nevertheless the court had to turn the oppressed and wronged out of court and put the judicial seal on the robbery legally committed by the corporation. The property was taken from one set of individuals and given to another set.—William Arch McLean, in Twentieth Century.

Such application of the principle of eminent domain is a sheer perversion of all just laws and equal rights among men, yet we find it common everywhere to-day. When the property thus wrenched by robber methods from its rightful owners, at a price usually fixed by the hirelings of such high-handed robbers, is securely lodged in the hands of its new law-entrenched, conscienceless, fictitious, legal owners, all at once the vested rights in it become wonderfully sacred. If the public demands any *quid pro quo* for its service in handing over the right of the people to this robber crew the response, not always in words, is "the people be damned."

Because of their ignorance of their own rights and slavery to party the people have been damned to endure such arrogance and theft to an extent fearful to contemplate. There are many indications that the time is at hand when the people will awake to a sense of the situation and a knowledge of their own rights.

The people have only to study the lessons taught by these their enemies to learn the safe, effective, and right way to regain their own rights.

If a few under the plea of a public benefit can usurp the rights and appropriate to their own use on their own terms the property of individuals or the public, surely the people whenever they are so minded on the same plea can reclaim the same on their own terms, for the benefit of the rightful owners.

Surely a method that rightfully belongs only to the public is as available to establish the rights of the people as of what ought to be contraband corporations. Any private enterprise which cannot exist without the usurpation of the rights of the people ought not to exist at all as a private enterprise. If the public convenience requires its existence, it should be run by the public for the benefit of the public. In no other way can the rights of the people be protected.

The amount stolen from the people every year to pay dividends on watered stock of railroads, telegraph and telephone companies alone, whose very right to be was stolen from the people on the pretense of the right of eminent domain, would go far towards relieving all the debt-cursed farmers in the country.

When the Moses arises (and he is already born) who shall lead these oppressed children of the future Israel out of their house of bondage, then will come the time which John saw, when "There shall be no more curse" of excessive labor, and "To him shall the gathering of the people be: and his rest shall be glorious."—O. F. L.

No effort at societal organization will be successful which is not in the line of the Divine order, and which does not proceed directly from the archetype or germ man, Jesus the Christ of God.—Cyrus.

## THE SPIRIT OF THE AGE.

Through the mysterious agency of hidden forces, the high and mighty walls that have so long surrounded the great temple of wisdom are being thrown down, and He who alone holds the keys comes with authority and unlocks the massive doors that lead into the treasury of all knowledge, that it may be diffused throughout the world.

The power is felt, as the subtle spirit that has so long been confined finds egress and goes forth as on the wings of the wind, marking its pathway here and there by inspiring in some soul a desire for genuine truth, and carrying its power and force into every domain of life. Man is no longer content with his life amid stagnating influences but is incited to activity by an ever-increasing desire for something better.

Old established religions are quivering in fear and weakness. Faith is strained till in its tension it is nearly severed in twain; hope as an anchor no longer holds fast their frail barque (now tossed upon the waves of doubt) but floats upon the tumultuous sea a useless drag, and the agnostic cries out, "Where are we?"

Old systems of government are crumbling; even the corner-stone upon which they once proudly chiseled the word "equality" is fast sinking in the mire and pollution that have accumulated about its base. Laws and ordinances are in almost irretrievable chaos; justice has so far degenerated that she forgets her balance and endeavors to mete out her wares by measuring them in the hollow hand of greed.

"Public opinion" catches a reflex of this spirit of the age that is brooding over the earth, but in the desire for supremacy it inverts its teachings. Though the power of this "spirit" quickens the arts and sciences yet through the medium of the press, the reflector of the world's thought, public opinion aggrandizes itself, bending all to its will and purpose, compelling its devotees to bow at its shrine.

Ere long the world will understand that there is a spirit abroad with which it is unable to cope. Its Divine influence extends further than "public opinion" and the "press" dare to cast their wanton eyes.

Through apparently unknown agencies the elements are agitated, and humanity manifests the same disturbed condition; there is no longer a faint ripple but surging waves; the whole universe vibrates and trembles. Men begin to look here and there, and like the war-horse sniff the breeze, scenting danger in the air, but not knowing whence it comes or what it means they plunge into the mad tide of ambition and in the mazy whirlpool of life dissipate their fears and laugh to scorn those who anxiously watch the ominous cloud that threatens their destruction. Will this condition of life last long? No! That which has been given to humanity as a remedial agent will prove in their weakened mental condition a powerful toxicant, and ere they are aware they will have annulled their power to attain immortal life in this cycle. Life, like a faint spark among dying embers, may brighten with momentary energy but the doom is pronounced. "Old things" must pass away that there may be a new creation.

The frail threads that have held together the old forms and ceremonies, called religion, must be severed that there may be a new religion or tying back to God. Old governments and systems of injustice must crumble into dust that Justice may re-establish her Divine kingdom through the reconstructive, alchemic power of the "Spirit of the Age."

This is God's kingdom and it will be through much tribulation that man can enter. The present confusion and impending conflict are not the dawn of the new, but the death throes of the old cycle. Ages of wrong must be righted and their hideous scars effaced. Mountains must be leveled that stagnant pools may be filled and obliterated. Then the "Sun of Righteousness" will shine with revivifying power on the barren land.

When through this omnipotent spirit old things have passed away, all things will become new. Then will Divine Wisdom reign in her reconstructed temple.—Mizpah.

There is no greater sham in the world to-day than modern, spurious and adulterated Christianity.—Cyrus.

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