

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.

FIVE CENTS A COPY.

CHICAGO, MARCH 28, 1891.-- YEAR OF KORESH. 52.

VOL. 2. No. 17.

The Flaming Sword. 1891.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3617 & 3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
O. F. L'AMOREAUX, Ph. D.,
Associate Editor.

Address all communications:
CYRUS,
FLAMING SWORD,
3617 & 3619 Cottage Grove Ave., CHICAGO.

One Year, in advance \$1.00
6 Months, " .50
3 Months, " .25
We will make a liberal discount to Clubs.

Entered in the Post Office at Chicago, Ill. as
second-class matter.

We will send THE FLAMING SWORD free for one
month to all those who desire to investigate THE
KORESHAN SYSTEM OF SCIENCE. Send us the
name and address of any of your friends of a
progressive turn of mind, who are dissatisfied
with the schools of thought at present in vogue.
Thus do your part toward 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 fun-
damental doctrines, which, unless one has been
an early subscriber, are liable to be gathered
only fragmentarily from a simple reading of
our paper.

Persons receiving THE FLAMING SWORD for
one month without having ordered the same may
know that it is sent at the request of a friend.
No financial obligation is incurred by its
reception.

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

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

CIRCULAR LETTER OF EQUI- TABLE COMMERCE.

The undersigned members of the
Board of Mutual Confidence, the au-
thorized trustees of equitable exchange
between the Koresban Unity and Pa-
trons of Equitable Commerce, hold in
their possession the certificates of the
Koresban Unity and commercial
checks for negotiation.

The Koresban system of exchange
holds the solution of the financial
and labor problem. Any person,
either male or female, purchasing one
share (\$5.00), is made a member of
the Patrons of Equitable Commerce,
and is entitled to the emoluments
designated on the back of each certi-
ficate.

A descriptive pamphlet of the Bu-
reau of Consociative Equitable Com-
merce, defining its certificate and ac-
companying check system, will be
sent on receipt of ten cents. The
inducements offered for the purchase
of our checks are manifold, a few of
which only can be enumerated in this
letter. It is the only medium ever
offered that will insure the direct con-
tact of producer and consumer with-
out the aid of middlemen, the curse
of the industrial system.

It insures to the producer the direct
and full reward of his industry, and
to the consumer the advantage of the
direct transportation, exchange and
distribution of products. It promises
the settlement of the financial prob-
lem, the equation of labor and capital,
and the equitable distribution of the
proceeds of industry and the develop-
ments of nature. It will break up
the monopolies in railway systems
and mining operations, and will
level the great walls reared between
the producers of provisions and the
hungry stomachs clamoring for the
substance heaped up in the miserly
storehouses created by the rapacious
greed of the mercileless speculator.

Send for descriptive pamphlets at
once and thus hasten the day of equa-
tion. Address Clerk of the Bureau of
Consociative Equitable Commerce,
3617 Cottage Grove Ave., Chicago,
Ill., or 220 Noe St., San Francisco,
Cal.

SOLUTION OF THE FINANCIAL PROBLEM.

The Producer and Consumer Face to Face.

No Intervention of Middlemen.

Outline of the Principles of the
"Bureau of Consociative Equitable
Commerce" and Its Relations to
the Koresban Unity and "Patrons
of Equitable Commerce."

The Koresban Unity is a body of
believers whose doctrines of religious
and moral restraint are of so severe a
character as to render it impossible
for the world in its present degenerate
state to subscribe to and live its ob-
ligations, the foundation of which
may be discovered in the law of God
as summed up in the Lord's master-
ful exposition of the covenant, name-
ly, Thou shalt love the Lord thy
God with all thy heart, and thy
neighbor as thyself. This body
composed of the Church Tri-
umphant, the College of Life and the
Society Arch-Triumphant, offers itself
as the mediator between the producer
and the consumer according to the fol-
lowing formulated plan:

Associated with the Koresban Unity
is a Bureau called the "Bureau of
Consociative Equitable Commerce."
This is composed of "Boards of
Mutual Confidence," located wherever
the Koresban Unity has established
an Assembly or Campus. Each Board
of the Bureau is constituted, as herein
stated, through the mutual agreement
of the Koresban Unity on the one
side and the Patrons of Equitable
Commerce on the other; the Kores-
ban Unity appointing three members
of the Board, and the Patrons of
Equitable Commerce four. This
Board constitutes a responsible trust-
eeship of funds placed in their pos-
session through the sale of Certificates
of Commerce issued from the Kores-
ban Unity through its Bureau, and
distributed by the Boards of Mutual
Confidence to the Patrons of Com-
merce.

The Boards of Mutual Confidence
hold bonds in full security on real
estate, or other property, of the
amounts received for the sale of
certificates, and the Boards are se-
cured by the Koresban Unity.

In addition to this when the cer-
tificate is issued it has stamped upon
its back the name of the department
to which it belongs. For instance, if it
is issued for railroad stock, the stamp
reads, "Railroad Obligation." The
money may be invested in any other
business for the time, but the divi-
dends when declared are Railroad
Dividends.

PATRONS OF EQUITABLE COMMERCE.

The Patrons are outside the Kores-
ban Unity, and are numbered or made
up of all who patronize and foster such
a system of equitable adjustment as
will provide for the equation of labor
and the equitable distribution of the
products of toil, decreasing the hours
of labor and increasing the remun-
eration of the toiler. The producer
and the consumer, the agriculturist,
miner, artisan and clerk should be so
related that the products of the cre-
ative efforts of nature and art should
interchange without delay, and with-
out the additional price engendered
through the various and nefarious
speculative measures undertaken to
make the few rich while the many
are rendered poor.

The Patrons of Commerce are or-
ganizing in districts of great and
small divisions with their various
assembly clubs, men and women
meeting on an equal footing, having
an equal voice in all the deliberations
of the assemblies.

All Patrons of Equitable Commerce
are share-holders and entitled to the
benefits named in the certificates, in
addition to which there is a grand
final distributive dividend from the
central treasury of the system of its
surplus accumulations. This provides
a constant and uniform accumulative

and distributive circulation from cir-
cumference to center, and from center
to circumference, just as the blood
circulates in the human body by
which the entire fabric is sustained
in equilibrium.

PLAN OF DISTRIBUTION AND COLLECTION.

The certificates are in large and
small denominations, from five to one
thousand dollars. Any person may
become a Patron by purchasing a cer-
tificate, we will say of the denomina-
tion, five dollars. A person purchas-
ing this bond receives a circular check,
on one side of which are five circles;
within the central circle is stamped
the number 50 twice; within the next
circle is stamped the number 25 four
times; within the third circle is stamp-
ed the number 20 five times; within
the fourth circle is stamped the num-
ber 10 ten times; within the last and
outer circle is stamped the number 5
twenty times; thus making the sum of
the numbers in each circle amount to
one dollar, and the sum of all the
numbers of the check amount to five
dollars, or the face of one five dollar
certificate.

On the obverse side is the name of
purchaser, date of issue, number of
check and name of Bureau; that is,
the name of the Board of Bureau
where issued. For any transaction
the value of the exchange is stamped
off. If two of the numbers, as 25 and
50, are stamped out, the check is
worth seventy-five cents less than
when issued. This may be held by
the original purchaser until by his ex-
changes with the Bureau it is ex-
hausted, when it is in the hands of
the Bureau and is placed on file. If
it is passed from the original owner to
any other person with whom he has
a transaction, it passes for the amount
of numbers not stamped off the face.
If the second, third, fourth or any
subsequent owner negotiates a trans-
action with the Bureau or any of its
agencies, the original check (not the
certificate) is taken up and a check-
mate is issued to the subsequent own-
er with as many numbers stamped out
as have been stamped from the origi-
nal check. The original check is yel-
low, the check-mate is green. Upon
the obverse, or it may be called the
face, is stamped a handsome Unicorn;
the symbol of commercial restraint
and adjustment.

The money derived from the sale of
certificates is invested in the various
departments of commercial activity,
and turned to the mutual benefit of
the Koresban Unity and the Patrons of
Equitable Commerce. The Assem-
blies of the Unity are being multiplied,
and whenever an Assembly is planted
there is established a Board of Mutu-
al Confidence.

In places where there is no Assem-
bly there will be a Board, when ad-
visable, and when not advisable to
plant a Board there will be estab-
lished an agency. These agencies
will represent every department of
commerce and industry. It is the pur-
pose of the system to control the rail-
road interests of the country for the
people, and to make these inter-
courses the avenues of the control of all
public interests that they may be ad-
justed to the wants of the people, who
in reality comprise the government.

The head center of the Bureau of
Consociative Equitable Commerce is
in Chicago. The Primary Branch is
in San Francisco.

OUR GREAT ENTERPRISE.

The first great railroad undertak-
ing is to construct a six track railroad
from ocean to ocean, a grand trans-
continental trunk line on which will
run from fifteen to twenty-four trains
a day each way.

Some of the stock for this thorough-
fare is already negotiated. This will
be constructed by the people and will
be employed for their benefit. Its
plan of creation, and its relation to
the public will be such as to preclude
its possible absorption by the cormo-
rants and sharks, whether political or
commercial.

INVESTMENT.

The investment of all amounts re-
ceived from share-holders, as indicat-
ed by certificates in the hand of Patrons
of Commerce, of every kind of stock,
is made through the Board of Mutual
Confidence in the way above noted,
where it will the most quickly pro-
vide for the declaration of dividends
to the share owners, and withdrawn
by the Koresban Unity from that in-
vestment whenever it can be advan-
tageously applied to its own kind.
For instance, \$5,000 (one thousand
shares) have been taken by a Patron.
This is a Railroad Certificate, but it
can be invested to the best advantage
in mining interests. When it can be
exchanged from that to its true rela-
tion it is at once placed over into rail-
road stock, but only when it can
draw a better dividend from that ap-
plication.

Once a year, or at every second de-
claration of dividends, the dividend
sharers are entitled to an average es-
timate and share of profits on stocks
of all kinds, and as often as the de-
mand requires and the surplus war-
rants there will be a surplus distri-
bution to all owners of certificates,
both to those who hold less than ten
shares as well as to those who hold
ten shares or more.

FORMATION OF BOARDS OF MUTUAL CON- FIDENCE.

Wherever there is an Assembly of
the Koresban Unity a Board of Mutu-
al Confidence may be constructed
as follows: The Assembly of the Kores-
ban Unity may appoint the mem-
bers of the Board subject to the con-
firmation of the Council of the "BU-
REAU OF CONSOCIATIVE EQUITABLE COM-
MERCE" at Chicago, Ill. This con-
firmation must have the signature of
the President of the Society Arch-
Triumphant at Chicago, and shall be
returned to the Secretary of the
Campus forming the Board.

It is supposed that the Assembly of
any given district may have reliable
friends who are not Koresbans, but
who are sufficiently interested in the
great work for the good of human-
ity, that is being accomplished by the
Unity, to elect four members to act
specially for the "Patrons of Equi-
table Commerce." The four mem-
bers elected by the Patrons, with
the three appointed by the Unity,
constitute a "Board of Mutual Con-
fidence." This Board elects its chair-
man permanently. The Clerk of the
Board, who is called Clerk of the Bu-
reau, is appointed by the Unity and
must be of the three members which
the Unity appoints. The Clerk is al-
so treasurer of the Board, or the Board
may elect its treasurer. The Clerk
may have an assistant when necessary
for the success of the business of the
system.

Every Bureau of Consociative Equi-
table Commerce should have its
Agency of Commercial Exchange, and
it should be designated thus:

AGENCY OF COMMERCIAL EXCHANGE FOR
"THE BUREAU OF CONSOCIATIVE EQUITABLE COMMERCE."

The function of the Board is to act
as a trusteeship of wealth held in
possession by the Board through the
sale of "Certificates of Consociative
Equitable Commerce" issued by the
Society Arch-Triumphant, through
the General Council of the Bureau.

The wealth held by the Boards
may be drawn by the Unity for all
kinds of business investments, but the
Unity must give acceptable security to
the Board.

It is the function of the Board of
Mutual Confidence to audit the ac-
counts of all business performed by
the Unity in relation to transactions
affecting the "Patrons of Commerce,"
on the basis of the commercial ex-
changes represented by the Certificates
of Equitable Commerce.

Every Board of Equitable Com-
merce, or agency where a Board does
not exist, in dealing with the com-
munity, where it has its location, for
merchandise, labor, real estate, or with
any branch or department of business
activity in some other locality where

an agency is established, should al-
ways negotiate through that agency.
In this way the very heart of national
administration—the commercial prin-
ciple and center—is made to control
public interests.

As gold and silver comprise the
basis or foundation of metallic values
of every kind, and as the products of
mining and agriculture, artisanship
and its products, fluctuate in valuation
proportionably to speculations in the
two primary metals as founded upon
flat valuations deviating from their
intrinsic values, these deviations from
intrinsic worth being communicated
to every commodity of trade and
form of labor, so Good and Truth as
the primary bases of human life—cor-
responding to gold and silver—should
comprise the foundation stones of
true national and domestic existence,
and every accompanying and de-
pendent product and action will be
secured by good and truth as the
foundation stones of national and in-
ternational economy.

As a stamp either upon gold or sil-
ver, or both—which fixes upon them
a fictitious valuation, a price they do
not intrinsically possess—creates the
foundation for speculations in all
other articles of commerce, rendering
it possible for commercial pirates to
plunder the ignorant and demoralize
the unsuspecting, so a fictitious inter-
pretation and application of the prin-
ciple of love to God and the neighbor
vitiate all human relations, rendering
it impossible for the prosperity, to
which the race is entitled, to meet its
fulfillment.

If the people expect redress or pro-
tection they must look for it through
the introduction of honesty in the
transactions upon which depend the
resources of life, and to insure such
protection they must institute and
enforce by popular sentiment and
action, independently of rotten con-
gresses and legislatures, the means
to accomplish the end. There is not
one honest legislative assembly in
the United States; not one that is not
governed by railroad and other mono-
polists; not one that is not purchased
in the interest of either political
parties or speculators.

The salvation of the nation is in
the possibility of awakening the people
to an appreciation of the danger which
augments and threatens our destiny,
as the spirit of party ascendancy and
commercial speculation progresses.

SCHOOL OF POLITICAL ECONOMY.

The School of Political or National
Economy is under the auspices of the
Black Horse Army.

The rider on the black horse has a
pair of balances in his hand. This of
course implies that in some living
issue the power of balancing (or the
balance of power) resides, and that
the combination in which reposes the
power of enforcing equitable adjust-
ment is represented in symbolic lan-
guage as the black horse. It implies
the science of utility as it pertains
to equitable balance; that is, the
science of human equation.

The consternation and panic evoked
in the money market on what was
called black Friday, with its natural
designation by the term black, may
furnish a partial illustration of why a
general leveling process, or process of
enforcing the equation of human rights
as pertaining to the relation of wages
to production, would be called black.

If the Lord fulfils his promise as
given to us in the declaration, "And
I will come near to you to judgment;
and I will be a swift witness against
the sorcerers, and against the adulter-
ers, and against false swearers, and
against those that oppress the hireling
in his wages, the widow, and the
fatherless, and that turn aside the
stranger from his right, and fear not
me, saith the Lord of hosts," the
time of retribution, which will be a
process of leveling, while it exalts the
lowly and brings joy to the down-
trodden, will carry consternation and
blackness to those who array themselves
against the Lord and his anointed.

In the department of our Collegiate
System, called the Science of the Econ-

omy of Government, erroneously
called Political Economy, the Kores-
ban Unity has inaugurated a system of
conventions where men and women
are assembled in parliamentary usage
and taught all the requirements of
deliberative bodies, with the political
and national rights guaranteed by
the constitutional affirmation of in-
alienable citizenship of a free country
and a national Commonwealth.

IGNORANCE REGARDING RIGHTS AND THEIR USURPATION.

No person can adequately conceive
of the ignorance existing among the
people as to their rights—guaranteed
by the Constitution of the United
States—and of the usurpation of those
rights by the so-called representa-
tives of the people, till after he has
entered this school and received a
course of its instruction.

OUR DEPARTMENT OF THE COLLEGIATE SYSTEM, SCHOOL OF NATIONAL ECONOMY,

is conducted by, first, the call of free
conventions in which we inaugurate
instruction in National Economy, in-
troducing for practical work the activi-
ties of national tactics; second, the
processes by which industrial econo-
mics are instituted, making the
School of National Economy the
medium of the development of every
department of industry, wherein are
employed at a remunerative distribu-
tion of the necessities of life, all who
are inclined to perform the uses of life.
We do not employ the term wages
as our system precludes the possible
introduction of the common wages
method of employment.

FREE CONVENTIONS.

As the conventions are free the
opportunity is one that the people
cannot well afford to throw away,
especially as the work of education
involves the construction of assembly
and senatorial districts into perma-
nent organizations in which both
sexes equally participate.

The masses will learn, too late, the
importance of exercising the franchise
through discipline of all it involves,
if they permit the railroad magnates,
the gold and silver lords, iron barons,
eastern manufacturers and western
land speculators to run Congress and
our state legislatures in the interest of
these bands of thieves. It will take
something more than inoculation by
Koch's lymph to eradicate this malady
of wild and profligate speculation that
is consuming the people, and we offer,
through the Bureau of Consociative
Equitable Commerce and its Patrons,
the remedy, and the only one for the
disease.

SOLUTION OF THE RACE QUESTION.

Under this system the invitation
will be extended to the African in the
South to colonize in groups in loca-
tions contiguous to the locations of
the Assemblies of the Koresban Unity.
Especially will this be encouraged
where the immigration of the colored
race can easily effect the balance of
power between the existing parties.

The laws of the country have placed
the colored man on a political equality
with the white man, and there exists
the possibility of so regulating the
relations of the two races as to enforce
his political, social and educational
rights.

There can be no question that the
Afro-American is to wield the bal-
ance of power between political fac-
tions, but to accomplish this he must
be placed on an independent footing
and must cut himself loose from both
parties, either of which only wishes to
make of him a tool for the promotion
of party, not national interests.

There is no possible danger of find-
ing too many laborers; the more there
are, the lighter the burden. The great
day of rest must come through the
employment of "enough men and
women to render the performance of
use the lightest that it is possible to
make it.

Address, Clerk of the Bureau of
Consociative Equitable Commerce,
3617 Cottage Grove Avenue, Chicago,
Ill., or 220 Noe Street, San Francisco,
Cal.

KORESHAN COSMOGONY.

In the Koreschan System of cosmogony the fact must always be borne in mind that the sun is the center and the earth is the circumferential shell or environment. The sun has three primary or first principles, namely, heat, light and gravity. These primaries are all complex. Heat is composed of degrees, light of spectra, and gravity of qualities. These forces are substantial in character and are simply the most attenuate solutions of the material substances of which they are the solutions.

Heat, light and gravity are eliminated or emitted from the sun, passing through atmospheres which modify them according to the atmospheric qualities through which they pass. Every atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic force as upon the forces of heat and light.

Solid metals refract and reflect gravity; every quality of gravic force being refracted by its corresponding metal more than by any other, though they all have refracting and reflecting power over all the gravic qualities of force.

The earth is a shell having seven primary metals in layers or strata, *lamina* or planes. These constitute the rind or outer crust and act as so many great reflectors and refractors of the forces. The reflection (*direct*) of heat is cold. The *direct* reflection of light is darkness. The *direct* reflection of gravity is levity. We have, therefore, three forces, cold, darkness and levity, which are just as much substance as the three opposite forces. At the points of change are the poles of these forces.

I have emphasized the word, *direct*, because *indirect* reflection partakes less of the nature of the opposite character, as it is less direct or more indirect. These reflex forces flow back to the center as cold, darkness and levity, and move towards the sun in circular strata, taking their courses according to order between the qualities of the outflowing forces.

To give an idea of these return flows, let us take the dark force. In the examination of spectra there will be noticed the dark lines. These have been termed Fraunhofer's lines. In gravic analysis corresponding levic lines would be seen, and in heat analysis corresponding cold lines would be observed. These return flows are positive to the sun, but negative to the eye. The outflowing forces from the sun are negative to the sun, but positive to the eye. Thus the light is apparent, while the darkness is not.

As these forces flow into the sun they move towards its center in a vortex which, at the center, becomes so rapid that all the forces commingle in a homogeneous fusion. The vortex produces a cross circle which spreads out into a thin diaphragm, dividing the sun into two halves; one anterior and the other posterior. The central part of the sun (backward) is dark, because the most intense dark force seeks that point, while the central part (forward) is light. The dark force moves out in the opposite direction from the light force. The cold force moves out at one side, and the heat force at the other; that is, at their most intense points.

The sun, then, has a double revolution; vertical and lateral. The vertical revolution is comparatively slow; the lateral is very rapid at the diaphragm, but less so at the back and front, or anterior and posterior points, which give to the mass the shape of two spirals or *twists*. Examine the heart and you will get something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold force, the other half-wheel heat force. These forces spread out like two great wings, which extend into terminal levic rings that revolve from north to south, but not so rapid as at the vortex and diaphragm.

The gravic force is the formative force. It is more subtle and diffusive in its reflex than the other forces, and consequently more filtrative and general in its counter-flow or inflow, as it also is in its outflow, than the other forces; namely, light and heat. Electric, magnetic, and other forces are modifications of gravic and levic forces.

I have partially described to you the central sun or star center of the physical universe, but as these forces

are let down towards the circumference through the atmospheres, the forces are directed by the power of reflection and refraction of the atmospheres. We do not see the center, but only the focalization at the outer atmosphere.

To return to the diaphragm. The lateral rings, which are the peripheries of the cold and heat forces, assume the form of rings at that special relation because a condensed ring of levity is the polar opposite of thin laminae, plates or scales of gravity. The levic force is not reformed from the mass till it is condensed at that periphery. This point or periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this you may see the truth of the Bible statement—"round tires like the moon."

What is the origin of gravity? It is the child of cold and heat. Cold is its father, and heat is its mother. The union of these produces the levic pole, the starting point of the force of gravity, which solidifies in metallic form at the circumference; the earth.

The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This of course makes night and day. The lateral revolution in the sun, producing the diaphragm and peripheral rings (zones) of levic force, produces the slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone to midway between these extremities, from the cold it grows warmer, and from the hot it grows colder till the temperate is reached. Here are four poles, the four winds of heaven, the four foundations of the earth, the four seasons. Now as heat and cold are the parents of the levic force, levity is at its maximum when the heat pole is south, and the cold pole north, for then there is the greatest degree of heat at the south, and the greatest degree of cold at the north; but while the levic force is at its maximum it is not in its equilibrium in the zone, for contraction by cold diminishes the levic force north, but increases it south.

When the temperate poles are north and south there is a minimum degree of levic force, but equilibrium in the zone because the levic force is equally distributed throughout the zone.

On the line of the ecliptic—which is the center or median line of the zodiac—is a point of continual greatest gravity. This is a circle around the circumference, the point where the metals are thickest. This is not the equatorial line of the earth. The sun naturally pends towards this line; I mean the reflected sun in the third space or outward atmosphere. As he moves towards this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravic force, but regulated by the zone of levic force.

As the sun moves north, levic force increases gradually at that point because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves towards the north pole. When levic force there is at its maximum, the point is reached of its greatest attraction for the gravic cycle in the ecliptic, and that side of the zone is pulled down and the sun gets an impetus again towards the south. As he moves towards the south the levic zone increases at the south till the hot and cold poles are south and north, and the levic force at the south or hot pole of the zone is at its maximum, when the attraction becomes sufficiently great again to overcome the momentum of the sun, and he takes his course again towards the north. These dippings of the rings are the moon's nodes or noddings.

These four poles, with the modifications of heat and cold in the zone, govern the sun's motion and make the four seasons by the regulation of the sun's motion. It will be noticed that in the Koreschan System the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory.

The moon that we see is the transposed expansion (by reflection) of the levic zone, and the law governing the changes in the levic zone produces the moon's changes. The moon, so to speak, is the ghost of the earth, for

the reason that the gravic force takes the picture of the earth, transforms it into a ring or zone and then again spreads the picture out against one of the atmospheres to our vision.—*Cyrus*.

The Tribune's Estimation of Men and Women Who Work for a Living.

"There are about forty males and females who stick type, kick the press, work the paper-cutter, read proof, and carry in coal, all in cahoots."

The above high-toned allusion to some of the departments of the same kind of industry upon which the Chicago *Tribune* depends for the accumulation of its wealth, may give the general reader something of an idea of the *Tribune's* opinion of labor and those who will degrade themselves by performing the common uses of life. It being a high-toned exponent of Republican principles, it may be also a true type of what the Republican party, which it advocates, will prove to be.

As the publishing house where the *FLAMING SWORD* is printed runs its presses with power, there happens to be no "kicking of presses." This is only another of the *Tribune's* mistakes.

Is it a disgrace to "stick" type? One would think so, judging from the *Tribune's* sneering allusion to this branch of its business.

We are not aware that our printing office, in the method of carrying on its work, differs materially from the *Tribune* except in this: that the persons employed in our office do not pollute themselves with women, rum or tobacco, as some may who "kick" and "stick" and "cahoot" for the *Tribune*, and that all who perform uses in the Koreschan Unity share equally in the proceeds of their operations.

Despite all the efforts of the *Tribune* to the contrary, not only does the *FLAMING SWORD* flourish, but the Koreschan Unity is planting its Branches successfully, not merely in one other city, but in many cities, and the promise of its growth augments day by day.

The *Tribune* by its free advertising for us is entitled to some of the credit for our growth. We trust it will continue to be liberal.—*Ed.*

THE MAN OF SIN.

Who Is He, and What Does the Bible Teach About Him?

"For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." II Cor. v: 21.

So Christ being once for all offered to bear the sins of many, will appear a second time, without sin, to those who are looking for him for salvation. Heb. ix: 28.

Of those who will look for his coming for their salvation the apostle Paul says: So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye also suffer: seeing that it is a righteous thing with God to recompense trouble to them that trouble you;

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in a fire of flame, passing sentence against those who know not God and that obey not the Gospel of our Lord Jesus Christ, who pay the penalty of age-long destruction from the presence of the Lord and from the glory of his power.

This is eternal life, to know God and Jesus Christ whom He hath sent. Jesus Christ means Saviour, anointed. The anointed Saviour eighteen hundred years ago was Jesus the Christ, the Son of Mary. When he comes now, in a new embodiment, in the end of the Christian age he will have a new name which, as John says, only himself will know, and yet it is plainly given by the prophet Isaiah.

The man who does not have the requisite knowledge to reach eternal life now, fails because he rejected the knowledge in the beginning of the age, and therefore will not receive it now. The apostle said of them then, Ye judge yourselves unworthy of age-long life. So now they will have to go away into age-long punishment, which is age-long banishment "from the presence of the Lord and the glory of his power." Only those

can come into the presence of the Lord and the glory of his power who have, by regeneration or reproduction of the Divine seed, sown in them in the beginning of the age, become the sons of God—the many mansions of the Father which Jesus went into *humanity* to prepare.

Wheat that is not sown in the beginning of its cycle cannot produce a harvest in the end of it, but is condemned to wait for the glory of its harvest till the end of another cycle; so the person who, in the beginning of the Christian age, did not receive, but rejected and persecuted the good seed (the children of the kingdom) cannot come into the harvest, the first resurrection, among those on whom the second death has no power, but will have to go away into age-long punishment, which consists of deprivation of the joys of eternal or age-long life.

While those who rejected the good seed cannot be the Bride and Bridegroom, the marriage of God and men—the God-men—they may be friends of the Bridegroom who rejoice when they hear the Bridegroom's voice; they may be, as all will be, each in his own degree, invited guests and so enjoy the unspeakable blessings of the new kingdom for the coming of which Jesus taught us to pray.

For those who are the children of the kingdom, who reach the highest state and become the sons of God, the product of the planting of the one Son of God in the beginning of the age, there comes, first, the Messenger of the Covenant, Elijah the prophet, *Cyrus*, who—as we see by the transfiguration or, as the Greek has it, the metamorphosis of Jesus that He was the re-incarnation of Elijah and Moses—is the re-incarnation of Elijah and Moses and Jesus; nay more, is the Stone of Israel on whom is seven eyes, or the re-incarnation of the seven personalities who at seven periods of the grand cycle of 24,000 years (being ripened fruits of the Tree of Lives) were translated or changed to Holy Spirit, and thus were the seven Spirits of God which went out into the whole earth; or rather he is the embodiment of the six, and, when he goes out after his translation, he will be the seventh.

Being like Elijah, whose name means God the Lord, and (unlike Jesus who was born holy) coming up out of the sinful humanity whose nature he, when he went away as Jesus, had taken upon him by being made sin for us, whereas in his own Divine nature he knew no sin, which he affected by crossing himself—which was his real cross of which that of wood was only a material type—with our sinful humanity that in the end of this regeneration or reproduction he might raise up more sons of God like himself, in whom dwelt the Father. When Jesus comes up as *Cyrus* in the end of the age, as the Elijah, or Messenger of the Covenant, or conjunction of God and man, is here, is performing his mission, he will oppose himself to and raise himself above everything that is called God or worshiped; and that when he has overcome, as John represents him as doing, and has God's new name written upon him, has become God's new humanity, his completed temple, he will sit "himself in the temple of God, showing himself that he is God."

Observe John's language. He does not say, he will attempt to sit himself in the temple of God; he will try to show himself that he is God; but he is the son of perdition, so cannot become God or the Son of God. The son of perdition or of destruction means one thing when spoken of the sons of God, and another when used with reference to the children of the Devil.

Jesus said his body was to be broken, and it was broken and as a body was destroyed. He was a son of perdition in the true sense of the Greek word. *Cyrus* becomes a son of perdition when the old man, the old Adam, is destroyed in him and he becomes the perfected temple of God, wherein God dwells. He becomes again the son of perdition, or destruction when like Jesus, his body is broken; changed to Holy Spirit, in his translation.

The wicked are always sons of perdition or destruction since their life is a living death, always ready to terminate in a corruptible dissolution. In speaking further of the man of sin Paul says: The mystery of iniquity already worketh and only he that now hindereth will hinder till he is taken out of the way.

Then shall the wicked (the man of sin) be revealed, whom the Lord shall destroy by the spirit of his mouth and shall entirely abolish by the brightness of his coming (his personal presence, when he has overcome, and is here as the Lord) whose coming (first appearance) is after the work-

comes, according to the psalmist's prayer, in the lxxx psalm, as a Saviour.

In perfecting God's temple in himself *Cyrus* must rise into the God domain, since none but God can build the temple of God. In order to do this the old man, "the man of sin," must first be manifest, and then killed, effectually and completely.

That ye put off entirely your former life, the old man, that is entirely corrupted in all deceitful desires, and that ye be renewed throughout in the spirit of your mind and put on the new man that is created according to God in righteousness and holiness of the truth. Eph. iv: 22-24.

Lie not one to another, seeing ye have put off the old man with his deeds and have put on the new man that is renewed throughout into the knowledge and image of him that created him. Col. iii: 9.

Now we beseech you brethren by the coming, presence when he comes again, of our Lord Jesus Christ and by our being led together to him, (elevated by regeneration, or reproduction into his Divine nature,) that ye be not quickly shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter as from me, as that the day of Christ is at hand. (The day of Christ's *parousia*, or future coming or presence.)

Let no one deceive you in any way as to the fact that before his coming there shall come a falling away and the man of sin shall be revealed, the son of perdition who opposes himself against and exalteth himself above all that is called God and is an object of worship so that he sitteth himself in the temple of God, showing himself that he is God. II. Thess. ii: 1-5. The quotations in this article are not taken literally from the common version, but are amended so as to give the exact meaning of the Greek text.

It will be seen that before this day of Christ, which is a judgment day such as comes in the end of every dispensation, and at no other time, there was to come an apostasy and the man of sin was to be revealed. Protestantism says that this man of sin is the Pope of Rome and, strange to say, the name of the present pope means sin. But this is only a type and is, doubtless, an indication that the real man of sin is here.

Koreschans believe and know for certain, and other people are rapidly finding out, that at present "everything that is called God and worshiped" is a fraud and no God, so that if Jesus, re-embodied as the Branch, as *Cyrus*, the Messenger of the Covenant, or conjunction of God and man, is here, is performing his mission, he will oppose himself to and raise himself above everything that is called God or worshiped; and that when he has overcome, as John represents him as doing, and has God's new name written upon him, has become God's new humanity, his completed temple, he will sit "himself in the temple of God, showing himself that he is God."

Observe John's language. He does not say, he will attempt to sit himself in the temple of God; he will try to show himself that he is God; but he is the son of perdition, so cannot become God or the Son of God. The son of perdition or of destruction means one thing when spoken of the sons of God, and another when used with reference to the children of the Devil.

Jesus said his body was to be broken, and it was broken and as a body was destroyed. He was a son of perdition in the true sense of the Greek word. *Cyrus* becomes a son of perdition when the old man, the old Adam, is destroyed in him and he becomes the perfected temple of God, wherein God dwells. He becomes again the son of perdition, or destruction when like Jesus, his body is broken; changed to Holy Spirit, in his translation.

The wicked are always sons of perdition or destruction since their life is a living death, always ready to terminate in a corruptible dissolution.

In speaking further of the man of sin Paul says: The mystery of iniquity already worketh and only he that now hindereth will hinder till he is taken out of the way.

Then shall the wicked (the man of sin) be revealed, whom the Lord shall destroy by the spirit of his mouth and shall entirely abolish by the brightness of his coming (his personal presence, when he has overcome, and is here as the Lord) whose coming (first appearance) is after the work-

ing of Satan in all power and signs and lying wonders, and in all deceitfulness of unrighteousness in them that perish, because they did not receive the love of the truth so that they might be saved.

Jesus was the Divine seed and hence must be born holy.

The physical sun sends out rays of light and rays of darkness. In the daytime the light rays prevail, and in the night the dark rays prevail. In the central sun of humanity eighteen hundred years ago, at the star center there was not a perfect focalization, so that the central star appeared double, one star, Jesus, containing and emitting the light; the other star, Judas, containing and emitting the darkness. Jesus said he was the light of the world, and it was declared of him that in him was no darkness at all. He said, "Satan cometh and hath nothing in me."

In *Cyrus*, the man with a pitcher of water in his hand, which water is the symbol of the Divine Science which he brings to the world, the central sun of humanity again arises, but the focalization of the stellar centre is perfect and but one star appears which emits, like the stellar center of the physical sun, light and dark rays.

As the focal point changes, the light and dark rays separate, until finally the darkness is "overcome" and the light only shines to illumine a dark and sin-cursed world!

As when the physical sun mounts the heavens it bursts, not full-orbed, upon our vision, but by gradual and imperceptible degrees its light conquers the darkness, until in all his effulgence the king of day stands revealed in mid-heavens, revealing all objects, and exposing all defects except those that lie within the shadows, so the anthropotic sun, "the Sun of righteousness," arises "with healing in his wings" and the "man of sin," "the son of perdition," is destroyed—transformed to the Son of God who is one with the Father and so becomes "the true light which lighteth every man that cometh into the world." Those for whom he especially shines; who, in the light and heat of his life-giving rays, are to ripen as the matured fruit of the Tree of Lives in this the grand harvest time of God's great year; of whom he is the elder brother because he comes first: when they come forth in the resurrection of the dead, will be like him for they will see him as he is. Before they arrive at this exaltation they too will see themselves to be men of sin, sons of perdition, to be converted, by the same process of overcoming, into sons of God, mansions for the indwelling of the Father, temples of the living God.—*O. F. L.*

CORRESPONDENCE.

92 Sycamore St., Cincinnati, O.
Editor *FLAMING SWORD*—There are stirring thoughts in your journal and in many things its ideas and mine agree. However, in your article "Equitable Exchange" of March 7, while you are not far wrong in saying that legislation is a "needless appendage used only to clog the wheels of government," yet I do not see how we are to make progress without the removal of that clog, and that removal is in itself legislation.

How can we "make our own money or plans of exchange without the aid of Congress and legislation?" Congress itself puts a veto on such action and refuses us that privilege. We may "invite all people to our shores who will enter into national assimilation," but the official at our ports negatives our invitation.

"Take the embargo off." Yes, that is "free trade"; but how are we to get it? "Encourage the manufacture of labor-saving machines." Yes, but we need iron and wood from which to make them, and the mines and the forests are already in the possession of capitalists and speculators, and we cannot get the materials from which to make our machinery.

Shall we not abolish the laws that permit private "ownership" or monopoly of the earth? Almost any move we make in the interests of humanity is blocked by a law which says "Thou shalt not." How can we get freedom except by legislating away these restrictive laws?

Yours, in perplexity, E. P. F.
The system advocated by THE *FLAMING SWORD*, and the one finally to be successful in human emancipation, will ignore present congressional and legislative methods and assemblies. Our plan is to organize society by giving to it the tangible remedy, and through numerical strength and organic power institute entirely new processes.

We have already begun the practical working of our scheme, and are about to astonish the world with our *coup d'état*.—*Ed.*

Faith is the open portal through which a pure and holy love enters the heart, forming a tender shelter under which peace folds her white wings in repose.—*Micah*.

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

LITTLE THINGS.

BY SHIRLEY WYNNE.

A purple harebell in the grass,
A slanting golden ray,
A cloud that o'er the hills may pass,
A butterfly's light play,
One star within the sunset skies,
One note of music rare,
One iridescent drop that lies
Hidden in some bosom fair,
Can fill some heart with joy; and not
One beauty small as these
Is by the "Poet-God" forgot,
To soothe, to cheer, or please.
Not mighty deeds alone are good,
Not eloquence is dear
Alone; some hearts who these withstood
Have melted at a tear.
A sister's kiss to one outcast,
By soft-eyed Mercy given,
Hath brought the wanderer at last
In penitence to Heaven.
And the kind look, the kindly word,
From out the heart's best store,
Do good; by them some soul is stirred
To hopes unknown before.
Give us of these in every place!
Let us not niggards be!
"To smile upon thy neighbor's face,"
Saith one, "is charity."
It is by little things we live,
By little things are blest;
So let us strive each hour to give
Our simplest, as our best,
To gladden dreary days below
With ministries of love—
Sunbeams on stony paths to sow,
To light the way above!

ONE WOMAN'S VIEW.

The closing scene of the Fifty-first Congress was a memorable and noteworthy exhibition of the weakness and follies of our American Statesmen. The proceedings were as undignified and disgraceful as many of the events that took place during its session. They adjourned with no thought or care whether the country was benefited or ruined by their legislation. Bills introduced with earnest petitions for action, and at least a careful consideration of their claims, were remorselessly thrown into the waste basket. Our nation's law-makers had no time to search out and investigate the rights or wrongs of those not represented there, especially when the bills were not backed by a moneyed corporation or a guarantee of party support. The great and all absorbing question now agitating the minds and stirring the hearts of one-third of the American people touches no chord of common sympathy, and finds no access to hearts that have long since been steeled against any approach to or notice of those whom natural instinct alone would impel to hold in subjection and dependence sexual slavery.

An eye witness at one of the late sessions of the House of Representatives in Washington, says, "they looked and acted like school boys with no idea of decorum or dignity, scattering papers, gesticulating wildly, several upon the floor speaking at once, giving vent to their feelings in all manner of vehement and abusive language, while the continued use of the gavel by the presiding officer could no more restore order than it could quell the waters of a Johnstown flood. But, strange to note, the appearance of the Sergeant-at-Arms with that relic of superstition—the mace—bearing aloft its globe and spread winged eagle has the desired effect, and tranquility once more settles down upon the august assemblage. Why it is these 'great men' are subdued and quieted by the introduction of this simple instrument we do not understand. Those who a few minutes before were boiling with passion, strutting about with clinched fists and set teeth, are in a moment reduced to meekness while even an ashy pallor overspreads faces scarlet with anger."

And now in the face of all this farcical usurped power with its continued ignoring the claims of justice, the question arises with *tenfold force*, Shall we, born with the innate liberty of American citizens, with the intellectual endowments nature has bestowed, with the smarting, burning sense of

being ignominiously degraded and classed with the brute creation, placed below the level of the negro, shall we tamely submit and thus forge anew the chains that have bound us through the ages of the past? Shall we continue to clog the wheels of progress by which Omnipotence is showing us His favor, pointing with unerring finger to the late "National Council of Women" at Washington, with its unanimity of feeling, its utter disregard of class or caste, wealth or social position, and its broad platform of human equality and the uplifting of the downtrodden and oppressed? Shall we fail to grasp the hand outstretched for our salvation from the death trap of sexhood, our restoration to the glorious sunlight of enlightened and liberated womanhood?

Let us view the question calmly and consider all its bearings. Is it not high time we realized our position and the necessity for prompt decisive action? Why are we denied the right of franchise, greeted upon every side with hidden sarcasm and malignant sneers, covered with fulsome flattery and masculine gallantry? They accuse us of wishing to exchange the wash tub for the ballot, and the broom for the rostrum. Shall we quail and cower down under these oft repeated insults? No! let us rather hail it as a harbinger of near and certain victory; as a portent of sure and substantial advancement, a thorough and radical deliverance. Let us put our shoulders to the wheel and with one mighty and united effort overturn all the flimsy structures of masculine bigotry and superstition, ushering in the new Era of Emancipated Womanhood! Let our tongues be touched with a live coal from the altar of social reform, our hearts and lives electrified by the motor of Divinely inspired intellect and moved by the storage battery of perfected organization! Then such a wave of enthusiasm shall sweep over our land as shall submerge all the old landmarks of masculine monopoly, party prejudices and petty differences of opinion and reveal the heights of Universal Suffrage and Equal Rights.—G. S.

CROFTERS DECLARE WAR.

They Intrench Themselves on Their Old Farms at Orissey Park Forest.

LONDON, March 24.—Last night on the Island of Lewis, in the outer Hebrides, a party of one hundred crofters assembled and after marching all night and crossing three locks, arrived this morning at Orissey Park forest, from which place they had been previously evicted in order to make room for a deer preserve. Immediately upon their arrival at their destination the evicted crofters threw up intrenchments on the sites of their former homes and went into camp. They have announced their firm determination to cultivate the soil for the sustenance of themselves and their families, and are resolved to meet force with force should an attempt be made to oust them.—Chicago Post.

These simple-hearted peasants, who had been ejected by British soldiers at the point of the bayonet from what had been the homes of their childhood and that of their fathers before them, that some English swell might enlarge the boundary of his deer preserve, have, in their desperation, deliberately come to the conclusion that they had better die fighting for the right to earn their living in their old homes and the homes of their fathers, than to run the chances of starving to death as tramps and vagabonds beneath the flag of their powerful, but merciless and cruel country. In her estimation it is important that deer be propagated and preserved, but freeborn Englishmen have no rights that privilege is bound to respect. A state that thus treats her citizens has small title to the considerate regard of God or man, and must be fast approaching the end of her unjust and oppressive career.

She can very easily butcher these, her despairing children, and so make room for the more important four-footed animals, but she cannot so easily quit the score in her reckoning with the court higher than her own, to which nations as well as individuals are amenable.—O. F. L.

SPECIAL NOTICES.

In writing for sample copies of THE FLAMING SWORD, please give full name and Post Office address; otherwise your request will not receive attention.

Will our friends please remember in future to send all Money Orders to CYRUS, FLAMING SWORD, and NOT CYRUS, merely. Be particular in making out the address in full as directed. It will save us much delay and trouble with the postal department.

EASTER MORNING.

A dense darkness reigns o'er the fair plain of
Judea,
The night wind seems wailing and sobbing in
The bright star of its hope no longer is gleaming,
And Jordan's pure waters are murmuring low.
In Jerusalem there is silence and sadness,
The voice of its people is hushed in amaze,
Nature seems chanting a low mournful requiem,
The gloom of the night its great sorrow portrays.

The light gleams faintly in the eastern horizon,
It gleams on three corpses with life's blood
still red;

And faintly it touches the grim cruel watchers
That stand by the sepulchre of the loved dead.
They guard well the tomb they have sealed to
protect Him.

They are ready to show their charge is secure;
It will prove that taught but humanity sleepeth,
Their freedom from guilt will forever ensure.

The few who believed in the Lord and Messiah,
Who followed with joy and his praises did sing,
Believed that forever was sealed in death's slumber
[their King]

Their hope, their Redeemer, their Lord and
They come in their sorrow in tears and in
anguish.

They're eager thus early love's tribute to pay.
With myrrh and sweet spices Salome and Mary
Have long watched and waited the dawning of
day.

They heard not the sound of the mighty word
spoken,
Felt not the earth tremble; saw no angels there,
Removing the stone while the guard was still
sleeping.

While angelic hosts broke the night of despair;
But lower they stooped o'er the sepulchre weeping
Where Jesus was laid in the darkness and
gloom.

They saw not the Holy One with broken fetters,
Through the halo of light encircling His tomb.
There's naught in the grave but the linen and
napkin.

And guarding the place sat two angels in white.
The morning replies to their questioning wonder,
"They've taken my Lord and laid him from
my sight."

But on Magdalen's ear fall words like sweet
"Ye seek Him of Nazareth among the dead,
But he is not here, go ye tell his disciples
That Jesus their Saviour is risen indeed."

She turns from the tomb in great sadness and
sorrow
[cheer]

She knew not the voice with its words of great
Till Jesus said, "Mary," in accents so tender,
With rapture she now saw her Lord standing
near.

O, touch me not yet for I am not ascended
To my Father and God. Your message shall be,
Go, tell all thy brethren I go to my Father [me].
To your Father and God. They must follow

With joy the disciples received the glad tidings.
He returns! He returns! who late was laid low,
From the fetters of death He rises victorious,
He has conquered for us our most cruel foe.

O, rejoice! all the earth, ye, shout the glad
tidings!
Our Saviour is risen, His triumph is won,
He has opened for us the portal of Heaven,
Behold as our Father, God's most Holy Son!

The voice of great Truth on this glad Easter
morning
Is heard thro' the Messenger, in language plain;
The Saviour was also crucified in Egypt;

For His resurrection ye may look again.
Returning to earth from the new tomb of Joseph,
He came but to plant God's own pure holy
Seed.

To feed his beloved with bread from the heavens
His body and blood could supply every need.
The age has passed by since the promise was
given

"Again I'll return, tho' from you I now go."
He planted the seed of the Kingdom of Heaven,
Through humanity's veins life's river will
flow.

In the depths of this earth the germ will be
In the garden of Joseph the true Branch will
grow.

Unknown, till the Spirit anointed the "Chosen"
And then the whole world their Redeemer
shall know.

For this resurrection we long have been waiting,
One Sign in the heavens to see above all;
Now Elijah proclaims, The Saviour is risen,
He comes to redeem from the curse of the fall;

Though he cometh from realms of Egyptian
darkness
In purified doctrine He now is arrayed,
And the truth like a bright star gleams on his
forehead.

The brilliance of Wisdom in word is portrayed.
The Christian rejoices in the Easter Morning;
We also rejoice, for here risen indeed
Behold our Redeemer, the crucified Saviour,

Come forth as the BRANCH from the long buried
Seed.
Rejoice with the Christians ye favored Koreshans,
With them we once hailed the bright Bethlehem
Star.

With them we still worship the crucified Saviour,
And Wisdom for them holds her bright gates
ajar.

Before us stands open the heavenly portal, [eyes,
We fain would look upward with worshipful
We would rest in sweet faith in truths we hear
spoken,

From doubts in our hearts bid our Saviour
We would bring him a love more precious than
rubies,

And a perfect, pure trust all fears to subdue.
We rejoice that we know our risen Redeemer,
God clothed with humanity Holy and True.

May the Spirit Divine in His temple dwelling
Pervade all our souls till life's triumph we
gain, [boundless]

Transforming our lives by His Wisdom so
Till victory o'er death through His grace we
obtain.

Then coming before Him in purified raiment
We'll bow at the feet of our glorified King;
In KORESH rejoice in the victory of Easter
And with pure grateful hearts love's offering
bring.

—Mizpah.

The noblest, truest spirits are the
meekest. Those who have most in
them that is of great value are the
least anxious to show it, but, like the
best beloved apostle, are always think-
ing of the Saviour and his righteous-
ness rather than their own glory, and
are content to dwell within the shadow
of the "Great Rock."—Mizpah.

THE "COLLEGE OF LIFE" COMPARED
WITH OTHER COLLEGES.

Persons intending to enter a college of any kind must pass through a course of training or preparation in the simpler or lower studies, before they are fitted to enter upon the pursuit of the higher branches of science, as taught by such institutions. If they have intelligent minds, are well prepared, and seek studiously to become proficient in the studies undertaken, they will be able to progress through their curriculum, and be graduated with honor, prepared to enter into whatever channel of life their natural talents lead them.

But if they enter college poorly prepared, or lack application, they will be unable to advance with their fellows, and must halt and make better preparation, or study more diligently; otherwise they must give up the college training altogether.

In general terms, the COLLEGE OF LIFE might be defined as any other college. Here the resemblance would cease. In the magnitude of its preparation, and in the scope of its attainment, it differs as immensely from all other colleges, as the highest university from the infant's kindergarten.

The preparation for the ordinary college is a few years' study in half a dozen or so preliminary branches. This preparation is purely intellectual. Manners, morals, religious belief or its entire lack, play a very insignificant part in the intellectual progress of a college student. An intellectual devil (there are many such) may pass through a college, and be ushered forth upon the world wearing the brightest laurels.

The mentality of a person is made up of his intellect, and his affection or will. When we take into consideration that in man, as he is to-day, the affection or will rules or directs the intellect, that he does not do as well as he knows, our colleges are to blame for being one-sided or half-way institutions, and for developing one half of a person's mind, and totally ignoring the condition of the other more important, because controlling, part.

The colleges and those who advocate and foster them (this includes many ministers in the so-called Church of Christ) in their one-sided work, are in a great measure responsible for the social exaltation of a man for mere intellectual attainments, while his moral and religious nature, the governor and director of his life, may be in a state of barbarism, or worse yet, cultivated devilishness; and the colleges are responsible for the greater amount of evil that is done by their educated devils, compared with what they could do if the colleges refused to educate them, or educated them morally also. The ignorant are always led by the educated, and by intellectually educating a depraved mind, they but broaden and deepen his capacity for leading others into mischief.

Some may urge that it is the duty of the Church to give moral training, and of the college to merely give the intellectual; but since it is so essential both for the welfare of the individual and of humanity, that a person be equally developed in all his parts, the churches and colleges should work in common rate of progress and interest or should be one institution. This, however, is the work of the future.

Although the teachings of the colleges are largely fallacious, and obnoxious what few grains of truth they unconsciously possess; and the Church, by perversion of the doctrines of Jesus, fosters a false system of social life, yet there is a vast difference in the various degrees or states of sensual life. All the difference between highly intelligent and humane persons, and the ignorant and vicious; between the highly civilized people of Europe and America and the most savage tribes, some of whom, as the little burrowing Cliff-dwellers of Mexico, seem in no degree above the baboon in human characteristics; or, like the gigantic Patagonians, possess the animal ferocity of the most savage beasts.

All mankind is fallen, degenerated, under the curse; but some are being regenerated, and are nearer a state of perfection or restoration than others. If the churches and colleges could work together in the true Spirit of Christ, they could materially aid in this work of restoration.

THE COLLEGE OF LIFE.

The preparatory school for the

College of Life extends through the twenty-four thousand year cycle of Mazzaroth, during which the novitiate, or person in the state of regeneration, progresses through almost countless embodiments; each contributing its quota of experience, until all experiences have been involved; all knowledges have been contrasted with all falsities; all evils and their attendant sufferings have been contrasted with all goods and their attendant joys; so that man may come to know good and evil and choose the good. By means of these experiences his knowledge or intellectual development, and his obedience to that knowledge (attained through suffering from disobedience) or his affectional development keep pace.

When the novitiate has passed through six ages and through six full degrees of development of both powers of his mind, and is ready to begin to unfold into the seventh or last degree, he is prepared to enter the College of Life.

The Head of this college is divinely appointed, and divinely guided through illumination of his natural mind, the seventh degree of his being.

All persons, who are receiving his teachings, whether from his own lips, or from his writings, or from other teachers of his appointment, are in the College of Life.

Any person who can grasp the fundamental teachings from this Head, and understand what changes are necessary in his present mind and body to bring him into perfection, and can so bring his will into obedience to the mandates of this Science, as to effect these changes will be able to be graduated from this College into the perfect natural or immortal life.

This College furnishes the completion of his development. It is his last purgatory, purifying both his knowledge and his life. As all purification comes by suffering, it is the state of his last and most intense suffering.

After a person understands the fundamental doctrines of this Science, the only evidence he can have that he is making progress lies in his ability to apply what he has learned to his life. If he finds that his natural selfish will is gradually yielding to the higher will within him, which is in harmony with the doctrines; and that he experiences happiness in yielding but constantly increased suffering in obeying his former selfish director; he may safely feel that he is in the straight and narrow way to success and life.

Some people eagerly grasp this Science, intellectually, but it does not enter deeply enough into their wills, or they have not sufficient love of truth *per se* to enable them to change their lives in conformity to its commands.

Who shall be able to pass through this last school of instruction and discipline, this last fire of purification, and enter beyond upon the highway of Divine life?

Only those who received the baptism from the Lord Jesus deep in their souls, where it has been growing for more than eighteen hundred years, can successfully pass through this College, and receive the blessing from its Head, the baptism of the seventh degree of the Word, their diploma of graduation into Divine life. Only such can go forth from the College of Life, into the Life itself; ordained as ministrants to the world.

This is the only College of Life in the world. There are plenty of colleges of death, fallaciously teaching mortality of the body, but immortality of the soul in that body!

A grand cycle necessary for its preparation! All knowledge and immortal life its scope!

How does it compare with other colleges?—A. M. M.

MOSAIC OF EMERSONIAN GEMS.

"It needs a Divine man to exhibit anything Divine. God will not have his works made manifest by cowards. Accept the place the Divine providence has found for you. Great men have done so, betraying the perception that the Eternal was stirring at their hearts, working through their hands, predominating in all their being. We must accept in the highest mind the same transcendent destiny."

"He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Your goodness must have some edge to it—else it is

none. The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pulses and whines. I shun father, mother, wife and brother when my genius calls me. Do not tell me of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots, and the thousandfold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar, which by and by I shall have the manhood to withhold.

"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. Isolation must precede true society. But your isolation must not be mechanical, but spiritual, that is, must be elevation."

"If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war and wake Thor and Woden, courage and constancy, in our Saxon breasts. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am we shall be the happier. If you cannot, I will still seek to deserve that you should. I must be myself."

"I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me and the heart appoints. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh to-day? You will soon love what is dictated by your nature as well as mine, and if we follow the truth it will bring us out safe at last.—But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. The law of consciousness abides. If any imagines that this law is lax, let him keep its commandment one day."

"And truly it demands something Godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others."

"Do that which is assigned thee and thou canst not hope too much or dare too much. A true man belongs to no other time and place, but is the center of all things. You are constrained to accept his standard. The man must be so much that he must make all circumstances indifferent—put all means into the shade. Every true man" (God-man) "is a cause, a country, an age; requires infinite spaces and numbers and time fully to accomplish his thought;—and posterity seem to follow his steps as a procession. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the center of the present thought; and new date and new create the whole."

Letter of Instruction From Koresh, Agent of the Koreshan Unity, to the Boards of Mutual Confidence.

The Board of Mutual Confidence shall consist of seven members, three of whom shall be appointed by the Koreshan Unity, and four by the Patrons of Equitable Commerce. The Board shall elect its President, who shall preside at all the meetings, or when absent, a President *pro tem* may be elected to fill the position.

The Koreshan Unity shall appoint a Clerk of the Bureau to be chosen from its own members of the Board. The Clerk of the Bureau shall act as Secretary, and the Treasurer shall be elected by the Board. The Board shall elect its own officials as provided in the letter of instruction, at the expiration of their term. This does not include the Clerk. The Bureau shall fix the tenure of office.

The Board of Mutual Confidence, through the Clerk of the Bureau, shall negotiate the distribution of all Certificates of Equitable Commerce, and shall be held responsible to the Patrons of Equitable Commerce, to whom the certificates are sold, for all moneys or property received in exchange for said certificates. No transaction of the Board shall be regarded as complete or binding without the signature or authorized stamp of the President, accompanied with the signature of the Clerk of the Bureau.

The Board shall procure its certificates from the Koreshan Unity through its authorized agent or agents, and every certificate to be valid must have upon its face the Presidential Seal of the Society Arch-Triumph.

The Board of Mutual Confidence shall possess authority to negotiate the certificates of the Unity for property of every kind, and for labor of every description, at its discretion, and shall always place the funds in its possession at the disposal of the Koreshan Unity on the basis of security satisfactory to the Board, and of warrantable guarantee to the Patrons whose money the Board holds in equitable trust.

The Board is empowered to negotiate the sale of any property it may have received in exchange for certificates, but it shall not be empowered to purchase property with money in its possession, nor to exchange one kind of property for another, only so far as such property is represented in the certificates it negotiates. This is because the business is transacted by the agency of the Koreshan Unity.

The Board of Mutual Confidence shall audit all accounts included in transactions embracing all investments of money loaned by the Patrons of Equitable Commerce to the Board of Confidence, and represented by the Certificates of Equitable Commerce. The Board, through the Clerk of the Bureau, shall demand a monthly report of all investments, and the Clerk shall receive a daily report from the Koreshan Unity. The President of the Board may demand an investigation of the status of the business at any time intervening the monthly statements of the Clerk, and shall have access to the related books and accounts of the Koreshan Unity.

The President of the Board may authorize an investigation of the investments by the Koreshan Unity of its receipts from the Board, and shall have access to the books of the Unity in which are kept the accounts of investments and proceeds. It shall be the duty of the Board, through its executive officer, to look after the profits and proceeds of the property, labor, and funds placed in its hands by the Patrons of Equitable Commerce, and invested with the Koreshan Unity. The Board cannot, under any consideration, negotiate in "booms" or fictitious (watered) stocks, nor will any species of gambling be permitted.

The certificates and commercial checks of the Koreshan Unity shall be distributed by the Bureau of Consociative Equitable Commerce through its Board of Mutual Confidence, but shall be returned through the agency of the Unity.

In the event of any vacancy on the Board, the Patrons of Equitable Commerce, belonging to the district, shall be notified through the Clerk, and an election will be held by the Patrons present at the time designated, which shall be at the expiration of thirty days from notice.

The accumulation of property, acquired by the sale of certificates, is to be devoted to the establishment of the industrial system of the Koreshan Unity, whose purpose it is to employ every person in America who is inclined, or can be induced, to perform equitable use. Address Clerk of the Bureau of Consociative Equitable Commerce, 3617 Cottage Grove Ave., or 220 Noe St., San Francisco, Cal.

KORESHAN PHILOSOPHY.

Koreshan philosophy has recently been brought into prominence in this city by Dr. Cyrus R. Teed and his followers. It claims that the earth is a hollow sphere, and that we live on the inside. The phenomena ordinarily believed to prove that we live on the external surface are all explained away.

The fact, for instance, that the hull of a receding ship first disappears from sight is explained by stating that on a plane, or slightly concave surface, the same phenomenon would be observed, owing to the law of foreshortening by perspective. Objects standing on a level plain always disappear in the distance first at the bottom. In a long row of lamp posts, standing on horizontal ground, the pedestals, if short, gradually diminish until at a distance of a few hundred yards they seem to disappear, and the upper and thinner parts of the lamp posts appear to touch the ground. It will therefore be readily seen that the hull of a receding ship, obeying the same law, must disappear, on a plane surface, before the masthead.

VERY CONCLUSIVE.

To prove beyond question that rotundity could not exist the following experiment was tried: A certain canal was selected where the water ran for six miles in a straight line and unobstructed. A boat with a flagstaff, the top of the flag five feet above the surface of the water, was directed to sail from one point to another six miles apart. The experimenter, with a good telescope, went into the water, and, with the eye about eight inches above the surface, observed the receding boat during the whole period required to sail the six miles. The flag and the boat were distinctly visible throughout the whole distance. If the earth is convex, the surface of the six miles length of water would have been six feet higher in the center than at the two extremities; but, as the telescope was only eight inches above the water, the highest point on the surface would have been at one mile from the place of observation, and below this point the surface of the water at the end of the remaining five miles would have been sixteen feet, and the top of the flag on the boat would have been eleven feet eight inches below the horizon and altogether out of sight.

The same result would be noticed on the open sea, were it not for the fact that, in the extreme calm, there is never less than twenty inches of swell, which, being magnified in the field of the telescope much more than the distant object, shuts out all angles at a horizon point, of less than one minute of a degree.

CAUSE OF ECLIPSES.

The Koreshans deny that the eclipse of the moon is caused by the circular shadow cast by the earth, and say that it is really the effect of the shutting off of force. The moon is a focalization at the center of a sphere of force, this sphere being produced by the meeting of energies flowing from the center and from the circumference, causing a cyclone as it were, just as when two currents of air or water meet and form whirlwinds or eddies. According to this the moon cannot be a solid opaque mass, but only sufficiently tenuous to reflect light; and the so-called mountains and plains of the moon are nothing but reflections from the icy regions of the north pole of the earth. An eclipse of the moon is only the shutting off of the cause which produces the moon's transparency. I will quote the following evidence; Fernando de Magalhane, says: "On the forenoon of October 11, 1520, an eclipse of the sun was expected. At eight seconds past 10 A. M. the sun, having then reached the altitude of 42 degrees, began to lose its brightness and gradually continued so to do, changing to a dark red color without any cloud intervening that could be perceived. No part of the body of the sun was hid, but the whole appeared as when seen through a thick smoke, till it passed the altitude of 44 degrees after which it recovered its former luster."

Sir James South, of the Royal Observatory, Kensington, in a letter to the *Times* newspaper of April 7, 1848, says: "On the 15th of March, 1848, when the moon was seven and a half days old, I never saw her *unilluminated* disc so beautifully. On my first looking into the telescope, a star of about the seventh magnitude was some minutes of a degree distant from the

moon's dark limb. I saw that its occultation by the moon was inevitable. The star instead of disappearing the moment the moon's edge came in contact with it, apparently glided on the moon's dark face as if it had been seen through a transparent moon; or, as if a star were between me and the moon. I have seen a similar apparent projection several times. The cause of this phenomenon is involved in impenetrable mystery."

MOTION OF THE EARTH.

Even the motion of the earth is denied, and the following experiment is quoted to demonstrate that the earth has no perceptible axial motion: Let a ball be thrown vertically upward from the masthead of a stationary ship, and it will fall back to the masthead and pass down to the foot of the mast. Now put the ship in motion and let the ball be thrown upward. It should fall at some distance behind the mast. Thus it is demonstrable that where a ball is thrown upward from an object moving at right angles with its path, that ball will come down to a place behind the point from which it was thrown, and the distance at which it falls behind depends upon the time the ball has been in the air. As this is the result in every instance where the experiment is carefully and specially performed, the same would follow if a ball were discharged from any point upon a revolving earth.

The following experiment demonstrates, however, that this motion in the earth does not exist:

A strong cast-iron cannon was placed with its muzzle upward. The barrel was carefully tested with a plumb line, so that its true vertical direction was secured. The gun was fired and in thirty seconds the ball fell back to the earth: the point of contact was only eight inches from the gun. This experiment had been many times tried and several times the ball fell back on the mouth of the cannon, but the greatest deviation was less than two feet and the average time of absence was twenty-eight seconds, from which it is concluded that the earth on which the gun was placed did not move from its position during the twenty-eight seconds the ball was in the atmosphere. Had there been motion in the direction from west to east and at the rate of 600 miles an hour, (the supposed velocity at the latitude where the experiment was tried) the ball, instead of coming down within a few inches of the muzzle of the gun, should have fallen behind it, to the west, a distance of 8,400 feet, or more than a mile and a half.

DAY AND NIGHT.

The phenomena of day and night, the rising and setting sun, etc., is explained thus: "The earth is a hollow globe about eight thousand miles in diameter. Its shell bears to it the same proportionate thickness as the egg shell to the egg. We exist on the inside surface. Carrying out the simile of the egg, our atmosphere is represented by the white of the egg, and the two inner atmospheres of hydrogen and aboron by the yolk. The shell is composed of seven metallic layers and five earthy strata, superimposed according to specific gravity, platinum on the outside. The metallic plates or strata generate forces where they come in contact with each other, which forces flow toward the center of the globe, and focalizing there form the sun. The moon, planets and stars are formed by lesser focalizations reflected and counter-reflected to an almost unlimited degree, but the actual sun, moon, etc., are never seen, but only their reflections on our atmosphere, as upon a mirror, about a thousand miles from the surface of the earth. Vision does not exist outside of our atmosphere. The sun has a light and a dark side and revolves on its axis once in twenty-four hours. Its bright side projects or focalizes itself on the concave surface of our atmosphere in the form of a ball of light and heat, which, of course, must revolve in its path coincidentally with the turning of the real sun. Owing to the principle of curvilinear vision the projected sun cuts the line of vision when near its easternmost point and gives the deceptive effect of sunrise, for the eye does not take cognizance of the curve of the visual line. The passing out of the line of sight of the projected sun in the west produces the appearance of sunset according to the same principle.

THE COPERNICAN THEORY.

The system of Copernicus was admitted by its author to be merely an assumption, temporary, and incapable of demonstration. These are his words: "It is not necessary that hypotheses should be true or even probable; it is sufficient that they lead to results of calculation which agree with calculation. Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind; lest, in case he should adopt for truth things feigned for another purpose, he should leave this science more foolish than he came. The hypothesis of the terrestrial motion was nothing but a hypothesis, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood."

The Koreshans claim that the Copernican system of astronomy teaches an infinity of worlds, illimitable space, no circumference and therefore no center; and, if true, completely stultifies the Bible, and leads inevitably to atheism. Koreshan Astronomy, on the contrary, confirms the Bible as the most scientific book ever written and an unerring guide in all domains of the universe, and renders the belief in a personal God irresistible.—Prof. E., in *San Francisco Daily Report*.

PUBLICATIONS.

LIVING ISSUES

Is the name of a new and novel weekly sixteen-page paper, owned and operated solely by subscribers in the corporate capacity of the National Co-operative Publishing Co., at Boston, Mass.

A veritable people's paper, of the people, by the people, and for the people.

An enthusiast declares that the popular proprietorship idea is destined to revolutionize American journalism and politics. Unquestionably great benefits may be derived from a press and party conducted by the people for the people.

A unique and attractive feature is the division into special and ably edited Departments as follows: Labor, Medical Liberty and Reform, Woman, Entertaining Miscellany, Single Tax, The Company's Corner, The Outlook, New Party Politics, Temperance, Home and Health, Nationalism, Our Open Court, Americanism, Equal Freedom, Municipalism, Oppressive Legislation and Monopoly.

Every subscriber thereby becomes a proprietor. Subscription price \$2.50 per annum. Single copy \$0.06.

A circular detailing its political policy, editorial fellowship, co-operative management, plan of endowment, distribution and control of stock, is furnished free upon request.

Read The Farmers' Voice!

The unofficial organ of all societies that are laboring for the well-being of the productive classes.

The *Farmers' Voice* will have its main circulation among the thoughtful, progressive and well-to-do farmers of the middle, western and southern states.

Send for sample copy, *The Farmers' Voice*, 328 Dearborn St., Chicago, Ill.

The Better Way.

A weekly Spiritual newspaper, published at Cincinnati, Ohio, at \$2.00 per year. Sample copies free. Send name and full address, and mention this paper.

Best advertising medium in the spiritual field. No objectionable advertisements accepted. Prices liberal. Address, WAY PUBLISHING CO., Cor. Plum and McFarland Streets, Cincinnati, Ohio.

The National View.

A weekly journal, published in the interests of the industrial people and the elevation of the whole human race. The month-piece of the American nation. Containing the leading questions of the day. The workingman's friend and the farmer's companion. It should be read by everybody. Now is the time. Send in your name. Subscription, \$1.00 per year in advance. Address, THE NATIONAL VIEW, 1202 Pennsylvania Ave., Washington, D. C.

The American Nonconformist
Is battle-scarred and time-worn.
But in the front all the same!

"To those own self be true,
And it will follow as the night the day,
That can't not then be false to any man."

11th YEAR.

THE "NON CON."
Is trying to help
THE MEN AND WOMEN who know they
are "hard up" and want to know why
and how to get relief. Unless you
VOTE for what you want you
have no right to expect it
from others.

The number of clubs
under an apple tree
indicates the quality
of the fruit it
bears. The clubs
thrown at us
attest our
work.

THE NONCONFORMIST
Proposes
uproot these
old blood-suck-
ing Monopolies
and Trusts, together
with the corrupt
Parties which have fostered
and fed them, and it can-
not be done without their
"talking back" and howling "an-
archy," but in the end, right
will prevail and the PEOPLE'S
Will be done.

THOSE ARE OUR SENTIMENTS,
And if you agree, send your subscription to,
H. & L. VINCENT,
WINFIELD, KAS.

Largest and Oldest Circulation west of Chicago

SUBSCRIPTION:
One Year \$1.50. Six mo's 75 c. Three mo's 50c.
In clubs of ten, 14 each.

Send for Our New Book List.

THE Koreshan System OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

THE COLLEGE OF LIFE

Is the Center for the Koreshan Cult. For Particulars address,
CYRUS, 2 & 4 College Place, Chicago.

KORESHAN ASTRONOMY.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price. Address,
PROF. ROYAL O. SPEAR,
Guiding Star Publishing House, 3617 & 3619 Cottage Grove Avenue.

Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.
By CYRUS, Price 15 cts.

Emanuel Swedenborg; His Mission.
By CYRUS, Price 15 cts.

The Identification of Israel.
By A. W. K. ANDREWS, M. D., Price 15 cts.

National Suicide and its Prevention.
By PROF. O. F. L'AMOREAUX, (Lumry,) Price, Cloth \$1.00. Paper 50 cts.

Koresh, the Central Sun of Being.
By PROF. ROYAL O. SPEAR, Price 25 cts.

Koreshan Astronomy.
The "Hollow Globe" Theory a fact demonstrated.
By PROF. ROYAL O. SPEAR, Price 50 cts.

Proclamation. Judgment.
Battle Cry of the White Horse Army. The Demand of Divine Justice.
By CYRUS, Price 5 cts.

Is The Earth Convex?
Proof that it is not.
By PROF. ROYAL O. SPEAR, Price 5 cts.

Controversy on Science and Religion.
By PROF. ROYAL O. SPEAR AND ALVA MAY, Price 8 cts.

The Entire Series, in paper, sent for \$1.35.

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS, Office of the FLAMING SWORD,
3617 & 3619 Cottage Grove Avenue, CHICAGO.

GUIDING ★ STAR ★ PUBLISHING HOUSE,
3617 & 3619 COTTAGE GROVE AVE.

COMMERCIAL ★ PRINTING.
FIRST-CLASS WORKMANSHIP.

BINDING.
Magazines and other books bound in Paper, Cloth, or Leather Covers at
Lowest Rates.

PAMPHLET WORK A SPECIALTY.

Send a postal and solicitor will call. Orders by mail promptly attended to.
Cash must accompany the order.

**DR. W. J. TAYLOR'S
MEDICAL ELECTENA.**

THE MOST POWERFUL AND VALUABLE REMEDY EVER DISCOVERED for Catarrh, Neuralgia, Headache, Toothache, Falling Eye Sight, and Deafness arising from Catarrh. It will break up a severe Cold in the Head, Throat or Lungs in a few hours by applying the bottle to the nose and inhaling the fumes.

CATARRH—For the treatment of this disease Electena is without doubt superior to any other remedy. There is no irritating fluid or powder applied to the diseased membranes. On relief and by continued use the duration of the relief will be gradually extended and a final cure effected. No harm can come from its frequent use. It affords immediate relief. Carry Electena with you and use it freely. Electena has been thoroughly tested in several cases, and the effect carefully noted by competent physicians and pronounced to have positive merit, and it is introduced to the public as being one of the best remedies in the market.

W. J. TAYLOR, M. D. ELECTENA COMPANY.
MEDICAL DIRECTOR, Price \$1.00. By mail, \$1.10.

135 Fourth Street, Portland, Or. Each bottle will hold good its healing power for 6 months or longer.
BEWARE OF IMITATIONS. None genuine without this Trade Mark

TRADE MARK.
Agents wanted in every Town and County. Apply to DR. TAYLOR,
135 Fourth Street, opposite Holton House, Portland, Or., for agencies.

Dr. W. J. Taylor, Portland, Or. Dear Doctor:—For ten years I have been a sufferer from Catarrh in its worst form, for five years I was obliged to eat at the table with my family, my catarrh being so offensive. I tried everything I could hear of but could get no relief until last April I got your Electena. I have used only two bottles at \$1.00 each and it has cured me, for which I am very thankful, and advise all who are troubled with catarrh to use it. Yours respectfully,
No. 155 Eighth Street, Portland, Or. H. M. DIMMICK.

Dr. W. J. Taylor, M. D., Portland, Or. Dear Doctor:—After spending several hundred dollars with oculists in New York, Chicago, San Francisco, New Orleans and Portland without receiving any permanent benefit, being frequently obliged to desist from all business for months at a time, and quite recently finding it imperative that I give up my position in charge of the Portland branch of the Oregon Land Company on account of an aggravation of my eye trouble induced by the experimental treatment of a Portland specialist, I am pleased to be able to write you that a few weeks' use of your Electena has so strengthened my eyes and restored my sight that I am able to resume my duties, and find myself improving constantly. I have recommended your Electena to my friends, with beneficial effects in every case. Very sincerely yours,
Portland, Or., Aug. 5, 1890. M. H. SAVAGE.