

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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## The Flaming Sword.

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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 funda-  
mental doctrines, which, unless one has been  
an early subscriber, are liable to be gathered  
only fragmentarily from a simple reading of  
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reception.

### MONOPOLISTIC DESPOTISM.

BOSTON, MASS., April 11.—At a meeting of  
the morocco manufacturers yesterday, a general  
discussion of the surrender of the men took  
place. It was decided to insist that each of the  
strikers make an expressed announcement of his  
intention to have nothing further to do with the  
Knights of Labor.—Ex.

The above is an example of what is  
coming to be an every day occurrence  
among the employers of labor. Capitalists  
were the first to begin organizing  
to get the advantage of, and  
control the laborer. Now that their  
own organizations, combinations and  
trusts are perfected, and their power  
to buy and control legislatures, courts  
and executives is fully established,  
they are boldly throwing off the mask  
of a pretended regard for justice and  
the rights of humanity, and mercilessly  
throttling and seeking to destroy  
the only safeguards still left to laborers;  
to wit, their own voluntary organizations.

While these organizations may not  
be, doubtless are not, an unalloyed  
good, the facts show that they have  
been nearly as often, perhaps quite,  
a benefit to the employer as to the  
employed in preventing hasty and ill  
advised strikes, and in regulating and  
restraining the passions of workmen  
while on a strike. Perhaps in their  
overweening confidence in the al-  
mightiness of themselves and their  
legal backers, these great corporations,  
when they have destroyed the last  
defense of the feeble laborer, may  
find they have only just unloosed the  
tornado that shall shiver into frag-  
ments their mighty power, and let  
slip the dogs of war against their own  
lives.

It would not be the first time in  
the history of the world that the  
haughty and blind Haman has crec-  
ted a scaffold and dug a pit for the  
humble Mordecai, and himself graced  
the scaffold, and rotted in the pit of  
his own preparing.

The mills of the gods, says the an-  
cient adage, grind very slow, but they  
grind exceedingly fine. In the re-  
volving ages, the time has about come  
for them to grind out all such evil  
grists, and it is inevitable that many  
get caught and pulverized between the  
upper and the nether millstones.—O.  
F. L.

### Question and Answer.

Is a Man Illuminated When He is  
"Principled in Genuine Truths  
From the Lord?"

According to Swedenborg's own  
declarations no man can receive genu-  
ine truth except from the Lord. "The  
doctrine of the Church ought to be  
drawn from the literal sense and to  
be confirmed thereby."

First. "That the Word without  
doctrine cannot be understood.

Second. "That the doctrine ought  
to be drawn from the literal sense of  
the Word.

Third. "But that Divine Truth  
which doctrine is to teach, appears to  
none but those who are in illustration  
from the Lord."

The above are Swedenborg's own  
statements and they ought to stand  
as good authority with the clergy and  
laity of that Church, the New Church,  
so-called.

"Hereafter," says the Swedish Seer,  
"the spiritual sense of the Word will  
be made known unto none but those  
who are principled in genuine truths  
from the Lord."

The Swedenborgian Church claims,  
as does no other, to be in possession  
of the revelation of the spiritual  
"sense" or degree of wisdom and love,  
or of the Word. Is the Swedenborgian  
Church or its members in illustra-  
tion from the Lord, or is it in illus-  
tration from its or their own egoistic  
interpretations of Emanuel Sweden-  
borg's exposition?

What is it to be principled in genu-  
ine truths from the Lord?

To be principled in a truth is to  
possess it as your own from the Lord,  
to love it, to claim it and love to im-  
part it, and above all to desire to  
apply it and abide in it. To be in  
such a state regarding truth you must  
know it and this means to be enlight-  
ened in it, which, in Latin, is to be  
illuminated.

To be principled in genuine truths  
is to draw them from the "sense" of  
the letter where the Lord is in his ful-  
ness, in his holiness and in his power.  
Or, in other words, where the Word  
is in this "sense."

"It was shown in the foregoing,"  
says Swedenborg, "that the Word in  
its literal sense is in its fulness, in its  
holiness and in its power; and since  
the Lord is the Word, being the all  
of the Word, it follows that the Lord  
in that sense is most eminently pres-  
ent, and from that sense," the literal,  
"he teaches and enlightens mankind.  
But the truth of this will fall under  
the following propositions." (First,  
second, and third, as before noted.)

The Lord's coming will be in the  
"sense" of the letter. There can be  
no disputation of this fact. Is the  
Swedenborgian Church teaching the  
sense of the letter? It is not. There  
can be no disputation of this fact. It  
then follows that the Swedenborgian  
Church is not the true Church, and the  
truth ought to be heralded far and  
near throughout the Swedenborgian  
sphere, or the sphere falsely called  
Swedenborgian.—Cyrus.

We are looking for the day dawn;  
and not only for the dawn, but for  
the day itself, when the great orb of  
light shall pour his splendors over  
earth and sky; not merely the day of  
more nearly perfected human con-  
ditions, when there shall be a measur-  
able diminution of poverty and crime,  
and the governments of men shall be  
more equitably adjusted, but for the  
long promised day of righteousness,  
the prophetic day of God, the inaugu-  
ration of Divine Justice through the  
establishment of the Divine Equity.

Christian people believe this day  
will come, for they have the word of  
the Lord himself that he will bring  
it when he comes. They have prayed  
for its coming for more than 1800  
years, but whether they believe or  
not in the efficacy of their prayers to  
hasten that glorious manifestation of  
God's purpose with men, they claim  
to believe that the Lord knew the  
truth concerning the future, and that  
in the fulness of the time appointed  
he will execute his purpose.—A. W.  
K. A.

### IS REVOLUTION LEGITIMATE?

The Fathers of Our Country, the Or-  
ganizers of Revolution and the Men  
Who Successfully Accomplished the  
Undertaking of Conducting the Gi-  
gantic Rebellion of Washington  
and His Compeers, may be Given as  
Our Answer to the Question.

When the British Parliament—ex-  
ercising the force of might against  
right, actuated by the rapacious crav-  
ings of universal conquest and domi-  
nion—violated the principles which  
the advocates of liberty declared were  
the inalienable heritage of every off-  
spring of intellectual consciousness,  
and the concomitants of human prog-  
ress in the pursuit of happiness,  
legacies from the hand of the progeni-  
tor of human existence, and the right  
to exist in the freedom of physical,  
moral and intellectual pursuit and  
attainment, our revolutionary Fathers  
and saviours of the country justly  
rebelled against that Parliament,  
and the righteousness of the Colonial  
decision is never questioned by the  
children of those Fathers.

A subjugation more terrible in the  
ravages of its devastation than swayed  
the avarice of the commercial British  
lion; an oppression a thousand fold  
more tyrannous in its imperial au-  
thority than ever desecrated the homes  
of a people seeking refuge from the  
bigotry and persecution of priestcraft  
and ecclesiastical superstition and  
despotism of regal dominion; a more  
flagitious profanation of reposed con-  
fidence and hope in representation  
than characterized and actuated those  
then in authority and so-called right  
to govern, control the pretentious in-  
terest in the concerns of a gulled and  
gullible constituency, and stimulate  
the rapacious maw of the devourers  
of the common people of their Com-  
monwealth.

The time has come for you to de-  
mand your rights, and the example of  
the British Parliament in its acts to-  
wards its Colonial subjects is the  
fairest portent of the awaiting doom  
of the despoiled, and the purpose  
the despoiler has in view. Will we  
sit down quietly in the face of the  
landsharks, the railroad monopolists,  
the Congressional thieves, the legisla-  
tive specialists and gubernatorial vaga-  
bonds, and municipal governments,  
which favor the stealthy pilfering  
of the wealth and rights of citizens,  
and await the coming redress?

Will we hold forth our wrists that  
they may be handcuffed by the specu-  
lative Chaldean, and hold our peace as  
he places upon us the embargo, which,  
by and by, will be hard to break? Shall  
we wait till we are irretrievably cri-  
ppled before we assert our right to  
bread, shelter, fuel, yea, water even,  
and later, the air we breathe, before  
we send up our protest?

Shall we see our children at the  
doors of these mercenary robbers be-  
fore we make our appeal to the only  
body (the people) in this country or in  
the world that has the right to voice  
the demand of human want? To  
you, and you only, have we the right  
to appeal; you only, not through sub-  
sidized legislative bodies whose cor-  
ruptions are emitting the smoke of our  
torment, shall say, "Show to us the  
remedy for our evil and we will make  
the application."

The heel, nailed with the golden  
peg of your degradation, is placing it-  
self upon your neck for your further  
prostration, and you tamely submit  
to the power which grinds you. Have  
you a remedy, and the energy and  
courage to lift the yoke of your bond-  
age?

Through the education of the peo-  
ple up to the standard of a knowledge  
of the right to rebel, the preparation is  
being made for the impending revolu-  
tion. Revolution is in the air and  
in the brain. Thus far the idea  
of revolution has been associated with  
a bloody and disastrous overthrow of  
usurped authority. Such is not the  
remedy. Over us hangs the immen-  
ent violence of the mob; we do not  
advocate it, but behold with prescient

vision its revolutionary and bloody  
portend. We do advocate peaceable  
revolution as the only integral right  
and consummation, but we advocate  
revolution and the people's right to  
precipitate it.

The people have made their laws,  
and though they have forged the chains  
by which they are inevitably being  
bound and dragged to incarceration  
of penury, they have forged them  
through the legal processes which  
they themselves have instituted and  
must abide by them till public senti-  
ment is aroused and augmented to  
the adequacy of deliverance.

Revolution is in the air and in the  
brain, and judgment also; in this judg-  
ment God will make quick work.

Hermes, the eloquent messenger of  
the gods, with his caduceus (symbol of  
commercial wisdom) is on the flight.  
May he speed his winged feet to run  
his inspiring race, declaring that the  
gods are outraged at the desecration  
of human life and the immanence of its  
concomitant woe!

Redress? There is none through  
men whose heaped up millions tell  
the story of the avarice, greed and  
treachery of their inclinations and  
their acts! So long as men who  
own their millions, and who enforce  
at home an insurmountable social  
barrier are placed in office to legislate,  
so long will legislation be conducted  
in the interest of the augmentation  
and perpetuity of that social restric-  
tion.

The disparity between wealth or  
capital, so-called, and labor widens  
the breach day by day, and the capi-  
talist will see to it that the social  
disparity receives no check nor dimi-  
nution. It is right for the people to  
rebel in sentiment against the usurped  
authority of misrepresentation, but  
not by violence. It is not only non-  
essential but disastrous to the cause  
of progress to undertake by violence  
that which organic effort will achieve  
without it.

### OUR CONVENTIONS.

Our convention system involves  
three principal and coordinate fac-  
tors. The people have the right not  
only to change the constitution, but  
to live without one if they so choose.  
But, say many, it is impossible to  
govern without one.

Surfeit the tiger, then walk into his  
den! Take the elephant from the  
pit, then lead him at your will! Sub-  
due the ferocity of the tiger by the  
satiation of his appetite, the elephant  
by magnanimity.

It requires no constitution, ratified  
by the people, to conduct the opera-  
tions of great railroad and other com-  
mercial schemes. All the railroad  
systems could unite under one and  
these with all other commercial in-  
terests. They must be regulated by  
plans the combinations of which are  
perfect, not by a constitution created by  
representatives to make laws for the  
restriction and punishment of the  
masses—a constitution and law by  
which they are deprived of their earn-  
ings.

Call the people together and set  
them at work! All laboring people,  
men, women, girls and boys should  
be called upon to participate in these  
mass meetings.

LET THEM ORGANIZE UNDER COMPE-  
TENT LEADERSHIP! SET THE PEOPLE TO  
WORK AND GIVE THEM THEIR EARNINGS!

These three factors should comprise  
the basis of a forward movement in  
the direction of the plowshare of  
revolution which shall turn the land  
over from the land speculator and  
thief to the laboring masses, preparing  
them for the reception of the seed  
of contentment as it shall effect com-  
mercial equation.—Cyrus.

All the organs of the body are  
constantly furnished with substance,  
through the various channels of sup-  
ply, for the purpose of enabling them  
to perform their functions. Every  
organ has its normal capacity for use  
and supply when its conditions and  
relations are normal.—Cyrus.

### ACCUMULATED WEALTH.

The Mercurial Frenchman Leads in  
the Race for Riches.

Those who can read between the  
lines are able occasionally to gather a  
crumb of truth on the subject of  
finance from our great monopolistic  
daily newspapers. Yesterday's Chi-  
cago Herald contains an interesting  
account of the great resources of the  
French people. Having an area not  
equal to one of our states, and about  
half our population, France's estimat-  
ed acquired wealth is about equal to  
ours.

If we equalize the estimates by  
leaving out a part of our excessive  
land values caused by our vastly dis-  
proportionate landed possessions, in  
spite of all our vauntings, it will  
appear that the land of the Gaul is  
far ahead of us in the average wealth  
of her citizens. A careful study of  
the case will reveal several facts that  
are not even hinted at by the organs  
of monopoly. Apart from land values,  
which have greatly increased, most of  
this wealth has accumulated during  
the period of our country's history.  
In spite of the vested rights and  
privileges of a hereditary aristocracy  
and a pampered and rich priesthood,  
the wealth of France, since the Revolu-  
tion, is more widely distributed than  
with us.

The reason the French people are  
the richest people is that they have  
more financial common sense than  
other nations. While England keeps  
up the fiction of specie base, and,  
since the period of enormously rich  
men, to still further help on the  
accumulation of the earnings of labor  
in the hands of the few, narrows  
down that base to the single metal,  
gold, France, through her Bank of  
France, issues paper money, full  
legal tender to the extent of the needs  
of her people, for a medium of ex-  
change, keeping the average per capi-  
ta at over fifty dollars. The English  
political economist, Mill, says, "in  
France paper money actually means  
inconvertibility."

In our zeal to ape everything Eng-  
lish, we have, by iniquitous legisla-  
tion in the interests of the few, cut  
down the amount of money actually  
in the hands of the people, and avail-  
able to effect exchanges and sustain  
production, from about \$50 per  
capita in 1868 to less than \$10 per  
capita, and by the process of contrac-  
tion, rendered it impossible to profit-  
ably carry on any business that is not  
in the nature of a monopoly, thus  
turning millions of people out of  
employment, and making tramps and  
criminals out of vast numbers of them.  
To make the rich still richer, the  
conscienceless organs of mammon,  
owned or subsidized by the million-  
aires, have put out the eyes of the  
people, and kept them grinding in the  
prison house of a merciless bond-  
age.

Koresh, the Shepherd of Israel,  
in answer to the Psalmist's prayer and  
those of the good of all the ages, has  
at length come and his language to  
men is, "Is not this the fast that I  
have chosen? to loose the bands of  
wickedness, to undo the heavy bur-  
dens, and to let the oppressed go free,  
and that ye break every yoke?"

Not only is this the general pur-  
port and spirit of his words, but his  
thought and acts are busy with the  
invention and adjustment and appli-  
cation of the simple instruments  
which shall fully accomplish the pur-  
poses of his mighty soul.

When this horrible nightmare of  
human selfishness is finally, for the  
age, overcome, and men come to  
fully realize the misery that it has  
caused, even to those the world  
esteems the happy and favored ones,  
the reaction must indeed be great,  
and the gratitude to the mighty deli-  
verer, and glorious saviour must be  
correspondingly great.

All this accumulation of wealth  
must soon be, what it ought always  
to have been, the property of the com-  
monwealth, as it was always the  
result of conditions of which the  
people, not individuals, were the  
cause.—O. F. L.

### THE STRUGGLE FOR BREAD.

There is nothing organic or inor-  
ganic which does not struggle for  
bread. It is a law that all things  
must subsist on something else. The  
law of growth is that of constant  
change, which means to throw off and  
take on. That which is eliminated  
is called waste, while that which is  
appropriated is called food. Food  
(bread) is that which sustains life. It  
is that which is consumed in the  
operation of the law of progression.

Every condition of substance is food  
for some other condition or state of  
substance. Every domain, whether  
spiritual or physical, is food and nour-  
ishment for some higher or lower do-  
main. Every state or quality of sub-  
stance is a generator of nourishment  
for that which is above and below it.

The great earth is a stomach which  
cries for food. The sun, moon and  
stars send spiritual, but non-vital,  
food to this great stomach of the uni-  
verse. All material forms which find  
lodgment on the surface of the earth  
are food and nourishment for this  
great laboratory. The mineral do-  
main appropriates the forces from the  
sun, moon and stars as well as the  
precipitation from the changes which  
take place among the bodies on the  
surface of the earth.

Sunlight, air and water are the  
sources from which vegetation receives  
its food. These physical forces and  
substances are digested in the great  
changes which take place in the or-  
ganic life of vegetation. The animal  
domain feeds on all other organic  
forms.

Man does the same thing. Nature  
is bountiful in her productions, but  
man in his greed has seen fit to violate  
every law of equitable distribution of  
the products of nature. Because of  
this violation of the great law of the  
natural equation of the products of  
the earth, man has been forced to com-  
pete with his fellow for a fair share of  
that which sustains him.

"The struggle for bread" grows  
more serious each day. The cause  
of this struggle is the fictitious valua-  
tion given to the medium of exchange.  
Bread has its value placed by gold  
and not by a hungry stomach. We  
vie with one another to secure this  
gold. We are competitors in a des-  
perate struggle to secure money. If  
we can check this great struggle for  
gold we can check "the struggle for  
bread." As long as money is the basis  
of valuation so long will men struggle  
for bread. The stronger, more suc-  
cessful and least honest man secures  
control over large quantities of gold  
by which control he is able to hoard  
that which sustains life.

Bread is plentiful; the medium with  
which it is secured is plentiful; but  
the great fault is in a lack of equal  
distribution of gold or money. Of  
course if we would forever stop the  
struggle for bread we must do away  
with the present basis of its value.  
Not until hungry stomachs and tired  
muscles become the basis of the value  
of food will the starving millions be  
fed, and gambling in the necessities  
of life be done away with.

Men of brains and integrity let us  
arise in the might of our voice and  
vote, and sink the great curse of money,  
the "root of all evil," into nothing-  
ness, and by so doing set free the  
food of the world that it may satisfy  
the cravings of millions of the sons  
and families of toil! Men, arise in  
your might and secure that which be-  
longs to you!—R. O. Spear.

### REGENERATION.

In the study of the question of  
regeneration (reproduction) of the  
highest type, we are to distinguish  
between regeneration as applicable to  
Jesus, and regeneration as applicable  
to man in whom the seed of regenera-  
tion is planted. In the regeneration  
of man he is to evolve into the higher  
type, while in the regeneration of  
Jesus it is the multiplication of the  
same type.—Cyrus.

## THE THREE GRACES: FAITH, HOPE, AND CHARITY.

### FAITH.

In the realm of spirits there cannot be found a more beautiful trio than these ever constant, abiding companions of every true believer in God and his promises. The muse has descended upon their merits in glowing terms of worshipful admiration; the sculptor has chosen them for models and deftly chiseled in stone their exquisite forms, evolving all the grace and symmetry that imagination could call forth, while the artist's brush has never portrayed on canvas a more touching picture.

On the one hand stands Faith, clinging to the cross with eyes uplifted to heaven, expressing a perfect and sublime trust. On the other side Hope leans upon the never failing anchor, cheerfully watching and waiting for the dawn of day, and between them, as if strengthened by the others, sweet Charity bears the altar upon which a burning heart is devoted as a daily sacrifice to the God of love.

Under the inspiration of Faith the sweet singer of Israel touched the harp strings and chanted praises to the God of hosts, while prophets discoursed most eloquently upon themes wherein the promises of Jehovah called for a faith that could wait with patience their fulfillment.

When humanity lost its first estate there seems to have been left a spirit that is constantly grieving because of the breach sin has made between God and man. There is a longing for, and a looking forward to a time of restoration, how or when has been a mystery. There has ever been a hope that sometime, and in some way, God would lift the race out of this dead condition and Faith gives courage to hope on.

This spirit animates the heart of even the savages, and so strong is their faith in the possibility of reaching the happy hunting ground that their constant companions, the dog and gun, are buried with them. Their knowledge of God's redemptive purpose is equal to that of many who claim to be enlightened, as in either case the grave seems to be the only channel through which a restoration can be reached. The veil of mystery has been very thick through which humanity has long endeavored to catch one glimmer of light; but many have, through the medium of inherent faith, seen that which gives them a hope of possibilities to be attained.

"Now faith is the substance of things hoped for, the evidence of things not seen," the laying hold of the future in the midst of the present, of the unseen in the midst of the seen, because we realize the "things hoped for," in our hearts. God's authority is so sure to us that they stand out before our vision as realities, having that influence upon our hearts that things seen have upon our senses.

After man voluntarily departed from God, a great and impassable gulf was fixed between them. God said in effect that henceforth there could be no more intimacy, no more walking and talking together, no communication whatever except through a mediator. Man was debarred from the Tree of Life and driven from the garden of God to bear henceforth the yoke of servitude, yet in mercy there was given a promise of the "woman's seed." In view of this an institution of expiatory sacrifice was established, not that it had any efficacy, only as it was typical of a Redeemer who would be the Mediator between God and man.

In the record of the first sacrificial offerings Cain is said to have brought an offering of the fruits of the earth; an offering which might have been acceptable if he had been in innocence and God had not required the prefiguring symbol, but he failed to recognize his guilt or need of a mediator by despising God's requirements and brought his offering without the mediatorial sacrifice, thereby exhibiting his daring unbelief, and "God had no respect unto his offering."

Abel took God at his word, perceiving the evil of sin and the breach made by it, and obeyed God's command. Through faith in the unseen "Lamb of God," who was to be the real sacrifice, he brought his offering with the accompanying victim of atonement, "a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he,

being dead, yet speaketh."

It will be impossible to even briefly note the innumerable triumphs of faith as displayed in the holy men of old, where prophets, priests and kings constitute a magnificent group of heroic martyrs (at once the pride and glory of every true Israelite) "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens;" while "others were tortured, not accepting deliverance; that they might obtain a better resurrection."

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The impassioned exposition of faith as written by Paul to the Hebrews carries in it a lesson that should be critically studied by every Koreshan. There is marked out with distinct lines the great river of human progress down which has floated this "mother Grace from whom Hope is born," but Charity is a product of the union of the forces that flow from both Faith and Hope working for the advancement of the individual soul. Charity clasps in her arms weak fallen humanity and lifts it up.

The hearts of the prophets were thrilled by the magnetic touch of Faith and they looked joyfully forward to a realization of all that the types foreshadowed. Their lives with others of like heroic faith have stood and will ever stand as living monuments testifying to the world what can and will be built upon the cornerstone of the gospel, "Jesus Christ." They accomplished their work and left memories of holy faith, love and communion with God, that rest as a Divine benediction on humanity. They did not receive the promises in that embodiment, but the personal Messiah came and the world might have realized what it was to look upon and touch the Word of God, but only the heart full of faith could believe that this was a realization of the promise, for they looked for a God, and was this not a man?

With the Jews faith had become a cold and useless formality, but now there came to a few, a faith, wholly unknown before, that believed without argument, endured the heaviest cross without remonstrance, and feared not death. When such a faith was manifest a true heroism was born, and there came into the souls of men a strong and passionate courage, kindling a fervent zeal.

To the believer, Faith became a power that supported and brought him within reach of the strength and virtue of the Master, linking together the bonds of a devoted purpose to become one with the Redeemer. There is nothing to which Faith will not aspire, nothing which it will not overcome or accept; passing beyond all earthly things it pierces the shadows and clasps that which it seeks in its firm embrace and in the heights of its aspiration finds that which satisfies, because assured that it is a reality, as much as if it was now in actual possession.

Faith now bids the world not to grope one moment longer in the shadow of doubt but to swing wide open the door of the heart that the light of the Saviour's face may shine down into its depths, for only through this vitalizing power can man be united to Christ and receive him into his heart as Prophet, Priest and King, to be taught, governed and redeemed by him.

Faith is therefore an instrument through which we become receptive to the truth. Through its power we believe in Christ as God, the one eternal Jehovah, Maker and Ruler of the universe; that he clothed his Spirit in flesh becoming a man among men, the great conduit of mercy, invested with the two natures, with all the attributes of Deity; and that in his personal manifestation he would consummate his purpose to restore fallen humanity to its communion with God, constituting himself the great atonement sacrifice which had hitherto only been shown in symbol.

Oh Blessed Divinity, how art thou humbled! Oh fallen humanity, how art thou exalted!

Faith, being established in the soul, becomes the foundation upon which a Christian life is established, but in

order that it shall be a fruitful life we are to add to faith virtue or force that will give it decision, promptness and resolute activity. This energy combined with knowledge will quickly bring into cooperation great principles and powers, lofty aims, sound judgment and rectitude of purpose, enabling us to add to our faith, works which will constitute it a living, saving faith. Such a faith is the energy of the soul, the energy of the life because animated by obedience and loving devotion to God.

The knowledge of Jesus as the Saviour of the world is barren and unfruitful knowledge without works that are consistent with faith, manifesting themselves in gracious effects; not simply giving an assent to the opinions of the others or speculating on the ideal, but coming down into the realities of life and there being justified because of good deeds. The first is a pretense of faith, being severed from God's righteousness, simply beholding and admiring. The last is genuine faith that unites to Christ because it is the abiding in him.

When Jesus was crucified all the hopes of even his most devoted disciples seemed to have departed forever. It was easy to believe when the Messiah was present to guide them, for they loved him sincerely and believed in his greatness. They had been misled by early teachings to a belief that his life would ultimately be one of triumph and glory, but now, standing under the shadow of the cross, they could only see the dark avenue of suffering and death through which he had passed away, as they thought, forever.

In this way was their faith tested. Having left them promises of a return, he accomplished the facts of the redemption and appeared again in the midst of his disciples. Their sunken faith received a new impulse as he proved that he had indeed risen from the dead. They now recognized more fully the Divine nature and saw in him the conqueror of death; but the cloudy chariot bore him away, a man in the form that rises, but a God in the power that bears him to the Father's throne.

The eye of faith pierces the cloud rifts that roll between earth and heaven, the incense of pure devotion rises above them, and through them the sweet dew of his baptism descends and the hearts of the faithful few are directed into a patient watching for his second advent.

Faith in Christ begets a love for him in the souls of those who received his baptism; and they stand on earth again at this time, which is the end of the age, awaiting his coming. Knowing that he is faithful who promised, they cannot fail to recognize the fact that he is no longer a bright record of the past, an ideal never to be realized. The soul of the believer has been through the age in such constant communion with the spirit of truth that it refuses to look longer into the clouds, but recognizes him readily, as he now comes in the garb of sinful humanity, by his all-comprehending knowledge, unflinching determination to tread the path of righteousness, and a heart throbbing with surpassing tenderness for all humanity.

In Jesus we believe in one we never saw, but blessed are those who have never seen but believe his words. Such souls can never grow infirm but will defy the keen sickle of death, resting in Christ's assurance, "Because I live ye shall live also."

Assured by the promises given by Almighty God through the mouth of his prophets, Faith now reaches back through countless ages and with one hand clasps that of the God of Abraham, Isaac and Jacob, and with the other hand clasps that of Cyrus, the Shepherd of the promise, the Branch, the Shiloh, the Messiah of the Koreshan age, and behold, they are One! —*Mispah.*

In England the agricultural class is steadily decreasing and the domestic class is more than correspondingly increasing. In this country, owing to the quantity of new land annually added to the area under cultivation, the agricultural class is still increasing, but far less in proportion to the population than the domestic class. There is everywhere the same tendency to a large increase in the number of domestic servants. People shut out of the fields of self-employment, and even unable to find work as wage-laborers, must of necessity submit to the worst kind of servitude and become menials. —*The People.*

## Extract From "Light of the World."

[By EDWIN ARNOLD.]

[She told the story of those later days  
How he did pass unto Jerusalem,  
Wending to die, because such death should bring  
Fruit of his fair life and his grace for men;  
How, spying the proud City, as he rode  
Moeck, on an ass, with children for his guards  
And glad hosannas wakening the hills,  
He sorrowed for His splendid murderers  
Throned on her rock, crowned with the great  
white Dome  
And girt with Kedron and the guardian hills;  
Sighing: "Jerusalem! Jerusalem!  
Slaying the Prophets, stoning those that come  
Messengers to thee! If, in this thy day,  
Thou had'st but known!—thou, Zion! had'st but  
heard  
The things belonging to thy peace! How oft  
I would have gathered all thy children in  
As a hen checks her chickens to her wings  
But thou would'st not! And now behold thy House  
So left unto thee desolate!" She told  
How to that House one last sad while He passed;  
Sate in the Temple, saw its goodly courts,  
Its nine gates laid with gold; its corner-stones  
Rose-red, and white and black, fetched from afar  
For Israel's God, each block a desert-crag  
Sculptured to beauty; and the golden grapes  
Over the golden doors, each shining bunch  
The stature of a man; its cedar-work  
Its alabaster stairs; that purple veil  
Soon to be rent, shutting the "Holiest" in;  
The Ark, the Cherubim with shielding wings;  
The vain, void Altar whence the God was gone.  
For, "seest thou these great buildings?" so He  
spoke,  
"One stone upon another doth not stand  
Of all its stones which shall not be cast down  
In times that come!" And, then—amid His  
friends—  
Told she the sojourning at Bethany;  
The last sleep on the breast of Olivet;  
The treason of the man of Kerioath  
Selling for thirty pieces that sweet blood  
Which buys our bliss; the sad last supper set,  
Secret and holy in the City's midst  
Where He did break their bread, and pour them  
wine,  
And wash the feet of all the Twelve—even his  
Who must betray Him,—his stained with new dust  
Of coming from the house of Caiaphas,  
And snouting out the shekels. For love hath  
No measure in his magnanimities,  
And, "peradventure," Mary said: "even he—  
After self-loathing, and Accedama—  
Hath somewhere, by strange grace, some place  
again—  
With bitter heart-pangs purged, near to his Lord;  
Who chose him at the first, and at the last  
Washed him, well-knowing of the wicked kiss.  
For as the sin so is the suffering,  
And Judas needs must ache with Jesu's cheek."  
Next, she recited how, that last dread night—  
Eve of the Cross—He passed, as all men pass,  
Into His anguish—to Gethsemane,  
"For it were not to be a man," said she,  
"If once, and briefly, and with trailing wings,  
Soul did not bid the body fond farewell  
At hour when soul comes to the throat, and fits  
Glad of past days, and greatly moved to part.  
One time must be, in all the lives which live,  
When strength sinks into weakness, faith des-  
ponds,  
And fair hope swoons, and—for a little while—  
No star shows where the path winds; not one  
gleam  
From all those promised Angels who have gone,  
And know the way, and should be there to make  
The Valley of the Shadow safe with hands  
Familiar, at first touch, in thickest dark.  
He, Sir!" she said:—"ev'n He: for whom rayed  
worlds  
Watch, with unwinking silver eyelashes,  
That sad night of their little Aider-world;  
He, who had twenty myriad shining Ones  
With golden plumes at poise, fluttering to fly  
Swift—if it might have been—to wipe His brow  
Clear of the bloody sweat, and comfort Him,  
And catch Him to His Kingdom—prayed fall  
sore—  
The God consenting while the mortal shrank—  
"Abba! all things are possible with Thee!  
Sorrowful is my spirit, unto death!  
If it may be, let this Cup pass from Me;  
If this Cup may not pass away from Me  
Except I drink it, let Thy will be done!"

And, afterwards, the Treason:—the foul kiss—  
"Hail, Master!"—and the tender answer,  
"Friend!  
Betrayest thou Me with kissing?"—torches' glare;  
Swords, staves; as if to take a thief by night—  
The hour, and power, of Darkness. "El'azar  
Saw all," she said; "he was the 'young man' there  
Following for love, wearing that 'linen cloth'  
Whom they did strip and seize." On that, the  
Priests  
The Sanhedrin, the Judgment—(what she told  
Heretofore unto Pilate)—Pilate's wrath;  
The scourge; the mocking purple cloak; the crown  
Jewelled with blood; the path to Golgotha;  
The cruel Cross (oh, Tree, which made its wood,  
Who planted thee? Did birds nest in thy boughs  
And sunshine light thy leaves?); the cruel Cross;  
The savage rending nails; the scroll; the sponge;  
The cry "Eloi, Lama sabachthani!" then  
His death-word "It is finished!"—and the death,  
And spear-blade deep into His dead side plunged,  
And the Centurion, crying: "Verily,  
This was a Son of God."

Kate Field's *Washington*: The attitude of capital toward labor is a gigantic blunder, because it is opposed to Christianity, which most capitalists profess and which few of them, or any other class, practice. Heretofore, labor has been the under-dog in every fight in every clime, and has submitted to its fate through ignorance and cowardice. Our Republic is built upon the principle that all men are born free and equal, and are entitled to life, liberty, and the pursuit of happiness. Grown arrogant by the power and traditions of centuries, capital, like the Bourbons, seems to have learned nothing. It forgets that labor is no longer abject. Labor may be unreasonable, brutal, even mad at times, but it has ceased to be afraid. It has attained the dignity of self-respect. Why does not capital see the handwriting on the wall and meet labor in the spirit of Christ? Why this church-going if it lead not to the Golden Rule? Labor asks for arbitration. Why not?

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## CORRESPONDENCE. DEFENDS PRIMITIVE CHRISTIANITY.

Wheaton, Ill., April 8th, 1891.  
Dear Cyrus: My interest in the very important relations of man to man impels me to again write you of the new hope that we now have of the future of the human family, not only from a Bible standpoint, but from a careful survey of all secular science.

Although unbelievers may tell us that the story of the Bible is all a myth, originating in the imaginations of idle monks, yet it is very evident that they are still trying to solve some of the mysteries pertaining to the science of nature and the evolution of man down from a monkey or some other animal. Although some may deny the Divine Conception, miracles and the resurrection of Jesus, or that such a man ever existed, yet there is plenty of evidence in the writings of other unbelievers, who are equally reliable, that the man, Jesus, did exist and also that he was, at least, a great moral and religious Teacher; that he had the most devout and devoted followers and disciples; that he was put to death in the reign of Tiberius Cæsar, and that upon his doctrines and precepts there was a new religion founded.

The evidence is abundant, and it is generally conceded by the most able and reliable scholars that the most of the writings of Paul now extant in our Bibles are genuine, and that he was a principal factor in the establishment of what is now known as the "Primitive Christian Religion." The fundamental principle of this religion—a principle that these same unbelievers have so nobly defended, and which Koreshanity now defends—is the brotherhood of man, not a mystified, sanctimonious profession of faith or blind belief.

My ancestry and my affiliations have been with these same unbelievers, but I hail with delight the reasonable and scientific doctrines of Koreshanity, which explain in detail the relations and inter-relations of the microcosm to the macrocosm; the relations of the anthropic domain to the physical, and also the mystery regarding "vital force" and the "connecting link." Koreshanity can tell us how the "Word was made flesh and dwelt among us" if the ministers cannot.

Koreshanity reveals to us the fact that the great mystery regarding vital force is solved when we know that the sacred flame of life and the sacred flame of thought, the Word and Truth (so long sought for) emanate from the same throne of our being, flashing life forces along the downward or sensual way or flashing living, soul forces along the upward or mental, Divine way to make alive in the line of immortality.

Taking it for granted that Jesus lived as a perfect or model man, why not accord him his proper position in the domain of true science as a living mediator, Saviour or frutiger of the Great I Am? As Truth, He has existed eternally in various forms and manifestations, will continue to exist in various degrees of fullness, and does, we hope and trust, exist according to prophecy in the Branch, Cyrus, who is to build God's holy and perfect Temple, in a perfect humanity which will revel in the delights of a Golden Age.

My earnest prayer or desire to help usher in this Golden Era and God's kingdom is my only excuse for continuing this letter to such an unusual length.

That Truth, eternal, may continue its generative potency in the intelligent domain of humanity and give us the fulness again of God's power and manifestation in the long-looked for and promised era of Truth is the earnest prayer of your humble servant, —*A. S. L.*

"It has always been so. Society opens and makes easy the way of the transgressor; but the way of that transgressor, who seeks to return to righteousness, society walls as with fire."—*Selected.*

"\* \* \* When I was vain  
To fling my arms around his knees, and pour  
My hair upon His feet, and eat, eat, eat  
His garment's hem with kissing; measurely  
He stayed me, saying: 'Touch me not! yet get  
Am I ascended to my Father! Go!  
Speak to my brethren; say that I ascend  
Unto my Father, and to yours,—my God,  
And your God.'"  
—*Mary Magdalene, in Edwin Arnold's "Light of the World."*

## SACRIFICING TOES AND FINGERS TO SAVE THEIR LIVES.

Berlin, April 11.—The report of a disturbance among the troops at Breslau is confirmed, although denied officially. The affair is said to have had its origin in the outrageous tyranny of an officer of the garrison, who cut a recruit down with his sword because he was not prompt in saluting. This provoked murmuring among the other recruits, and the officer, seeing what he considered signs of insubordination, ran among them, slashing right and left with his sword. No one was fatally injured, although several were hurt badly enough to be sent to the hospital. The officer was not even put under arrest.

A remarkable fact in regard to this year's conscripts for the German army in Silesia is the extraordinary large number who are maimed in hand or foot. This is said to be due to the growing belief among the peasantry that a war is imminent. The most common form of maiming is the loss of the small toe on the left foot. —*The People.*

It is indeed a striking coincidence that now—when we have come, in the cycle of the ages, to the toes and fingers of the great image which Nebuchadnezzar saw; the time of the end of the grand man; the end of the old Tree of Lives, when the ripened fruit of the age should appear, and be planted to create and give life to a new age, a new Tree of Life, a new image; when the seed of life, the God-life, planted in the beginning of the old age, should ripen into new forms possessing that life, and, for these, the old man must lose, not only his toes, but his whole body—we should find citizens of the fatherland cutting off, sacrificing, their toes and fingers, the extremities of the natural or physical man, to save their natural lives.

For many years the emigration of young men to this and other countries to avoid the inevitable three years' army service, and the succeeding, ever-present possibility of a call into active service, has been very great. The peasantry of that country have, to a very wide extent, felt that there was no reason in the nature of the governmental favor shown them, why they should perform for such a government as theirs, such onerous and dangerous service.

Where the principal favors and benefits of government are rigorously confined to the few, it is expecting too much of the average man of to-day to look for a cheerful acquiescence in, and hearty support of a system that gives him the great burden of labor and others the lion's share of the benefits of that labor. Aristocracy and despotism have, as they always do, destroyed patriotism.

These facts are emphasized by the fact that during January and February of this year 7,648 Germans have turned their backs upon the land of their fathers, a greater number than ever before in the same time.

The conserved brain force that would otherwise have sustained and directed these severed, sacrificed toes, may yet produce a leader that shall overturn the despotism whose oppressive acts prompted their sacrifice. —*O. F. L.*

## SAVINGS OF LABOR.

Workingmen, bear this in mind: The whole capital of this country amounts to less than three times the value of the annual product. Less than one-third of that product is paid out in wages; another third is converted into new capital, which you produce and consequently ought to own; while the remainder is consumed by the capitalists, who live upon your labor.

Therefore, if any one tells you that you are poor because you do not save, you may truly reply that you save two-thirds of what you produce and starve on the remainder, that the capitalists may riot in luxury.

You save annually, in the average, five hundred million dollars' worth of railroads, eleven hundred million dollars' worth of buildings, five hundred million dollars' worth of machinery, and about two thousand million dollars' worth of capital in other forms, such as gold and silver, ships and vehicles of all sorts, agricultural and other improvements, additions to live stock and to stocks of merchandise, furniture, roads, streets, sewers, gas and water works, private and public embellishments, etc., etc.

To be brief, you do all the saving, and the capitalists do all the wasting. And, like all profligates, they waste recklessly, stupidly, for they even waste your time by refusing to employ you, depriving themselves of the means of wasting more while depriving you of the means of life.—*The People.*

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.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption. We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—Ed.

WOMAN'S RIGHT TO HER OWN BODY.

The old slave code of the last generation, which was wiped out in the blood of one million young Americans at an expense that has already footed up many billions of dollars, taken out of the proceeds of honest labor, declared that the black slave, under it, was a chattel, personal in the hands of his owner: he could acquire nothing; own nothing; possess nothing but what was his master's.

A few years ago when the discussion of the personal rights of woman began, and her wrongs began to be investigated, it was found that the loathsome prison house and the still more terrible insane asylum were often the constrained abode of perfectly sane woman, who had a few months or years before plighted her vows at Hymen's altar. When she had ceased to satisfy the male brute to whom in the freshness of youthful beauty she had entrusted the keeping of her fortune, her happiness and her life, the wife had seen her property appropriated by her legal master, her cup of bliss wantonly dashed to the earth, her liberty sacrificed to make room for another victim, and her living death henceforth confined to the gloomy precincts of prison walls. In many states not even a form of trial stood between her and a fate so dreadful.

In many of our states, owing to the labors of one woman, Mrs. Packard—who had herself, in the State of Illinois, in the full possession of all her faculties, endured years of fearful suffering, entombed in the midst of raving maniacs, because of the bigotry of her Reverend husband—many of the laws under which such barbarities were possible have been amended or repealed. In many states woman's property is now secured to her by law, and in some, her person partially protected.

Many months ago, in this good city of Chicago, I asked a friend, a leading lawyer, if a married woman had as many rights as a domestic animal. His answer was that that might depend upon whether she was as able to defend herself. Her rights, in such a case, were not very fully defined in the law. After reading all the law of this state on the subject, I came to the same conclusion.

In some of the states, refusal to yield personal rights is held to be ground for divorce; in others, such refusal is left for the discretion of the courts; and in still others, the precedents seem in favor of not granting divorce in such cases, unless legal desertion can be made out.

The momentous importance of the subject is only just dawning upon the world as the new age approaches. The insignificance and worthlessness, morally, intellectually and physically, of the race of men of to-day, is clearly traceable, mainly, to this one cause, and the solution of the knotty problems of the present "Dismal Science" of political economy will be found connected with the rightful adjustment of the sex question.

Jesus has been styled the Emancipator of woman, but this emancipation was only partial, though much more real and extensive than is now generally known, and mainly confined to the first centuries of the Christian age. In the prophecies of all the ages Cyrus has been set forth as the Emancipator of all the oppressed, the liberator of all captives, and especially and pre-eminently the Emancipator and protector of woman.

Under his sway, woman, the real builder, will organize the first and only real commonwealth.—O. F. L.

SIGNS OF THE TIMES.

Are they portentous? Do they fulfil prophecy? It is not generally known, perhaps, that some of the leading "Associated Press" journals are suppressing or at least not publishing all the news in reference to the doings of the toilers of the country, but enough is known to indicate that there is no peace yet between the contending factions of labor and capital. Pittsburg and vicinity have had quite a display of bayonets the past two weeks and it is currently reported that the coal regions of Ohio and Pennsylvania may soon be the scene of despotic force upon a defiant working class. Why this discontent and defiant attitude? Right is not forever upon the side of the rich millionaire, private soulless corporations, and the laborers who strike and otherwise struggle for their rights are not necessarily villains and vagabonds because they are out of work, out of money, and must have bread.

There are two sides to every question. We often meet intelligent "Tramps" who understand, from having been there, that there are some villains and robbers even in legislative halls and in departments of State. Some of the best counterfeiters of the country have worked in the treasury department at Washington and to-day can turn out as perfect (tho' counterfeit) bills as the department can, and are doing it every day. Expert rascals are on every hand who have taken some lessons of men who have stolen millions by law; that is, by and with the authority of law. Some of these so-called rascals have lived in Washington, have seen the riotous conduct of Solons debauched with the wealth of millionaire concerns; have seen some of the accounts of Congress. To illustrate; 25 men to clean Senate furniture, besides \$4,000 a year for repairs; 1,275 towels in the laundry account for one month, 25,000 pounds of ice for one month, \$500 per month for barbers and this only a mere fraction of what is well known to be "steals."

Without referring to the open sale of votes at the polls, in the conventions and legislative bodies the verdict in every honest mind must be that all this portends a terrible "climax" not very far in the future. Yes, the great Gentile teacher and prophet, Paul, told us a great truth when he said that in the last days perilous times shall come, men shall be selfish, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, sensual, fierce, despisers of those that are good, traitors, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.

The land is full of false christs, for there are many, yet only one can be the true one or "Son of man" that is promised to man from the midst of this terrible abomination of wickedness. Many a poor desolate outcast, now called villain and other vile names, longs for the ushering in of a "new order," a new cosmos wherein the golden rule and Decalogue shall be the law obeyed. Shall we hear from some other brother of humanity on this subject?—A. S. L., in Wheaton Fall.

SALOONS vs. HIGH LICENSE.

High License makes rum-selling and rum-drinking more respectable, and statistics abundantly prove that it does not decrease drinking or drunkenness.

If a certain class of saloon is to be crushed out by legislation, let it be the wealthy, gilded, high-toned, so-called respectable saloon, where thousands assemble and are led astray.

The small and weak saloon is not so dangerous, because not so attractive, and comparatively few visit them. All drink the same whiskey.

Class legislation against any legally authorized business is not American, it is unjust, unwise, tyrannical and against the peace and policy of good government.

High license in favor of the wealthy and strong saloon as against the weak and poor is unjust in principle and never can be made right in practice, and as such we should be, from principle, opposed to all class legislation wherever and in whatever form it may exist or be attempted.—Dr. R. H. MacDonald.

A Fragment From the Store-House of Koresh.

What is the explanation of the first verse of the Bible; and the answer to:

Did man become like God, knowing Good and Evil before and after partaking of the Tree of Knowledge of Good and Evil?

Was vegetation produced before the sun was created?

The order of creation is as follows:—1st day. Light and darkness. 2d day. The division of the water and firmament. 3d day. Gathering together of the waters of the earth into seas, and the visible appearance of land and production of vegetation, fruit, trees, etc. 4th day. The creation of the Sun, Moon and Stars. 5th day. The creation of water and winged creatures. 6th day. Creation of all kinds of creeping creatures and man.—(The undivided man.)

In order to comprehend this verse, one must be able to view the words in their fullest sense and also be able to correctly analyze the correspondence between the physical cosmos, including all of the inherent, invisible but tangible forces, and the universal, anthropic, or human domain, with its spiritual or invisible, inherent forces, and then relate them to the particular conditions of life or matter one desires to elucidate,—for the verse, as will be shown, has reference to all that exists.

If we wish to take for our premise, that man in his perfected state is the culmination of all there is in the universe; and that he has inherent in him the power to regenerate from himself all of the different forces and material that exist; and that he, himself, is also the fruit and product of existing elements—so culminated by process of the laws of involution and evolution or by the development of re-embodied corpuscles through the transformation of the invisible forces inherent in matter before any higher or lower stage is reached—we readily see that in the "beginning," should mean also, as the Hebrew states, in the "head," God created, (from *creo*, to make,) that is, made the heaven (the spiritual forces) and the earth (the body of man). It would also show us that this "head"—man, or race of perfected men—existed at a time which certainly had an exterior beginning and ending as to time and space.

Perfect beings do not exist manifestly to-day, showing there has passed a certain cycle or dispensation of existence—also that they were on the visible earth, and that they were the embodiment of heaven and the earth made or created in the beginning of that cycle which was the end of a previous age of which they became the product. The verse shows that the heaven and earth were made or created by God—finished.

The next verse states that "the earth was without form and void" but it does not state that the heaven was also without form and void at this time, when the earth was so. If we take the universal view of the subject the earth and the heavens, referred to, include the whole cosmos—for the physical heaven is defined in the sixth, seventh and eight verses as an expansion in the midst of the waters, dividing the waters above the firmament from the waters under the firmament. It would also be closely related to the center of the universe if we are living in the inside of a hollow sphere. The waters from the north would be divided from the waters of the south, and the waters of the east would be divided from the waters of the west by an expansion, in which are sun, moon, planets, stars, forces, etc, which is called the heaven.

We have in the word "beginning" or "head" a reference to space, time and quality. Space would naturally lead us to a termination, limitation, or circumference, one of the properties of form, also to a center, another property of form,—two essentials of creation.

Time, as here used, shows us that in the open firmament were placed the sun, moon and stars for signs, seasons, days and years from which to calculate periods—or cycles. A grand cycle of the zodiac, or Mazzaroth, the ancients have computed to be 24,000 years, which is divided into twelve lesser periods of about 2,000 years each, the length of a dispensation or age.

Quality, in this connection, would cause us to distinguish the condition

of the different fruitages or products which are developed in this cosmos, and would show us the highest production, the God-man, our Lord and Saviour, Jesus Christ, the product or fruitage of the Mazzarothic year, who through the theocrasis of his body became God, as the head or beginning of all things.

The second chapter of Gen. shows different periods of progress and retrogression in which man ascends to the condition of the sons of God, and descends to the divided state that we find to-day.

GOD.

God is a Spirit and is the Cause—his throne is eternally at the conjunction of all the matter and force of the universe, and constitutes all the true intellectual substance. God is male and female in one unity and resides in man. He has conscious individual (undivided) knowledge of his being and of all things that exist. He is at the very focal point of contact with all that exists; unto and from him flow all the forces of the universe as the product of the combustion of all the material in the universe. He is in function to humanity what the sun is to the physical cosmos. This Spirit or cause is the Father, the Creator, from *creo*, a Latin word meaning simply to make, not "to form out of nothing," as Webster teaches us.

He makes out of the conglomerate mass—the unsystematized, chaotic and segregated humanity—a perfect, systematic, formulated and unified biological kingdom; man, male and female in one form, who applies all of God's perfect laws.

Out of a state similar to our present condition his chosen Messenger, the insanguination of Deity, creates or makes by teaching and imparting his spirit by his doctrine and theocrasis, (the dissolution of his body to Holy Spirit, absorbed into the life of those who receive it) a kingdom of heaven in the earth—a humanity created in the image (in age or fullness) and likeness, (to be like; to rest) or the same in body and spirit. The likeness of God is the sameness of spirit; the image of God is the full manifestation of the Divine flesh of God.

Adam was declared to have been created in the image and likeness of God and was called a living soul. Jesus was declared to be the image of God and was called a quickening spirit.

When we consider that there never was a time when there was "nothing," that that which is, always was, (but its form and appearance constantly change though the laws and principles inherent exist unto eternity, the spirits of God's eternal sons in the heavens,) we see clearly that there can be a time when the perfected Son of God (corresponding to the physical projected sun) and afterwards the sons of God (the stars) could be absent from the visible earth and still have the earth bring forth lower forms of life, grass, herbs, trees, etc.

God made two great lights; the great light to rule the day (the heavens) is God the Father eternally in the heavens, and invisible except at the end of the age. The Light to rule the night (the earth) is God the Mother, and the sons of God are age-long in the earth. The heavens and day correspond to the spiritual domain of man. The earth and night correspond to the natural outward domain of man.

The Lord God formed man of the dust of the ground (water signifies science or wisdom—dust signifies will, love) and breathed into his nostrils (the centre of the intellect—or the heart of the mind—called by scientists the pineal gland) the breath of life (that is the Holy Spirit) and man became a living soul; male and female in one form.

An age after this condition the Lord God caused a deep sleep to fall upon Adam, who had by this time become a race of degenerate beings. The first race had disappeared from the visible earth, having been absorbed by the divided humanity who were male and female in two forms. This is the fall of Adam.

The tree of the knowledge of good and evil and the Tree of Life were in the midst of the garden of Eden and in the midst of the street of the river that passed through the garden. The midst is the absolute center. They were both the same tree—the Tree of Life is the tree of the knowledge of good and evil.

The Tree of Life in man is that principle and function in man that

may cause his own reproduction—virginally. The tree of the knowledge of good and evil is that principle and function in man that may cause his own reproduction through the ordinary sensual propagation. The one process of virginal propagation produces a virgin, a man-woman, a son of God, a living being; the process of sensual propagation produces dying beings, who are continually re-embodied until they have passed through the fulfilment of the lawful requirement of re-embodiments. When they reach their last embodiment they overcome the dying condition or death—having eaten to the fulness of the tree of knowledge of good and evil, having become as the Gods—and are absorbed into Deity, vanishing from the visible outward earth by theocrasis.

The tree of the knowledge of good and evil becomes the Tree of Life by transformation. Cherubim and a flaming sword were placed at the east or rising of the garden, which signifies the beginning of the new or rising age. Hence man becomes like God when he eats of the tree of the knowledge of good and evil. In Gen. iii: 22, it is written: "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:"

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. So he drove out the man; 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."—Anon.

CLEAR THE WAY.

"Men of thought! be up and stirring  
Night and day!  
Sow the seed, withdraw the curtain,  
Clear the way!  
Men of action, aid and cheer them  
As you may!  
There's a fount about to stream;  
There's a light about to beam;  
There's a warmth about to glow;  
There's a flower about to blow;  
There's a midnight blackness changing  
Into gray.  
Men of thought and men of action,  
Clear the way!  
Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper, aid it, type;  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought, and men of action,  
Clear the way!  
Lo! a cloud's about to vanish  
From the sky;  
Lo! the right's about to conquer,  
Clear the way!  
And a brazen wrong to crumble  
Into clay.  
With that right shall many more  
Enter smiling at the door;  
With the giant wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought, and men of action,  
Clear the way!"

—Charles Mackay.

AN EARNEST APPEAL TO EVERY AMERICAN CITIZEN.

The fact has at last dawned upon the friends of temperance, that no assistance, direct or indirect, can be obtained from either of the old parties in the great issue, Temperance vs. Liquor Traffic, in favor of right against wrong. There has sprung up in the American political field of tares a strong and sturdy party of American independence which has grown in the last few years akin to the traditional Forest Oak.

Composed of, sustained and supported by men of intellect, men of brain, the party has found favor in the sight of God-fearing and reasoning men, and to-day wields an influence for good over hundreds of thousands in this fair land.

Known as the Prohibition Party of to-day, it is one of the strongest factors in the political field. It is the only party that has an issue at stake, and that issue is the total and universal suppression of the liquor traffic in all its forms.

At the bottom of social and political corruption, worming its way into all business and the sacred precincts of the home and church, lies this dragon of rum. There is no plague that scourges, no lash that stings, no fire that burns with such baneful heat, as this blot of blots upon a civilized nation.

How many aching hearts and wretched homes have felt the accursed influence of its existence! How many ruined lives and hungry orphans are crying out in their hearts blood for relief and protection against this curse!

Oh! men of power, of influence and position, you, who wield the scepter of justice and peace over mighty millions, you, who by the sweat of your brow and the labor of your iron muscle contribute to the wealth and prosperity of this home of the free—on which side of this question do you arraign yourselves?

Do you stand idly by and see those you love taken from the happy home circle to become beastly and loathsome parasites upon society? Do you look indifferently on shivering, emaciated forms, bleared eyes and tottering feet, nor care to check the inroads to destruction that the rum cohorts are making?

Do you turn a deaf ear to the tolling of the bell that rings the death knell of a human soul every five minutes of the day—and that soul thy brother's—Oh! my friend?

Think you when that day of judgment comes—oh, my friend—that you will be as callous then as now? When millions shall arise before you and as with one voice exclaim "ye could have saved me, but ye would not!" Will your Maker say "well done, thou good and faithful servant, enter thou into the Kingdom of Heaven." Ah, no!

Then harken brother, ere it is too late. Do good while you may. You hold the most potent of all agents in your hand, the heritage of every loyal American citizen, the right to vote.

Then exercise that right at the ballot-box by voting to banish this blighting, withering liquor traffic.

Vote for the boys and girls who become easy and early victims to this vicious monster. Vote for the thousands that can lift neither hand nor voice in their own behalf. Vote for the protection of man's greatest joy, his pearl above price—the home. Vote for your own self-protection, and to save this fair land from the shame and jeopardy that now threaten to engulf it.—R. H. MacDonald.

THE KORESHAN UNITY.

This is a very appropriate and comprehensive term for a system of truth containing the seeds of all true science, religion and government; in short, all that pertains to God's entire creation focalized in one comprehensive term. Ever since Adam and Eve went sorrowing from God's presence in the Garden of Eden the arch enemy of all righteousness has had the government of the world of humanity in his own hands; has drilled his subjects in sin, ignorance and selfishness until, to-day, there is not one human institution on earth—religious or otherwise—that considers it possible to keep God's just law, much less the whole of it as summed up by the Lord.

For 1800 years man has groped in darkness, with no better guide than his own selfish instincts. Even the Lord's advent and mission were misunderstood by all except the apostles. The Church He founded soon fell away into Paganism and has since kept only the name of Christ before the world, without any pretention of living up to his precepts and commandments; but we now have the consoling reflection that the advent of the Saviour, with the Church He founded as a type, is not to pass without its fruits. These fruits are the legitimate and ripened harvest of the seed he then planted, and which is to culminate in the resurrection of the sons of God at the end of the dispensation now closing.

The Koreshan Unity recognizes the one God—Father, Son and Holy Spirit—in one person; male and female, maker and preserver of all things in heaven and earth; one Church, one religion, based on love to God and the neighbor as summed up by the Lord in his great commandment. It also recognizes the one Teacher sent by God—the Messenger of the Covenant, the stone of Israel—with the glad tidings of the emancipation of the human mind from the thralldom of darkness, opening up the light of truth to a dazed and astonished world just released from the bondage of Satan's "Bastille."

In all this we can but rejoice. Even such as may not be permitted to enjoy the ripe fruits of emancipation and redemption of this age must rejoice that a light has come into the world, too bright to be summed—ever the light of truth as observed up in the Koreshan Unity.—Wm. Kimball, Syracuse, N. Y.

Theoretical and Practical Bases of the System of Equitable Commerce.

ITS FRIENDS AND ENEMIES.

The theoretical basis of the System of Equitable Commerce is its perfect formulation or focalization, even to detail, in the mind of one person, its originator and promulgator.

Its practical basis is the desire of the Koreshans, (who have in their dealings with each other adopted the communistic method, as taught by Jesus, instead of the system of universal competition,) under the inspiration and direction of the Head of the System, to extend their good offices beyond their Koreshan neighbors to those who are now, in a sense, their enemies.

Jesus commanded love to the neighbor, but he also commanded love to the enemy. Koreshans would gladly embrace all people in communistic relations, and call them neighbors, but, as a whole, the people are opposed to communism as practiced by the early Christians, hence they are enemies to the Koreshan System.

But the Koreshans, actuated by love to their enemies, or a humanitarian feeling for all people suffering under unjust conditions and oppression, even though their methods and motives are opposite their own and to those advocated by the Lord Jesus, are endeavoring to establish a medium of equitable exchange between the various producers and consumers of material supplies, in place of the present unjust system of competition, wherein the middle men or mediums of exchange, (without performing any real use for the world, hence earning nothing,) appropriate the greater part of what labor has produced, earned and should own.

Any system that would aim to equalize the conditions of humanity would immediately meet with its friends and supporters, and its enemies.

This System of Equitable Commerce, from its nature, makes friends and supporters of the different classes of producers who are heavily taxed and defrauded by the middle men, and of the consumers who are just as heavily taxed by these same middle men.

It likewise makes enemies of every class whose fraudulent systems of robbing the wealth producers of their rightful earnings it threatens to destroy.

The friends who support and patronize this System are actuated in the main—not by humanitarianism—but by self-interest, both as to present gain, and in the hope of using the system as a far-reaching and ultimately fatal weapon for the overthrow of their most deadly foe, the capitalists.

Self-interest, in their struggle for self-preservation and freedom, makes the working classes, the supply producers, the friends of the Equitable Exchange System.

Self-interest, in their effort to more completely enslave the laboring people and control all their wealth, makes the capitalists and all usurpers of the rights of their fellow-men, the enemies of this system of fair-dealing.

In this old battle of Gog and Magog, Koreshan Science marches between the contending parties and sets up the standard of Commercial Equitation, the ensign of the power which will rescue the laborer from the clutches of the heartless mammon-worshiper, and give him his rights.

Koreshan reform takes the side of the working people, not because it is in sympathy with or would encourage their selfish motives, (in this respect they differ not from their oppressors, as is often evinced when one happens to be raised into power,) but because it would help the side that has long suffered; and further, because in the people who have passed through great trials and afflictions it may hope, through establishing just and righteous conditions, to effect a change in their interior motives, and ultimately make of them beings worthy to be called men and women.

They have no such hope of being able by these methods to improve the rich people. They know "how hardly shall they that have riches enter into the kingdom of God."

They make friends of the side which they see some hope of influencing and benefiting.

The army of producers, organized and centralized through self-interest under the Koreshan standard, can

not only withstand capitalists but completely overthrow their power, and as foemen assume their rights and duties as citizens, making of this government the true COMMONWEALTH designed by its founders.—A. M. M.

Koreshan Science Will Cause the Annihilation of Riches by the Removal of its Foil, Poverty.

Poverty is considered a disgrace by this generation, when the fact is that riches are a disgrace under these present systems. A man's poverty is more likely to be an evidence of his honesty in these times and great wealth positive proof of dishonesty and greed, for no one who really seeks to lift the burdens off his fellow-men can amass great riches.—Er.

One's estimate always depends upon the standpoint from which he views that which is estimated. Some consider poverty a disgrace, others regard riches as "positive proof of dishonesty." Is there not some center of vantage from which one may harmonize these contradictory statements?

Much depends upon the domain in which the application is made. One may be poor in silver and gold, yet rich in the qualities these signify. Another may have mines of both silver and gold yet be destitute of their correspondents—true doctrine (silver) and love of applying said doctrine in Divine uses (gold). When the perfect adjustment comes in fullness, wealth will be common to all in all domains.

In the outermost sphere—the commercial—where Divine uses must come into circumferential activities, gold or the basis of commercial exchange is counterfeit coin. This word coin is from the Gr. *koines*, and the true meaning is common currency, that which in its circulation is common to all. Hence gold, inasmuch as it is not, to-day, common currency, is counterfeit or "over against" that which fulfills the original meaning of the word.

Primates will come into ultimates as inevitably and as unerringly as cause eventuates itself in effect, hence the primal significance must be made manifest in the ultimate use—an absolutely common-to-all medium of exchange in deed as well as name. This ideal condition in earth will render impossible such observations as the above clipping, for poverty being thus made an unknowable quantity, for the incoming age, its opposite pole—riches—will also be unknowable from lack of contrast.

How is this desirable condition to be evolved? By doing away with human selfishness or by educating man to see the wisdom of enclosing within the circumferential limits of his selfishness the whole of humanity. It is selfishness (seemingly necessary) that now actuates man in his effort to "amass great riches" so that he and his may appropriate to themselves from all avenues of profit and pleasure.

Prove to a man, who has no love or care, even, for those not in his immediate circle, that his efforts to aid the "great unwashed" will redound to his own profit and pleasure and you will accomplish one of two results,—either intensify his selfishness beyond possibility of transformation in this cycle, or bring to his consciousness the inexpressible joy of helping others to help themselves. This will so far transcend any conception, say nothing of realization, he has ever had of joy, that the depth of his former selfishness will be revealed in all its revolting subtlety and he will gladly cooperate with you in the destruction of the center which gives life to competition.

The law of analogical reasoning necessitates the recognition of a biological center for all operations in the biological circumference. If the state of quality now seeking involvement in the outermost domain manifests itself there as pure gold or currency common to all, then we know that the center from which this emanates must be pure love, common to all; love that reaches out and enfolds all in its benefits.

To-day there are numerous Associations presenting methods for the alleviation of human woe and degradation. How can we detect the true from the false? How can we know that the actuating motive is not competitive still, only on so large a scale as to almost deceive the very elect? By carefully and unprejudicially tracing the lines of action to the central pivot, providing the Association has one. If there you find one jot or tittle of a remnant of selfishness, know that the hour is not yet; but if you can find a center pivoted on that Divine

prodigality that will give its whole self as primates to reach out its salvatory wisdom to ultimates, then, in an utter abandonment of fervent enthusiasm, leave every old tie or landmark to advance this glorious consummation. If need be, do, as Emerson says, "without knowing how or why; in short, draw a new circle."

This magic center from which one sees so clearly the motive from which all lines of action proceed that he can harmonize the contradictory statements is the wisdom pivot of the Koreshan Unity from which emanates the "Solution of the Financial Problem." From this pyramidal apex one can re-cognize the absolute necessity of the demonetization of gold, silver, greenbacks—any and all currency not common to all.

There will be no "time to count" between the vivid lightning's flash and its accompanying reverberating crash as Divine Love, common to all, flames forth from center to circumference the total annihilation of both poverty and riches, inasmuch as demonic competition will have been transformed to harmonic communism.

Peace in earth, good will to men will be an ideal evolved into the real.—P. M.

A SCOURGE OF SMALL CORDS.

"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

The above was only a type of what is to come in the resurrection of the dead, when God's living temples shall stand forth. An understanding of the meaning of the terms as it is contained in their correspondences will give us some idea of what the near future has in store for us.

We find that these small cords were twisted out of rushes. Swedenborg tells us that reeds and rushes signify "science from a sensual origin." The bulrush signifies "that which is sensual and scientific."

Ezekiel says; "And he brought me thither," (where there was "as the frame of a city") "and, behold, there was a man, whose appearance was like the appearance of brass," (natural, also rational good) "with a line of flax" (truth from the literal sense of the Word) "in his hand, and a measuring reed;" (Divine natural or sensual science or knowledge that discriminates or measures); "and he stood in the gate." This man occupied, constituted, the very entrance way to the new city, the doctrine, of the new age.

In Revelation John says; "And he that talked with me had a golden reed" (a Divine scientific natural understanding of the new doctrine) "to measure the city, and the gates thereof, and the wall thereof."

Mark this, by a comparison of the two passages we find that it was a natural man, one of our own humanity, that measured the city; that he did it by his perfected human, that is, his Divine understanding.

By this same means this same man will drive the buyers and sellers out of the perverted temple of God and make what is now a den of thieves again the temple of the living God. When he drives them out of the temple of God he will drive them out of the new Church and new State, the new heavens and new earth wherein is to dwell righteousness.

This is just what Jesus did eighteen hundred years ago when his Spirit entered the humanity that became the new Church, only that was temporary, and far more limited in extent than this is to be, because that was the end of a single age and this is the culmination of the grand year of twelve ages.

This scourge is now being prepared of small cords twisted out of rushes (science in the natural or sensual man).

When this humanity goes away, as Jesus did, by being changed to Holy Spirit and received by the humanity that is prepared to receive it, then will come the resurrection of the dead, and the new heavens and new earth wherein dwells righteousness.—O. F. L.

It costs \$6.50 to ride 1,000 miles in Australia, where the government owns and operates the railroads. Monopolists are down on such socialism, but the common people of America are praying that its coming may be hastened here.—Er.

AURAS.

"There are three different kinds of aura in man. The auric zone nearest the head, and emanating from the entire body, is the animal or nervous aura. The auric zone grafted or superimposed upon this, and radiating to a goodly distance, is the intellectual or super-nervous aura; and the third auric zone, capable of radiating even into limitless space, is the spiritual or celestial aura.

Man may have one aura only, or he may have two, or he may be the happy possessor of all three. Although these zones are interdependent, the animal one is the foundation for the construction of the intellectual, and the latter the basis for the spiritual one."—Van Der Naitlen.

SPECIAL NOTICES.

The office of the *Pruning Hook* has been treating itself to a new press and engine and the work has therefore been delayed a little. The paper will be out early next week and patrons supplied with the best revolutionary reading ever printed.

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