

# 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. 1891.

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

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

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

### JESUS--THE WORD.

The Christian world unites in saying that the union of the Lord Jesus—the humanity—with God the Father is a mystery they cannot explain. Let them step down and out and not dare to interpose a barrier to the explanation of this great mystery (to a hungering and thirsting world) by the divinely appointed instrument for the work.

Jesus was the infoldment of the Divine germ, the seed of God propagated through the law of procreation, and became in the process of development, by a continual descent of the Holy Spirit into the Son of his creation, the very incarnation of God himself, the three primal elements of Deity in one personality; soul, spirit and body. This personality was the Godhead; three-in-one. When Jesus prayed to the Father he prayed to the soul within himself—the life within himself. The Father was greater than Jesus till in his development he became glorified, for he differed nothing from a servant, though Lord of all, till the time appointed of the Father. Then he sat down in the throne of God, by the process of assimilation to the Father, which he reached absolutely as the only person of the Godhead.

God, the Father, began the creation in and from himself, through the Mother who is one with himself and in himself. Of this biune life, male and female, the Lord Jesus was begotten and brought forth, completing in himself the end of creation. He completed the grand cycle of infoldment, and in its completion he actually became assimilated to, and was the Lord God, the Father who created him. He is the true God and the highest object of our worship and adoration.

The law of the foreshortening of time, not known to scientists but belonging to the precessional cycle both in the physical and biological, will hasten the culmination of events beyond the expectations of certain physico-spiritist's predictions. These days are actually shortened by the operation of this law in fulfillment and confirmation of the saying, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

## THE LAW OF ORDER vs. GOVERNMENT.

The formula for societal organization must rest for its basis upon a very few well defined and simple propositions.

Government (so-called) implies, first, the want of a knowledge of the principles of integralism; second, a lack of that essential discipline by which the economics of integralism are maintained and perpetuated, and third, disobedience to the natural and spiritual laws in which integralism inherently exists. By law we do not mean statutory enactments of men, but the principles by which the economy of the universe is regulated, and (so far as man has developed to the microcosmical completion or wholeness of the macrocosm) by which he exists as to his structural organism, and by which he squares his interior and exterior life.

The law of social order has jurisdiction only where societal grouping is evolved and pivoted or polarized, each group upon its own center, and all subsidiary centers upon the integral one.

We find the diversified membership of society of every grade from the lowest to the highest conditions yet attained to, but we see no single member of society as having yet attained to the true condition of absolute self-regulation.

The ideal social order is the regulation of the individual by his own inherent tendencies and determination, in which he is in the perfect freedom of his own rights without trespassing upon the rights of others, which constitutes just one-half of the groundwork of integralism. This is the side of justice. Incorporated with this is the actuation and performance of uses towards others, from pure love of uses to the individual and society, as primarily and dominantly the motive impulse of integral perpetuity.

What society ought to be and will be is one thing, and the material out of which society is to be formulated is another.

The failure of idealists to arrange into order and practical reality their various schemes for the general improvement of society, is mainly due to the fact that the conditions of society and the determinations of the individual and the mass are not grown to the conception of the idealist, and he (the idealist) cannot conceive of the essential and preliminary steps to be taken to insure the working of his schemes.

Arbitrary government constitutes no part of that economy which solely involves or incorporates the perfect regulation of society, and which the idealists perceives (or thinks he does) to constitute the perfectly inaugurated system.

While the permanency of the true order of social existence must not depend upon arbitrary enactment and enforcement, the essential steps towards such a goal must be through a systematic discipline arbitrarily enforced. This is because the law of compulsion must obtain as one factor in the economy of development. The push and the pull principles, artificially applied, must operate to insure the enforcement of conditions and states which are essential to the perfection of society, and which could not otherwise obtain. I mean by this the compulsory enforcement of obligation so long as the true spirit of obligation does not inhere and actuate the individual and society.

The true social order when it obtains is a state of absolute liberty and freedom, but this latitudinarianism cannot exist except with perfect states of development. Hence that final condition of society which is to be regulated by the individual capacity of self-control not subject to extrinsic compulsory statutes. It will be, however, when men are a law unto themselves; when the law of God is written upon the heart; when every man becomes a king and a priest unto God—God being in the selfhood of every

man. It must be when we shall not say, every man to his neighbor know ye the Lord, for at that time every man shall know the Lord even from the least to the greatest.

There are comparatively few men so morally depraved that there is not somewhat of a struggle between the aspirations of the mind and the weaknesses and determinations of the flesh; comparatively few men who would not aid to arbitrarily enforce their own obligations to do right even against the inclinations of the flesh to lead them into wrong. If this were not true no government could stand for an hour.

Social organization, founded exclusively upon the rights of the individual and the mass, would be no more integral than government founded upon the same conception. Rights on the one hand and obligation on the other are coordinate factors, and where the conditions or degrees of development are so imperfectly progressed as to preclude the inherent actuation of just obligation, such obligation must be enforced. Such enforcement would not curtail the rights of any because a man has no right to abrogate or nullify his obligation to the individual and to society.

Government depends upon leadership. Social order depends upon genuine service, not leadership. Official capacity is a function of government, and those exercising official function are the rulers of the people. In the true and perfect social order there is no rulership, but merely the capacity and power to exercise self-control.

The government of the United States was founded upon the idea that man was entitled and capacitated to govern himself. It was the outgrowth of the conviction that all men are born free and equal. This, however, proved to be an ideal conception to which those who framed the government were not ripened, and is illusory, so far as its practical workings are concerned, for incorporated into the very framework of the system was the principle of disfranchisement and slavery.

The constitution of the United States was in contradiction to, and in violation of the principles upon which the government was founded. Not only were millions of free-born people, according to declaration of principles, held in bondage, but one-half of the white citizens of America were denied the right of franchise. In the very face of all this we, as American citizens, had the shameless audacity to boast before the world that Columbia was the home of the free.

Society always does and always will conform, in its inaugurations, to the states of human progressions and retrogressions; the status of moral obligation constituting the actuating and binding force of the body politic.

The nihilist or anarchist—while maintaining the principle of self-government or the right to self-control of every individual; disclaiming the right of one class to exercise authority over another, and advocating the theory of universal liberty or individualism—forgets that in attempting to enforce his principles he resorts to compulsory measures as absolutely arbitrary as any of the compulsory statutory enactments and enforcement of mankind. It resolves itself simply to the question, How shall men be forced into the perfect social state? That some kind of force is demanded, is demonstrated even by the adopted measures of the anarchists themselves.

In the United States we have the groundwork for the inauguration and institution of that very kind of social existence which constitutes the ideal perfection of the most radical dreamer of social beatitudes.

(CONTINUED.)

Immortal life must come by processes the reverse of those upon which mortality depends.

## THE FINAL RESURRECTION.

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

"That which thou sowest is not quickened except it die." In this statement Paul briefly presents the law of regeneration, or to employ the English in substitution for the Latin term, the law of reproduction. In this examination you are called upon to distinguish between the sowing of the seed and the rotting or decay of the stalk. Look at the wheat field for instance. The seed falls into the ground and passes to dissolution through the influences proper to its germination and growth. The resurrection of the wheat obtains in the multiplication of the seed comprising the head. In the head, at the uppermost portion of the stalk, may be found the regenerated or resurrected kernel, the product of the sowing. The stalk dies, but the life of the kernel is reproduced in the harvest.

Take for another example the apple tree. The seed is planted in the ground. Light, heat, moisture, magnetism, etc., operate to swell the corpuscles and molecules comprising the germ. These influences establish a circulation and there begins to develop that which will ultimately constitute the umbrageous and fruitful tree. The blossoms appear and finally the fruit with the seed—the ultimate product of the original germ.

The tree continues according to the laws of its development and perpetuity to yield its products and transmit its vital forces, the substance of its being, till all that remains of the tree is the lifeless trunk and branches. Its verdure ceases to manifest with the recurring seasons; it is no more adorned with floral tributes, and the balmy zephyrs of gladdened spring-time are no more fragrant with that floral incense contributed through the activities of its productive period. Its life has departed and what remains is the lifeless trunk gradually mouldering back to the material molecules which comprised the visible structure—its physical form. This structure did not pass to decay till through its productive life it had transmitted the impress of its form to some germ of reproduction in which inhered the original tree in its archetypal structure.

Some time during the existence of every tree—when subject to no influence to obstruct the free course of the law of its reproductive life—there will be produced a germ, the archetypal impress of the original tree, whose fruit will correspond to the same. In this tree and its fruit, the mind, quickened by a Divine ratiocination will look for the resurrection of the original life, and not in the elements of vegetable decay which constitute the debris of a corruptible dissolution. Corresponding to this deposition of the vegetable germ in the soil of the natural earth, must be the deposition of what the man sows in the corresponding earth.

"What thou sowest is not quickened except it die," says Paul. What does a man sow? The visible and corruptible decay of the physical body, and its decomposition wheresoever it may chance to be deposited after death, are not the places to look for signs of resuscitation, but rather among the elements surrounding its transmitted vital forces. In no sense whatsoever can we say that the dead body of a man is what the man sows, any more than we can maintain that what the tree sows is the worn out bark and leaves which season after season pass to vegetable decay, nor that the stalk of the wheat, which remains after the seed is removed, is the sowing of the wheat.

Two things go to constitute the being, namely, the vital forces and elements of the organism, and the visible and tangible form in and through which the forces are operative. The activities of every form and phase of organic life are trans-

mitted through the germs of reproduction, and these germs, in which inhere the spirit-lives of departed forms, expand and rehabilitate themselves in the visible clothing of a reproduced organic structure.

Paul comprehended the science of regeneration. He not only knew that the law and process of life from the dead was embraced in the active forces of regeneration, but he communicated his knowledge of the law in the gospel of the resurrection contained in the lesson before us. He knew that the resurrection from the dead was the product of seed sowing, and all nature—the handiwork of the omnipotent Jehovah—harmonizes in its manifestations with the gospel of Jesus Christ through Paul.

The thinking men of to-day are becoming surfeited with the nonsense of theologians and modern scientists. They turn with loathing and disgust from the prating of fools who mutter over the posthumous remains of a disintegrating physical form, and who vainly look for an exalted vitality to spring forth by an omnipotent fiat from the debris of corruptible decay. While some thoughtful minds are dissatisfied with the ignorance of the clergy concerning this very subject, they fail to discover the true law of the resurrection and therefore wholly renounce the doctrine of the resurrection of the dead.

The order in which infidelity originates this gospel of the resurrection of the body is this: first, ignorance of the law; second, doubt as to the fact of a bodily resurrection; third, renunciation of the gospel of life from the dead. As the doctrine of the resurrection is the fundamental doctrine of regeneration, the rejection of the Word follows as the legitimate sequence to ignorance of the process of the regeneration of the natural man.

Modern Christianity is responsible for the ignorance which is found to obtain to-day upon this question, hence responsible for the infidelity to the doctrine. When a church-going and professing Christian tells you he does not believe in the doctrine of the resurrection of the body, you may lay the responsibility of his disbelief and infidelity at the door of the pulpit. That is where it originates.

To return to the question of sowing. What does the natural man sow? If he sows to corruption he will reap corruption. The thoughts of a man's mind are the substances of mental force, and these substances are transmitted by the various methods adopted to communicate or impart the products of his mental activity.

The thinker generates pneumatic and psychic force in proportion and quality conformable to the quantity and tension of his mental power and effort, and written language and articulate speech comprise a limited proportion of the manifest potencies of mental vigor.

A man's actions, when in harmony with the thoughts of his mind as publicly expressed, carry with them greater weight than the words which he utters. Therefore, example is greater than precept, and on the same principle, charity is greater than faith; but the two together, when in concord, carry with them the greatest influence either for good or evil according to whether his utterances are the verities of truth and life, or the fables and evils of the sensual mind.

As concomitants of mental activity I have herein presented three things; namely, articulate speech, written language, and acts of life. These three are perceptibly manifest in their communication and influence, but I will mention two other factors in which inhere, after all, the real powers of mental vigor. Embraced as the elements of one of these factors are the two substantial potencies of thought, pneumatic and psychic force, generated in the operations of mind through the intensity and rapidity of the motion of the brain and its appendages.

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## Macrocosm and Microcosm.

The third seal was that of wisdom—justice in the Divine economy and supreme injustice, under the guise of justice (retribution of injustice) in the worldly order. Involved from this is the appearance of the eagle. This is the symbol of knowledge. It does not imply specific knowledges of things only as particulars are involved in generals. It is the symbol of universal knowledge whereby man attains to heavenly powers through which he can circumspectly order the affairs of men through the direct intercourse of the natural with the heavenly spheres. As belonging to Divine commerce it is the eagle. As pertaining to the sensuous commerce of the world it is the scorpion. This seal pertains to the commercial group. It is midway between each wing. It is the acme of circumspection and instruction. One aspect or phase of its action is to order or direct the distributive capacity between the groups. It has no regard to that common order of distribution common to all the groups, but it more especially pertains to the laws which govern the relations of group with group, or society with society. It is the principle of consociation.

"And when he had opened the fourth seal, I heard the voice of the fourth beast" (the eagle) "say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him."

The reader must still continue to discriminate between the opposite influences of the power which accompanies the going forth of the different openings. As death and hell follow in the wake of the pale horse in the worldly order, life (heaven) is the reflex influence of the Divine order. The potency of death operates differently in those who love the truth and obey it, from those who despise, disobey, and reject it. In the man of the Divine order the final triumph comes when the last effort of death is reached, and death is overcome through life in which the power of corruptible dissolution is destroyed. This is when there is nothing more in the man to die and he has achieved his victory over the power of death and the grave. Death will then have finished its work with such as are of the kingdom, and there will be no more death in them.

The influence of the power of the pale horse is to destroy in them the last vestige of the old or fallen nature. It is the final elimination of the corruptible principle. This influence is called the pale horse with such as separate themselves from the world and its influences, because it is the severing of all ties of a worldly character, and it comes not without a crucifixion and a struggle with the powers of hell and death. It is no mean effort for the sensual man to struggle with and overcome all the influences which bind him to earth.

In the progress of judgment with those who are without the Divine pale, the influences of evil and error and their consequences will be multiplied many fold through the opening of the fourth seal, because the Divine influence is more completely withdrawn in proportion to the perfection of the new order. This is because the better part of the life of those who rejected the Divine manifestation passes over to those who are in the Divine system. This fulfils the statement of Jesus that from those who have not will be taken that which they have, by which is meant, from those who have what belongs to others shall be taken what they hold but what is not their own.

In the opening of the seals, I have been describing the successive order through which the seven poles of the universal cell are opened in what I denominate the successive order. The real successive order embraces a period of twenty-four thousand years,



The simultaneous order, though fulfilling the purposes of the long successive period at the culmination of the time of the precessional cycle, still is subject in the opening to some degree of succession. The opening of these seals embraces periods of short succession, each opening being the breaking down of a pole or center by conjunction. The seven polarities are broken down, in other words, the seven translations occur before the ovulum of the biological macrocosm is prepared to formulate its new central nucleus. The fourth seal is the median polar center of the seven seals.

Every opening is made, or every pole broken down, by the translation which pertains to that special polarity; and they correspond in the cell of the biological macrocosm to the germane poles in the microcosmic cell or ovum, the germ cell of reproduction, and this again to the central cell or conarium of the brain. Within the conarium there are seven microscopic cellules or centers of the pineal mass, six of which have special relation to the six great regions of the two hemispheres of the central mass denoted by the great fissures of the brain, and the seventh to the unitary relations of all the regions, not merely of the cerebrum, but of the cerebellum also. This is the unitary center of all. This is the culminating point of judgment.

The seals, as already stated, will be opened by seven translations. These are the extirpations of the various degrees of the universal sensual ovum of the biological macrocosm. They each pertain to one of the seven great principles of organic life in the individual, and correspond to the seven fundamental laws by which societal harmony is adjusted, and through which its conduct is governed.

The microcosm is so intimately related to and dependent on the macrocosm that when the circumcision of the universal conarium takes place that of the individual passes through correspondent changes. Thus in the individual as in the universal, anatomical and physiological effects are produced which actually transform the man. Nothing short of this is conversion.

I have already stated that the fourth center or pole has relation to the commercial group. It has relation to all intercourse of whatsoever nature in every domain, even in the domain of language and propagation. It is the very center of propaganda itself. This group comes into its functions as the direct sequence of the regulation of industry and therefore develops as a need from the industrial regulation.

When the real Divine industrial economy is established, there at once begins the harmonization of forces between the brain and the body or between the intellect and the muscle, hence between the cerebrum and the cerebellum. The pleasures of use, which become the purest delights, absorb the forces which otherwise flow down into the body and impregnate the corpuscles of the blood and flesh with a desire to progress towards either the germ cell in the female or the sperm cell in the male. These new delights are so great that they overcome, eclipse and destroy the pleasures of the flesh. The performance of genuine Divine use, which looks first to the interest of the neighbor, is the real key and the only key which unlocks the door to immortal life. Here is the citadel of immortality. Here is the tree of life. The love of uses to the neighbor destroys the love of selfish use, and with it goes the whole list of propensities which lead directly to death. It destroys the selfish love by substitution, the only effectual way of overcoming any propensity to evil.

The fourth center is the bond between the cerebrum and cerebellum. The cerebellum is the arbor vite. It presides over muscular motion, which centers in the sixth sense, the sense of orgasm. The muscle is the terminal extremity of the vascular system, or the system of circulation. It is therefore on either side of the fluids of the body, as the arterial system flows toward it and the venous system flows from it. Hence the tree of life, the muscular system, is on either side of the river of life. Not only is this true of the circulation of the blood, but also true of the lymphatic system and the nerve fluids. It is true of the microcosm and equally so of the biological macrocosm. It has an application, but falsely so, to the divided microcosm.

All muscular action centers in the love of orgasm, and this is the final transformation of the corpuscle to the cell of reproduction, the sperm in the male, and the transformation of the corpuscles of the female to the wastes of menstruation. The destruction of this center or the opening of this seal enables obedience to the fourth commandment, that which pertains to the keeping of the sabbath, which means the appropriation of the substance of life. This is because true use is supreme rest; because genuine love to the neighbor begets the love of use to the neighbor, and this love of use through its supreme delights overcomes the love of selfish use. This reflects directly upon the individual tendency to sensualism and thus the pabulum of life is supplied ultimately from within because there is no waste.

The new life cannot come except through the sacrifice of those affections which conspire to perpetuate the old life. Death to the old man and man's renewal to life must come as the direct sequence of sacrifice. In other words, it must come through the sanctification and dedication of the propensities to new and higher uses. The fourth seal is opened as the sequence to the third, which in its most vital and central principle relates to use or the question of labor. The third seal regulates the system of uses and prepares the way for their general distribution which comes under the head of the fourth. The opening of the fourth makes communication with the angelic heavens. It cuts off the desires of the heavens to flow down or out by the old way by opening up the new. Before judgment is perfected in the spiritual degree, there is a constant tendency of the spirits of the spiritual world to get down or out into the flesh. The channel of their descent is from the brain through the corpuscles of the body, through which they become germs of reproduction and are thus re-incarnated or re-embodied.

As the new heavens are perfected, inasmuch as they cannot exist without an earth or basis upon which to rest, they begin to quicken the forms in the flesh with new desires and new aspirations. As this potency augments, the tendency of the flesh is gradually overcome through the law of uses as before noted. Thus the flow through the flesh is cut off and the potencies of life conserved for the higher uses.

The natural organic life (so-called) is the direct sequence of copulation. Man begins to die so soon as he is born. In fact the whole process of natural existence is a process of death, and so long as the potencies of life are transmitted through the line of sensual propagation they cannot be conserved and carried over into the domain of the higher use, and so long as the natural law of copulation controls the man, so long is he debarred from Divine conjunction. Natural death comes to man as the result of the transmission of his life forces. In the relations of society the transmission of the life force and therefore its superabundant expenditure obtains through the struggle of poverty to compete with opulence. It is equally destructive to both parties, but the awful retribution will not be fully realized till the labor element makes its final rally and effort to strike the balance of justice. As the death struggle is specially manifest in the muscular tissue when the man is about to die, so when the age terminates and the death struggle of the age arises for one final effort, it will manifest itself in the domain of muscle or labor.

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## Supreme Wisdom.

To know God, when he takes up his abiding place in his chosen humanity constituting him the Messiah, the Saviour of the world, is most excellent knowledge. To sit at his feet as humble disciples and learn of him is the highest attainment of human wisdom.

We have only to walk with him in lowliness of mind and learn the lessons of love and obedience that he is now teaching, till by and by he will lift up the golden gate that opens into his glorious kingdom of life, and say unto us: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Misjah.*

Seek to know the only true God.

## 1890, ADIEU!

Before THE FLAMING SWORD goes to press, dame 1890—who, with the blush of maidenhood, amid the jingle of bells, aroused a sombre wintry morn with her merry laughter, defying the chilling frost and shaking with derision from her radiant garments the snow clouds of the sweeping blast which subdued her elder sister '89, and who first kissed the buds as they "ope in the month of May," buoyantly caressing the summer blossom and coaxing the birds to sing 'neath a sweltering sun, then, with ripened years, painting the leaves of autumn's sadness with the many tinted dews in space—will bid adieu to her cherished dominion and flee before the howl of a merciless winter.

1890, thine hour has come! As with withered form, snow-crowned brow and labored breath, shivering in tattered raiment, thou recedest to the shades of vanished years, we bid thee, farewell!

Down, down thou goest with thy musty calendar to recount to moss-backed mates the horrors of thy reign. Tell them, we conjure thee, of the countless thousands of fallen women that strewed thy pathway, driven by want to shame; of the gay laughter of the rich and the moans of the poor which haunted thy flight; of the imprecations of striking workmen and the imperious scorn of capitalists; of the sycophancy of ecclesiastics and the rascality of politicians; of tottering thrones and decaying dogmas; and then, decrepit dame, with thy bony finger reveal to them thy forebodings of a coming storm whose distant thunder thou didst plainly hear throughout thy day, and of the faint whisper of Christ's second coming through the teachings of Koresh. Depart! May the peace of oblivion be thine!

1891, rocked in the cradle of destiny, we hail with delight thy advent to power, whose bounded sway shall speed us on to the culmination of a cycle, the destruction of the old Church and State and the resplendent dawn of the resurrection morn.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Corinthians, xv: 51-58.—C. J. M.

## Scope of Koreshan Science.

One of the chief attractions of Koreshan Science is the vastness and completeness of its scope. It not only reaches out and embraces the knowledge or science of the whole physical cosmos, but reaches up and comprehends God and his relations to man. It gives not alone the vast fundamental system of all the sciences, but follows each out through the most intricate windings into its ultimate ramifications. It comprehends the objective world and the subjective world, the world of matter and its correlate world of spirit, in every domain of the universe.

Instead of the chaotic darkness and bewilderment of mind into which astronomy, chemistry, physiology, geology and all other modern sciences, through their reasoning from assumed and false premises, inevitably lead, Koreshan Science, by holding consistently to one simple, demonstrated premise, leads the mind through the channels of all the sciences into the perfect light, the full comprehension of the universe as a living, organic structure, and the knowledge of the relation of its every part.—A. M. M.

The image and likeness were both lost when the principle of disintegration became operative.—*Cyrus.*

## Pen Picture of our Present Social System.

What is taking place to-day? Look and you will see cheerless homes; men and women struggling for existence and vainly seeking employment; others refusing to work because of insufficiency of wages; women throwing up employment that will not pay to enter dens of vice, where soul and body are destroyed, and where all that is base and brutal in human nature is developed. Society shuts its eyes and affects not to see the terrible things in the very heart of civilization, as if by so doing it could shut out their destructive influences. Slowly, but surely, the poisonous elements of moral corruption are poisoning the atmosphere. The palace is no more exempt than the hovel. We have learned to guard against the dangers of infectious diseases by keeping the poison germs out but against the greater danger of moral disease we raise no cry of warning.

What would we think if we were told that in one of our populous cities yellow fever or cholera held high carnival, sweeping its victims off by thousands, while adjacent cities paid no attention to the evil in their midst? Yet this is what we are doing in the moral world. Vice in all its hideous proportions is holding high carnival, and the cultured and refined, absorbed in themselves and their trifling pleasures, narrow their vision to their surroundings and remain utterly indifferent to the moral decadence and death of others. We are yet to realize the brotherhood of the race, in all its profound and even terrible significance, and know that the salvation of one is dependent upon that of all.

—Mrs. Imogene C. Fales in *Journal of Knights of Labor.*

## JEHOVAH COMETH.

Plunged in the pit of deep despair,  
Mankind has groined for ages,  
The curse of sin that he must bear  
Has brought its fearful wages.

Satan with his conquering host  
The battlefield has won,  
And by man's death, with fiendish boast,  
Now justly claims his own.

So down they go to dismal hell,  
These children of a King Divine;  
And naught has man to break the spell  
Which doth to depths his soul consign.

Is there no hope for sinful flesh?  
Must man thus ever fall?  
Has God no potion to refresh  
A world of grief and gall?

From the mists of Sinai's top  
The sounds of thunder come:  
Hast thou the Decalogue forgot?  
Dost righteous Moses shun?

Infidelic, remorseless race!  
Have I the laws not given  
Which kept, will ope the floods of grace  
And sweep thee into Heaven?

There is in store for the chosen few  
Suffused with Godly lore,  
The blessed font of immortal dew,  
And life forevermore.

For this, the cross I gladly bore  
And sank beneath the load,  
Then, waited to a blissful shore  
My love for man o'erflowed.

My Messenger, for three full weeks  
Has held the key to life.  
Go! Hearken to the words he speaks  
Of hope midst human strife.

He will tell thee of the harvest  
Which cyclic time will reap,  
The cov'nant made for Israel's rest  
Which I will surely keep.

The path that leads to Pisgah's heights  
Mankind has lost for ages;  
Oh, let him shun religious rites  
In modern Christian phases!

A Son of God has not been seen  
For nineteen hundred years,  
Yet foolish priests with pious mien  
Declare that name is theirs!

None but the Lord's redeemed Sons  
Can tell of life eternal.  
When man the rule of death o'ercomes  
He joins these ranks supernal.

Heed, heed the Sign which doth appear  
The bands of sin to sever!  
Throw off thy "filthy garments" here  
And join thy God forever.

"The great and dreadful day" will come,  
That Malachi didst show;  
When Hell's triumphant race is run,  
And Satan's strength will go.

Christ, the Everlasting King,  
"With power and great glory"  
Life to mortal men will bring  
Who have His name kept holy.

Borne on the wings of immortal right,  
The Tribe of Judah's Lion  
Will ope the seals of Jehovah's might  
And raise the song on Zion.

—C. J. M.

The instruments are divinely appointed and prepared for their several offices in the new nation, and none but they will be sustained in their efforts to operate in organized uses.—*Cyrus.*

Dualism in all its forms, is antagonistic to the true order of the Lord's appearing. Hence, whosoever teaches it must be denominated antichrist.

## Priestcraft's Struggle for its Life in Ireland.

The most interesting passages in the reports of the Kilkenny elections relate to the conduct of the Roman catholic priests in their efforts on behalf of Parnell, the anti-Parnellite candidate. It was, of course, to be expected that the clergy would be arrayed against the man who had been denounced by the Irish hierarchy. But no one in America was prepared for such revelations as are made in this morning's dispatches.

In the *Tribune*, for example, which has hitherto manifested editorial leanings against Parnell and toward the priests, we read that "the priests buckled on their armor and fought like members of the church militant in the time of the crusades." And here are some examples, from the same source, of the manner of this priestly warfare:

In Ballyragget one curate declared to a crowd of men around him that the curse of God would fall on any voter who cast a ballot in favor of Parnell and against the bishops.

Another priest named Fahey marched about Kilkenny town maudlin drunk with a crowd of ruffians at his heels.

The rival candidates were swamped, lost sight of, in the activity of the priests. They trooped about the streets and country roads from house to house, crowds of men, women and children following at their heels, shouting, cheering and singing ribald songs and using the most indecent language expressive of the relations between Parnell and Mrs. O'Shea. Girls who could scarcely be old enough to understand the significance of their words joined their mothers in shouting doggerel verses about Kitty O'Shea. It is not enough to say the priests did not dissuade the people from indulging in offensive language. In many cases they encouraged them in it.

The majority of anti-Parnell votes were safely deposited before noon. Then the priests allowed the men to roam around the grog shops, creating petty rows, while they remained about the polls.

As Parnell entered the polling place at Freshford he saw a priest with his hands on a man's shoulder fairly pushing him toward the booth. "You have no right to do that," said Parnell, sharply; "it is against the law." The priest apologized and said it was an accident. "I do not believe you," replied Parnell, flatly, "I am constantly finding you at these tricks."

The priests were directly responsible for the most serious row of the day, which occurred at Johnstown.

It may fairly be doubted whether there is a country on earth outside of Ireland where such conduct would have been tolerated. It might in Spain, but in Roman catholic France, or in still more intensely Roman catholic Italy, such case-socked misdeeds would have passed the night in prison, felt cold steel at their hearts, or, perhaps, been taken to the borders of their country and thrust into exile.

But perhaps gross injustice has been done to the priests by these dispatches. Will the *Tribune* frankly and fairly vouch for the authenticity of its "special cable" from Kilkenny? The thing seems incredible.—*Chicago Evening Post.*

A few more such victories as the priests have just gained over the Parnell candidate for Parliament will be sufficient to forever ruin the Papal power in Ireland.

Over 1,800 votes in a constituency of 5,500 stayed away from the polls in the recent election in North Kilkenny. More than three-fourths of them were nationalists, and large numbers of them were inclined, under the pressure of the priests, to vote for the priests' candidate were prevailed upon by their sons who were zealous partisans of Parnell, although not themselves voters, not to vote at all.

Doubtless hundreds of ignorant minors were forced to vote against their better judgment through fear of the priests' anathemas. Revolutions never permanently go backward, so it is too late in the day for priestly interference at the polls to secure any marked and lasting success even in Ireland. In making the attempt the priests are running great risk of losing the power they already have. Like the dog in the story, not content with enjoying their stolen joint, dropping which in their attempt to recover that which they once had but have forever lost, they may find that both have been rescued from their jaws.

The battle cry of morality in the mouths of pampered and lustful priests is too transparent a dodge to be permanently useful, even though it be put in their mouths by the great leader of one of the English parties. The fact—that that leader has in English parliamentary struggles fought without protest or complaint, hand to hand with leaders, the utter rottenness of whose moral characters was notorious and lifelong—must forever discredit, with thinking people, the professed motives of his attack upon Parnell.

It is a lamentable fact, but nevertheless a fact, that the vast majority of the public men of to-day are known to be guilty of the same immoralities that common fame attributes to Mr. Parnell; yet the same pretended moralists who point the finger of scorn at the great Irish leader will, without a blush, vote for men to fill the highest offices (who are

known to be guilty of the same offences) if they chance to receive the nomination of their political party, and will sustain them while in office to the utmost of their ability.

It was my fortune once to spend a few days at the nation's capital as the guest of a minister and editor who well knew the state of morals of the nation's representatives and trusted servants. He said that the employment of handsome females as lobbyists was well known and that the betrayal of the interests of the people was often purchased by the enjoyment of the personal charms of the other sex; that a large number of handsome women held positions in the departments, obtained at the expense of their virtue and held as the inmates of the harem of the members of congress to whom they were indebted for them.

Yea, worse than all that, a distinguished Wisconsin senator and leader of the party of great moral ideas boldly and shamelessly proclaimed to the world that a congressman ought to have a family at Washington as well as one at home and what was still worse, practiced what he preached, without losing any of the prestige of a great party leader.

So notorious is this state of affairs at the nation's capital and so all pervading the moral miasm, that men who are known to be invulnerable to such weapons are, like Joseph of old, marked characters, pointed out to passers by as they walk the streets. There is no probability that the moral standard for public men is any higher in England than in America; nay, there is a moral certainty that it is not. As a rule, the greater the accumulation of wealth, and consequent inequality of human conditions, the greater the immorality.

Under such circumstances were the issue one of morals only, we should without hesitation condemn Mr. Parnell were he proved guilty of the charges freely made against him; as it is one of politics and government we cannot but disapprove of Gladstone's attack and strongly condemn the priests' interference with the freedom of election.

If the result shall be an outburst of sympathy of the oppressed masses in England, Scotland and Wales, and the organization of a great party of the people at the coming general election, with the battle-cry: "Down with priestly intimidation of voters! Down with English hypocrisy!" there will be hope of accomplishing much for Ireland and the world.

Before reaching the promised land of liberty the Irish people have yet to learn that priests are the natural and inevitable allies of despots of every kind and degree.—O. F. L.

## ORTHODOXY WANTS THE OTHER FELLOW TO KEEP THE SABBATH.

We are reminded of the striking inconsistency manifested by the keep-the-Sabbath-holy pretender by the following from a writer in the "Advance":—

"The general passenger agent of an important railroad running into St. Louis, and a very good friend, fires at me spontaneously two letters which have just come to him in the regular course of business, appending to them some plain-spoken comments. He says, 'You often speak about the Sunday trains. Here is the great Methodist Episcopal Church applying from two points on our line for Sunday excursion trains; and they not only want to get the people to the conference, but want to speculate on it, making something for the benefit of the churches. What can a soulless corporation do under such circumstances?'"

Which is worse, the railroad, that runs the Sunday trains, or the Christian denomination that demands them? The writer above quoted further says:—

"The enclosed letters are applications for trains to run to the annual conference only on Sunday, and, as my correspondent says, are both manifestly inspired by the prospect of money-making, being full of questions as to the control of fares, right to pick up way-passengers, etc. In response to inquiry, I learn that these applications are not unusual, but that some Methodist conferences get such trains each year."

We do not see that Christians care for the sacredness of Sunday beyond the opportunity it affords them to hold an advantage over their fellows.—*The Boston Investigator.*

NOW IS THE TIME TO RENEW YOUR SUBSCRIPTION FOR THE EX-SURGING YEAR.



## 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, 3617 & 3619 Cottage Grove Ave.

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

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

## THIS SAME JESUS.

ACTS, 1: 2.

"He appeared in another form." Mark, xvi: 12.

Long since He came, but, ah, thy soul was darkened,  
Thine eyes beheld no beauty in Him then;  
He passed across thy path, the Meek and Lowly,  
"Rejected" and "despised" of sinful men.

He came again, He found thee bruised and bleeding;  
He stooped, and raised thee from thy guilty fall.

He came when thou wast bound with iron fetters,  
He set thee free, He broke the cruel thrall.

He came, thou lookedst into eyes of pity  
Which shown upon thee with their tender light,  
He spoke forgiveness, and His Arms of mercy  
Were folded round thee in their changeless might.

He came, His Hands and Feet still bore the nail-prints;  
The night-dews hung about that Brow so fair;  
Thy heart was bowed before the Man of Sorrows;  
He showed His pierced Side—the Scar was there.

Thy heart was bowed, thy love rushed forth to meet Him,  
Moved by the sweet attraction of His grace:  
"Another form"—the "Chief among ten thousand"—  
"Twas heaven begun to gaze upon His Face.

Again He comes. The sky is black above thee,  
The lightning flashes. Thy Master, where is He?  
Thy troubled eyes search through the shrouding darkness:  
Behold "a spirit" walking on the sea!

Nay, 'tis the self-same Jesus treads these waters,  
The self-same voice shall hush the angry storm;  
Bound forth, frail barque, bound forth with joy to meet Him,  
The Saviour cometh in "another form."

Far in the Eastern sky the Day upspringeth;  
The rosy streaks light up the distant towers;  
The woodland birds chant to the clover meadows—  
A Reaper stands amid thy cherished flowers.

"Forbear, Great Reaper! lay aside thy sickle;  
"Let the fair blossoms tarry for a while."  
Before one cherished bud the Reaper lingers,  
Then lays it in His bosom with a smile.

That smile thou knowest. Learn to know the Reaper;  
Reign the treasure'd bud thou holdest dear;  
Ariæ, oh stricken heart, arise and greet Him,  
Though in "another form" He doth appear.

Yet once again the bending heavens shall bring Him,  
The King of Saints, by countless hosts adored:  
"The Bridegroom cometh, go ye out to meet Him!"—  
"Another form" but still the self-same Lord.

—Lucy A. Bennett.

## THE MARTHAS.

"Thou art careful and troubled about many things: but one thing is needful," Jesus said to Martha. Did we not know that his judgment of human nature could not err, we might agree with Martha in her demand that the Lord bid her sister help her.

Jesus evidently considered that Martha spent too much of her thought and time in unnecessary detail of house-work, leaving her very little opportunity to embrace her matchless privilege of hearing the gospel of the Christ from his own lips. If she had done only the work necessary for their comfort while He was with them, and then, like Mary, devoted all the rest of her time to listening to the words of life, she would have pleased the Lord better and shown herself more appreciative of the great opportunity which could be hers for but a brief time.

To entertain the Lord was truly a rare and precious privilege; but to sit at his feet and receive the blessing of his utterances was more than meat and drink. He certainly was grateful for their hospitality, but more grateful for their reception and appreciation of the gospel that he was laboring to teach to the few who would listen to him. Those who left all and came to him for the sake of the truth he taught, and, in drinking in his words, forgot that they were hungry or cold or tired, were dearer to him than those who listened to him after they had attended to all of his and their own bodily comforts.

"But one thing is needful," said Jesus, and that one thing was that they listen to him and let his words sink deep into their hearts to make preparation for his Holy Spirit, the actual Words of Life which were soon

to descend into their souls; and he would not consent that any one who had chosen "that good part" should have it taken away. He knew that he could stay with them but a little while. Let them listen while opportunity was given. There would be plenty of time for the common affairs of life in the long years to come after he was gone.

Jesus never could have founded the Christian Church upon the Marthas. They would not have found the time, amidst their "much serving," to have heard and comprehended his gospel sufficiently to prepare them to receive the fullness of God's baptism, which was to become the life of his Church.

He said he would come again at the end of the age, and now all over the world the signs indicate that the time of his advent is near. The false christs and antichrists, more than aught else, proclaim that the true Christ is in the world. Already has He sent the "Sign of the Son of man in heaven," the Messenger in illumination, the Spirit of Truth, who was to guide into all truth and tell of things to come.

For twenty years past many Marthas have heard, and some have recognized this Messenger; but they have been too absorbed in the routine of their own little cycle of life to learn the new gospel and live according to its teachings. They are unmindful of Jesus' admonition, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you;" forgetful that he said he would come again, and judge the world. They care not, even when they have recognized this Sign, that they are missing the grand opportunity of hearing Christ's own Messenger, and receiving from him the final gospel of redemption.

Through this Messenger, Jesus again rebukes the Marthas and says, "But one thing is needful; that ye so receive my teachings into your hearts, that ye may live by them. This age and its old institutions shall pass away, but my words, which ye are too busy to now listen to, shall not pass away until they have fulfilled all my promises to those that seek me. My gospel is the Word of God, which shall again become flesh and dwell among you in the glory of the Divine Motherhood; but ye who are seeking first the things of this world cannot be baptized by her Divine Spirit and raised up into glorious, eternal life, to enter God's kingdom of righteousness in the earth.

"Oh ye Marthas, heed my warning! Know that the 'last day' of the old age is fast approaching, when I will judge my people! Be not careless and troubled over many things. Devote yourselves to the understanding and application of my new gospel. Be as the wise virgins, filling their lamps with oil, by receiving into your minds, from my Messenger, the truths wherewith I have illuminated him; that ye may be prepared 'when the Bridegroom cometh' to go forth and meet him, and receive his blessing."—A. M. M.

## Family Relationship.

The natural family relationship is in order in humanity until the time comes for the manifestation of God's family; then those who belong to His family, in order to be born into their new, Divine life, must relinquish all natural relationships and sever all influences leading towards the natural life. Whatever relationships, loves or influences stand in the way of, or oppose the maturity and birth of God's children must yield, be swept aside, or crushed by the resistless force of God's purpose to now redeem his children.—A. M. M.

## Watchman.

Watchman! when will Zion's Star,  
Break the gray of eastern skies?  
Traveler! God hath heard from far,  
He will answer all man's cries.  
Watchman, ages now have passed,  
Since the promise first was given;  
Traveler, cycles end at last,  
Cometh now the Day of Heaven.

Watchman, oft the Herald's voice,  
Raised in vain our hopes and fears;  
Traveler, let the world rejoice,  
Earth hath filled the measured years.  
Lo! the fig tree buds with leaves,  
All earth's fields are ripe with grain,  
Gathered nations are the sheaves,  
Garnered for Messiah's reign.

—Selected.

## Guiding Star Department.

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

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

## The Eleventh Commandment.

When the young man said to Jesus, "Good master, what shall I do that I may inherit eternal life?" the answer was, "keep the commandments." The young man replied, "All these have I kept from my youth up," but Jesus answered, "One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven." Here we have an example of one who had kept the ten commandments, according to his understanding, yet there was one he had failed to keep—"Thou shalt love thy neighbor as thyself."

At the "last supper" Jesus gave his disciples a new commandment when he said to them, "Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come; so now I say unto you, a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Simon Peter said unto him, Lord whither goest thou? Jesus answered him, whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

They could not follow him then for the time was not yet; the grand cycle was not yet complete. The tree of life bears twelve manner of fruit and yields her fruit every month. Jesus was the fruit of the tenth month, the fulfillment of the law, which is the ten commandments. These commandments, while they embrace the ten laws of life, do not express the science of the covenant. This was taught by Jesus (at the time of preparation for the last supper) by sending two of his disciples to seek the man who had the pitcher of water in his hand, thus symbolizing the last or final conjunction to be preceded by the water-carrier.

We are told in Revelation that "The leaves of the tree" (of life) "were for the healing of the nations." The leaves and blossoms of a tree are the truths of faith and the fruit is the good of love. Faith of itself is the beginning of the work of God; it was the miracles performed by Jesus that first gave his disciples faith. They believed him to be the son of God but they said, "show us the Father." The truth of faith is the science or knowledge by which these miracles were wrought.

The ten sons of Jacob by Leah and the two handmaids signify the truths which are of the external Church; the two sons by Rachel signify the truths which are of the internal Church. In Gen. xlix: 10, we read: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him" (Shiloh, the Rest or Peaceful One) "shall the gathering of the people be." It is the office of the Shepherd to be the gatherer. The meaning of the word Joseph is increase or gatherer. In the blessing on Joseph, Jacob's eleventh son, we have the appointment of the Shepherd, the Stone of Israel.

Moses in his blessing on Joseph says: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth." The unicorn is a white horse with one horn, or the two horns joined together. This is the principal weapon of the horse and means the science of being—another representation of the rider upon the white horse. There is a strange resemblance between this prophecy and the one in Ezekiel concerning the stick of Judah and the stick of Joseph: "Join them one to another into one stick; and they shall become one in thine hand."

Reuben was Jacob's first-born and by right of birth he should have had the birthright, but it was taken from him and given to Joseph. The birthright was the land of Canaan which corresponds to the Gentile body. Paul knew the redemption of his body could not come at the beginning of

the Christian age for he said: "Not only they, but ourselves also, which have the firstfruits of the Spirit" (or the ten commandments) "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The Gentiles were the representatives of the body who "received him" and "To them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The lesson Jesus wished to teach his disciples was, "that ye love one another even as I have loved you." \* \* \* whither I go, thou canst not follow me now but thou shalt follow me afterwards." Afterwards or in that day, the end of the age or cycle, they would be able—by having involved his Spirit and by having sufficiently developed through continued re-embodiments this God seed—to recognize the ensign who comes of Joseph. Then to him will they turn, and as he is the Shiloh their rest will be glorious.

One will be raised from the North (sensual humanity) as the man of sin. "Behold my servant, whom I uphold." "I, the Lord have called thee, \* \* \* and give thee for a covenant" (commandment) "of the people, for a light of the Gentiles." \* \* \* That thou mayest be my salvation unto the end of the earth."

It was Joseph, the eleventh son of Jacob, who held the birthright and who by his science or horn shall push the people together at the end of the age. How can they be pushed together? Only by obeying the teaching of the eleventh commandment, that we love one another, thus fulfilling the prophecy—"In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."—Elizabeth.

## Essentiality of Balance.

Is An Intellectual Grasp of the Doctrine of Koresh Necessary in Order to Live the Life?

It might also be asked, why has it been necessary for CYRUS, the Teacher, to enter into such profound scientific elucidation of his doctrine if it is not essential that his followers have an intellectual grasp of it so as to be able to make the application? Jesus' disciples received the Divine influx, which was a spiritual quickening of the desires; they thus became the firstfruits of the Spirit.

To live the life one must possess the flesh and blood of Jesus Christ, being wholly Divine in thought and action.

In this age illumination of the mind is necessary. It is caused by quickening the outward, natural condition of the intellect. If the application is made to the life the result will be the firstfruits of the body or the 144,000 sons of God. The quickening of the spirit was produced by the theocrasis of the flesh of the covenant. (Jesus.) The quickening of the flesh or body is produced by the theocrasis of the blood of the covenant. (Cyrus.)

The disciples of Christ were not promised perfect bodies in that age, but when he comes again he gives all power unto the Father who now promises and teaches the resurrection of the body to those who were quickened into the firstfruits of the spirit in the beginning of the age. When this is consummated Jesus' prophecy will be fulfilled in that "greater things" shall they do, because he has gone to or has become the Father.

Being in the dawn of the 52d year of the Aquarian age, blind faith without works, as has been manifest through the dark ages even until now, will not answer. One of the essential factors in living the life of Christ and becoming a son of God, in even an approximate degree before the theocrasis of the Messenger of conjunction, is an intellectual understanding of the central law of Koreshan science. This, however, must be balanced by its application—the love guided by a positive intellect which has been illuminated by the acknowledged present Messiah.

The conception of the sonship took place nearly 1900 years ago and has been developing in humanity ever since—having now reached the seventh stage in the progress of gestation of the children of the resurrection. They will soon begin to breathe an independent atmosphere through the theocrasis of Cyrus, which severs the

umbilicus of the old Church and State. The sheep begin to hear the voice of their Shepherd and there is great rejoicing within the fold; but without there is weeping and wailing and gnashing of teeth.

It is very essential that we have an intellectual reason for the hope that is within us. To the chosen, God says: "Work out your own salvation with fear and trembling for God"—the Divine Truth—"worketh in you of his own good pleasure." Hence, after the overcoming is accomplished the sons of God stand forth as those who have come up out of great tribulation.

The intellect is the conscious motory force of the mind, and is the domain of royalty. The will is the conscious sensory force of the mind, and is the domain of perpetual sacrifice. The perfect harmony and agreement of these two forces will produce an equilibrium of life by which the body is brought into an immortal condition.

The Messiah or Christ in every age of the world is slain between the porch and the altar, or between wisdom and love as one pole, and lust and hate as the other.

We conclude that it is necessary to have an intellectual understanding of the doctrines of Koresh, as well as supreme love for God and the neighbor, in order to live the Divine life.—Anon.

## THE FARMERS' ALLIANCE.

It is well known that an organization has been formed for the relief of the oppressed farmers of this country, who number about three million. This federation, "The Farmers' Alliance," purposes to reduce railroad freight rates, reform the tariff, abolish national banks, exterminate Shylock and his mortgages and secure two per cent government loans for the debt-ridden tillers of the soil. It doubtless contemplates many other great innovations providing the opportunity offers.

Weekly papers springing up all over the land are voicing the views of this alliance. At present it isn't a money-making organization. The unwary and confiding ruralists, however, are rapidly flocking to this new fortress of reform, which, when it has reached menacing importance will be controlled by demagogues. There are honest, sincere journalists and organizers enlisted in this movement but their counsels will not long be influential in shaping its policy.

So long as "The Farmers' Alliance" is not a tempting plum for the money power it will express an honest sentiment, but no longer. There is no force in the world to-day—not actuated by the inherent Divine—that can withstand the ever augmenting encroachments of plutocracy. No discerning man should fail to note this fact. In the natural administration of human affairs self-preservation is the first law of nature. No argument is so convincing as hunger.

What is known as the middle class in society will soon disappear. It is parasitically bent already. The aristocratic flunkey is the worst of slaves. Soon there will be but two classes, the rich and the poor, Gog and Magog, capital and labor. Comprehensive reformatory legislation at this stage of the political game is impossible. Base selfishness pervades every avenue of human thought and action. Government is merely the expression of human thought and when its administration is universally rotten, as it is now, humanity also is rotten.

"Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isaiah, lix: 14. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matthew, vii: 16-19.

"The Farmers' Alliance" like all current so-called reform leagues will eventually be betrayed by its own leaders and gobbled by the money power, which fiendish monster will never cease its ravenous depredations until hurled to destruction through the culmination of Divine retribution and the triumphant advent of Christ's kingdom in earth.

"For then shall be great tribulation; such as was not since the begin-

ning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew, xxiv: 21, 22.

The only hope for the world lies in the abrogation of selfishness and competition in the conduct of human affairs. This can be fulfilled only by the reception and appropriation of the Divine teachings of God's Messenger, Koresh.—C. J. M.

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The "MYSTIC CIRCLE" is delayed this week.



## PRINCIPLE AND PRACTICE.

An Intellectual Grasp of Koreshan Science Inadequate Without a Faithful Application of Its Doctrines.

"Show me thy faith without thy works, and I will show thee my faith by my works." James, ii: 18.

This is an age of inquiry in which every conceivable schism has its followers and inculcators. Scores of lecture rooms are filled with theorists and tainted with the fetid atmosphere of trashy dogmas. Spectacled men and women, "willowy" maidens and classic youths in easy circumstances are discussing with ostensible profundity, matter without mind, mind without matter, ethical culture, theosophy, hypnotism, sin, sickness and death. The air is filled with the flying missiles of dogma. If men were branded like cattle, each with the name of his pet ism, some, owing to the multiplicity of their beliefs, would present fit subjects for dime museums.

There is a large class of people in the world which is always investigating something but never practicing much of anything. We know of a college graduate who took degrees in law, medicine and theology and then retired to a New Jersey cranberry bog, since which time he has not been heard from.

The world is cursed with theorism. If humanity could have been redeemed by essays and sentiment, the earthly paradise for which we are now striving would long since have been attained. There is an organization in this city called the Sunset Club, which convenes, we believe, semi-monthly at Kinsley's elegant restaurant to discuss, over a bounteous spread board of epicurean viands and choice wines, the social problems of the day. While the idle, starving workman supplicates relief, these savants with a quaff of champagne and a chicken pate dispassionately note and discuss his abject plight, like medical students at a *clinique* lost in investigation while their unfortunate subject writhes in agony.

Fortnightly clubs composed of so-called cultured ladies will meet during the winter season and converse delectably upon Herbert Spencer's sociology, Emerson's essays and the productions of other literary lights; talk beautifully upon the uses of charity while families are doubtless half-starved and frozen within a stone's throw of their palatial residences. These things, great and small, are some of the idiosyncrasies of intellectualism but are in no way consoled with that imperative requisite of the times, broad humanitarianism.

The world at large does not know what is meant by humanitarianism. Peter Cooper with all his liberality was not an humanitarian; neither was Sir Moses Montefiore, the benevolent Jew; nor is George W. Childs, the beneficent publisher of the Philadelphia *Ledger*. We quote these men (living and dead) because they were or are well known for their munificence, for which reason they are somewhat superior to their fellow-nabobs and therefore merit whatever credit their liberality should justly bring them. The pressing exigencies of the age call for higher and nobler humanitarianism than they ever evinced.

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me," was Christ's counsel to the young man who, seeking eternal life, declared he had kept all of the commandments from his youth up. This young man was a fair type of the goodish folk who are ready to be fitted to seraphic wings, until you touch them under the rib of selfishness in conjuring them to evince their fidelity to espoused principles by having all things in common. This is the crucible which fairly tests one's candidature for entrance into the "White Horse Army."

Loyal acquiescence in Divine communism is the sort of humanitarianism needed to-day to save the world. The only sure evidence of faith is by the performance of the works of the law.

For over a year the clarion notes of THE FLAMING SWORD have been heard through the land from Plymouth Rock, where Puritanic Pilgrimage first rested its weary feet, to the unruffled waters of Frisco's Bay. How many of our readers who have accepted this doctrine are now ready

to apply it? "Faith without works is dead."

It is undoubtedly a "feast of reason" to peruse this paper and follow out the indisputable and undeviating laws therein expounded to their irresistible conclusions. One mighty web of logic does Koresh weave about the fallacies of modern thought; but, friends, the fundamental purpose in the establishment of this paper was not to please nor yet to edify so much as to save humanity.

THE FLAMING SWORD has been knocking, knocking at your door urging you to embrace this God-sent opportunity of attaining your immortal inheritance. If you accept Koreshanism as the correct principle of life why not practice it?

"Oh, who is there among us, the true and the tried, Who'll stand by his colors—who's on the Lord's side?"

Let us not only have an intellectual acceptance of this doctrine but also the practice of it in the performance of use to the neighbor.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." Matthew, xxii: 37-40.

Your neighbor, dear Koreshan reader, is he who is conjoined with you in the same great cause. Only upon the basis of common interest can we acceptably love the neighbor. It is better to be ignorant of the law than, knowing it, not to apply it. Stupendous is the responsibility of him who embraces this doctrine. The "White Horse Army" is no place for poor riders as its onslaughts upon the enemy will be fierce and decisive.

We await with impatience the baptismal fire which through the Koreshan Unity is to save humanity. Believing in the Koreshan Science of immortal life do you desire to attain its fulfillment?

"The great and dreadful day of the Lord" is fast approaching. Speed, speed thy footsteps and join this splendid troop of horsemen!—C. J. M.

## The Coming Judgment.

Where is England standing to-day? If the men of sober sense and conservative thought, with whom I have already conversed since I arrived in England, are to be believed, the English people are likely to see before the nineteenth century has been rolled up and shelved in the library of time a revolution as radical and a reign of terror as universal and overwhelming as ushered in the birth of the Republic in France.

These are strong words, but not stronger than the subject warrants, and another day some facts undeniable and cogent shall be adduced in their support.—Logos.

The French Revolution with all its horrors was but a gentle zephyr compared with the whirlwind that will very soon overtake not only grasping and despotic England but all the hoary despotisms of the earth.

The clusters of the vine of the earth are already ripe and the treading of the dreadful vintage when the "blood shall reach to the horses' bridles" is near at hand.

The end of a dispensation is always a time of judgment; "the great and the terrible day of the Lord." Such was the fact in the time of Noah, and the end of the Jewish age was distinguished by war and bloodshed the most terrible to contemplate. These were events of comparative insignificance, being local and partial in their effects, marking only the ends of single months of God's great year of twelve months which are twelve dispensations. The cataclysm approaching will be universal, marking the end and gathering into itself the results of all the twelve months of the great year, or cycle of 24,000 years, the Mazzaroth of the Bible.

The zodiac or circle of the heavens on which its changes and progress are marked (as its name, which is Greek, indicates) is the cycle of the full development of God's animal life, or the Divine humanity as it will appear in the resurrected Sons of God at the beginning of the new zodiacal year.

After this night of despotism, darkness, and blood, will come the glorious light of a new day and the Garden of Eden with all its delights will again return.—O. F. L.

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

## LET THE GREAT FAIR BE OPEN ON SUNDAY.

So Says Rev. Charles J. Adams of St. Luke's Episcopal Church.

If the individual has plenty of time and money it matters little to him whether Sunday is observed or not, but other conditions too often exist. By reason of poverty his time and labor are sold to others, and if he attended the fair during the week it is at double expense—the price of admission and the loss of a day's pay, with a possibility of the greater loss of situation. We are apt to be unjust to employers. In these days of close margins and competition the granting of a holiday to employees may mean ruin to the employer. Then, too, the individual may be dependent upon other individuals for patronage, and it is natural that he should desire legislation in his interest. Possibly dentists would not be offended by legislation closing all shops but their own. As an individual, in what particular is the situation of the clergyman different from that of the dentist, by which is meant, not that his avocation is not more important, but only that as an individual he is apt to desire legislation in his interest? As citizens we should remember that all who attend the fair from abroad will become America's guests. But, some may say, a European power inviting Americans to a European exposition would not give those who responded a puritanical Sabbath. That might be, but visitors would not be compelled to attend the exposition on Sunday.

By closing the fair we will force the European into external puritanism, so far as the fair would be concerned, but no further, for all other resorts, including the dives, would remain in full blast, which circumstance is a powerful argument for opening the gates every day in the week. The puritan need not attend, nor should he presume to dictate to others who cannot agree with him. The trouble with the puritan is a failure to understand that those non-concurring in his views have consciences; and also, that necessity may occasionally arise for choosing from two evils, when the man of sense takes the lesser. "The Sabbath was made for man, not man for the Sabbath," and even if the words had not been spoken by Christ, they would commend themselves to the good judgment of mankind. If a citizen cannot visit the fair on any other day, it would seem like a political sin to deny him the privilege on Sunday. "As a churchman," continued the speaker, "I would say that the clergyman should so influence men that they would rather go to church than elsewhere. The man with commercial spirit, when the hour for business comes, can hardly be kept from trade. So the man of true religious spirit goes to church at the appointed hour with great gladness." It is only as a citizen that legislation has any interest to the one who is also a churchman. Then as to the Sabbath, it is Jewish, and its laws are not binding on the Christian. Sunday is not a fast day but a feast day—a day of gladness—the day upon which the Lord rose from the dead.—Chicago Herald.

It is very evident that ministers as a class do not object to legislation in favor of their particular calling. Precisely that is what they are bending all their energies to secure. Their great interest in the welfare of the laboring man is often manifest where the benefit is a crumb to the laborer and a whole loaf to the church, especially to the clergy. Not that ministers are necessarily more selfish than other people, nor are they, as might be expected from their greater professions of benevolence, conspicuously less so.

Like all other callings of the present, theirs is the outcome of a cruel and selfish competitive system, and, despite all efforts to save, it must pass away with the others.

Full well orthodoxy knows that apart from Sunday's exemption from ordinary labors there is no salvation for it.

The Pandora's box out of which has come all the ills that now oppress and destroy humanity is the divorce of God and man, and consequently of Church and State. A new religion or re-binding together of God and man is indispensable to the return of righteousness and peace on earth and good will to men.

The Jewish sabbath, which, as the terms of the law indicate, was but an age-long sign, to pass away when the thing signified came, having answered its purpose in the Divine economy, has outlived that purpose and has become one of the strongholds of Satan for the perpetuation of the power of antichrist.

In the end of the Christian age John heard him that sat on the throne say, "Behold I make all things new." Jesus said of the new heavens and new earth—the new Church to come forth in the resurrection of the dead—"The gates of hell shall not prevail against it."

Sunday is now the greatest support of the present state of injustice and wrong, the old heavens and old earth, the old Church and old State, that must pass away before the new, "in which dwelleth righteousness," can come to take their places.

As every dead tree becomes a nesting place for vermin, so every spent institution of the Almighty becomes an habitation of devils and remains such as long as God allows it to continue.

It is a sign of progress to find one minister pleading thus boldly for the equal rights of all men.—O. F. L.

## A Truth-Bearing Messiah.

Just previous to Christ's birth the whole civilized world was on tiptoe with anticipation of a new messiah—the messiah of the sign of Pisces, the Fishes, and we read of many "false Christs" who are said to have asserted themselves at that time, both before and after the appearance of Jesus himself. And now the time is at hand when, by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the Water Bearer, and we may confidently expect an eruption of messiahs for some little time to come among the savages or among the illiterate of our own people who faithfully preserve in their household customs and folk-lore, without definitely knowing why, the memories which warn them when a new messiah is at hand. El Mahdi, the Arabic prophet, was perhaps the first of these nineteenth century re-incarnations of the solar messiah, although he posed rather as human, acting under divine guidance; Schweinfurth, with his following of singularly deluded and hypnotized women, is a second of these messiahs; and now the subject of this craze among the Indians of the Northwest is a third. But the end is not yet; there are more to follow from the ranks of ignorant enthusiasts in the near future, for the time of the astronomical change whose memorial the folk-lore of the common people has preserved in a hundred and one unobtrusive ways is at hand.—Ida C. Craddock in Philadelphia Sunday Times.

When Christ's disciples inquired of him, "Where wilt thou that we go and prepare that thou mayest eat the passover?" He said: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." Mark, xiv: 12, 13.

This was after our Lord had told of the signs of his second coming. Now what was meant here by the "passover?" It typified the passing over of the sign from the constellation Pisces to the constellation Aquarius which his disciples, through re-embodiment, should note at the end of the dispensation.

Turn to your almanac and you will find Aquarius represented by a man carrying a pitcher of water. Water signifies scientific truth and when the sign enters Aquarius, humanity responding to stellar influence will become cognizant of that truth.

Scientific truth, however, comes only from God, not from books, and must be absorbed by mankind through Divine influx. Every dispensation is heralded by the coming of a Messiah. If our learned (?) mathematicians will figure accurately on *lunar* time they will discover that the Messiah of this age, the water or truth bearer, was born in the year 1839.

William Miller, the founder of the Millenarians, computing upon *solar* time predicted the second coming of the Lord in July 1843 and gathered about him many followers. If he had figured upon *lunar* time he would have been correct as to the time if not in his concept of the manner of the Lord's coming. The sun and moon represent the masculine and feminine principles. The birth of Christ being reckoned on solar time, the wise men of the East correctly informed King Herod of the time and place of His birth because Jesus was the incarnation of the Divine Fatherhood, but now at the end of the dispensation, Jehovah will appear in his femininity, which will be the manifestation of the Goddess Minerva, the ruler of the Divine kingdom on earth and queen of the golden age, consequently, the appearance of the Sign of the Lord's coming must be reckoned on *lunar* time.

As Miss Craddock says in the above article, in regard to the time of Christ's birth, "We read of many 'false Christs' who are said to have asserted themselves at that time, both before and after the appearance of Jesus himself." She then complacently continues: "And now the time is at hand when by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the Water Bearer, and we may confidently expect an eruption of messiahs for some little time to come."—"For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things." Mark, xiii: 22, 23. \* \* \* "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isaiah, xxxv: 8.

The Messiah of this dispensation, the Aquarian, water or truth carrying age, possesses by illumination the true science of cosmogony, which is the foundation of all systems of thought. He will compel the world to date its chronological reckoning for the Koreshan age, now dawning, from the year of his birth, just as did Jesus of Nazareth, for the Christian age.—C. J. M.

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