

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, JUNE 27, 1891.--YEAR OF KORESH, 52.

VOL. 2. No. 30.

The Flaming Sword.

1891.

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

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

One Year, in advance \$1.00
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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 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.

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.

The Sunday services of the Church Triumphant
will be held regularly in the parlors of the
College of Life, No. 2 College Place, at 7:30 P.
M. All are cordially invited.

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EVOLUTION AND INVOLUTION

The Latin word, *rotas*, signifies to
roll, turn, wind around or about, to
roll along. From this term is formu-
lated the anglicized Latin terms, re-
volve, devolve, convolve, evolve, in-
volve, etc. Evolution, literally, is the
act of unrolling. Involution, liter-
ally, is the act of rolling up. These
are two correlated terms, designating
two antithetical and coordinate pro-
cesses, and, as applied to the develop-
ment of organic or inorganic structure
formulated by the procedure of phys-
ical law, cannot operate independently
of each other.

The term, *evolution*, as employed by
the so-called scientific world, indicates
a segment only of a cycle in which
involution enters as one of the primal
factors, not only of the law of devel-
opment as a co-existent process, but
as a preceding and essential force to
evolution.

The foregoing fact may be illustrat-
ed by the following observation. The
seed of a tree contains within itself
the formulated archetypical potencies
and forces of the growth which pro-
ceed from it when subjected to the in-
fluences essential to its propagation.
The germ is the involved or product
of a preceding infolded tree, an invol-
ution which was in progress during
the process of the unfolding or evolu-
tion of the tree upon which the germ
was matured.

The planting of the seed, and its
subjection to the essential conditions
of its vegetative procedure, govern the
two coordinate and retroversive pro-
cesses co-existently operative, namely,
the unfolding of the tree, and, at the
same time, the infolding of the new
or prospective tree in the germ pro-
duct. It is observable that the seed
not only precedes the tree in the prior
generation, but that it is in process of
infolding during every process of un-
folding or evolution.

The term, *evolution*, as employed by

scientists, designates more than sim-
ply the unfolding of a phase of exis-
tence from a corresponding phase of
existence conserved in archetypical
structure in the germ of reproduction;
and as it means more than this, it al-
so means more than the term implies.
Cumulo-progressive evolution would
be a term of more suitable adaptation
to the process and law designated by
its use. As no process of evolution
can progress independently of its cor-
relate process as a part of the law of
growth, it therefore follows that the
culmination of universal evolution
determines the formulation of the uni-
versal archetype; the coordinate germ
involved during the progress of the
evolving strain.

Every succeeding projection of the
cumulo-projective genera is first inwrought
as the archetype of the genus sub-
sequently to be unfolded through the
order of propagation belonging to
the genus. During the unfolding of
the germs from the archetype, the re-
curring involution is progressing. In
other words, while the tree is growing
the process of the development of the
germs of that genus are multiplying
through the retro-active process.

Every phase of evolved existence,
from lowest through all succeeding
and progressive forms to highest,
perfects within itself, during its pro-
gress, its own characteristic germ of
reproduction and perpetuity. Not only
is this true, but the prior phase em-
bodies the archetype of the next
cumulo-projective development.

The biblical record may be advanced
as a perfect illustration of the
higher phase of this law, and in con-
firmation of its existence and opera-
tion. I allude to the *Theo-anthro-*
pologic product from the *partheno-genetic*
womb of Mary, the mother of the
Lord Jesus.

The Lord Christ was the involved
reproductive structure of a new genus
of beings yet to be manifest by his re-
generation (re-production) and multi-
plication in the race. Man's regen-
eration is simply the Lord's regen-
eration in man; Christ being formed in
him, (from the germ implanted in
him from the Word) the hope of glory.

The humanity in which the fulness
of the Godhead becomes bodily in-
carnate was nurtured through long
ages of progressive metamorphosis in
the sensual and animal humanity,
and eliminated from his environment,
the sensual race, as the archetype of
the new and coming genus of beings
who will be manifest by the process
denominated regeneration, and which
is to culminate in what is known as
the resurrection of the dead. This
new genus of beings is a higher type
of humanity—the genus *Theo-anthropos*,
or God-man—and will constitute the
New Church; an evolved race.

Let us first assume the possibility
of the introduction upon the "planet
earth," by some creative process, of a
higher and distinct race of beings
which we may assume to differ from
the present type by some specific
modification of structure, by the more
complete development of some organs
and the absence of others. I say we
may assume this possible, and on the
hypothetical basis of *cumulo-projective*
evolution, such a race should
spring into existence, not independent
of the present type, but as offspring
through the remodeling of the present
type into the progressed and higher
organism.

We may regard such an event pos-
sible independent of present cognition
on the part of man of any provisions
of the kind, as indicated by physical
prophetic readings. We may regard
such an occurrence as highly probable
from the fact of certain rudimentary
organs in man, which in the lower
animal creation are still more rudi-
mentary, and which in man point to
uses not at present fully developed.

I will indicate here some possible
specific modifications in organic ar-
rangement and structure which as-
sumptively would elevate the race in-
to the performance of superior uses,
and which would distinguish the new
genus from the present type as belong-
ing to a more perfect state of being.

The selection of certain determinate
forms of the present type of men who,
having incorporated, through definite
aspirations, forces which in their
constructive aggregation must clothe
themselves with a more perfect mo-
lecular physical grouping and struc-
ture, we may assume to constitute the
groundwork of the immortal race
and the new structure thus evolved—
the sons of the eternal God.

Assuming the possible evolution of
such a race of immortals, their struc-
ture would necessarily be such a
modification of organs as to perfectly
economize organic plasma, and re-
arrange the processes of appropriation
and elimination. There would be
the occlusion of certain avenues of
ingesta and *excreta*, a more radical con-
sumption of the constituents of organ-
ic life, and a union of the extremities
of ingestion and excretion into a cycle
of metamorphic impulsion. There
would be a revulsion of the circulatory
process, a revolution in the activities
of the vascular system.

As a specific and central conversion
of the physical organism there would
be the evolution of the spleen into the
performance of a function to which its
present status might assumptively
point, namely, a new organ of respira-
tion and circulation, which, when in
operation, would determine the blood
in a new direction, and give to the
vascular apparatus a new and distinct-
ive character. The veins would cir-
culate white blood coursing through
the systemic cycle from the trunks
of these vessels towards the capillaries,
the reverse of the present circulation,
and the arteries would contain aeri-
form substance, thus reconciling no-
menclature with function as applied
to these vessels.

The function of the spleen would
be a union of the functions of the
lungs and heart, and these organs
would pass to a decided modification
in form and use. We have assumed
these possibilities upon the hypotheti-
cal basis of evolution, and these
probable changes upon physical in-
dications based prophetically in the
present character of the organs them-
selves.

We may now recede from the un-
certainty of assumptive speculation and
enter into the domain of positive fact.
We have in our possession an in-
destructible volume committed to us
by the Lord God through agencies of
his own selection; its Divine authen-
ticity having been confirmed by a
series of *aeon* presents and
manifestations. In this volume we
have the positive record of prophecy,
indicating the advent of a Messiah to
spring from a *partheno-genetic* ovum;
"A virgin shall be with child," and
subsequently the record of the verity
of the prophetic rendering in the ad-
vent of a child born of an intrinsic
impregnation and conception.

The record declares this involved
product of the human race, "the Son
of man," to be the veritable "Son of
God," the Word, and therefore the
germ or seed-man of regeneration
(reproduction). This record also de-
clares that the implantation of this
Word or cherubim in the human soul
by the operation of the Holy Spirit
shall eventuate in the reproduction
(regeneration) of the sons of God at
the end of the age, or as it is called,
the last day, or the end of the world.
The birth of this new race is called
the resurrection of the dead, and in
the resurrection the new church shall
be established.

The religion of Jesus Christ has
been a dream to the inhabitants of
the earth, and its facts and prophetic
possibilities and purposes but vague
misconceptions and mental hallucina-
tions; but the time has come when
the wondrous events imperfectly re-
garded, through a misconception of
the term, miracle, shall be regarded in
the light of fact and according to the
definite workings of positive law, still
operative, the mysteries of which are
about to be transformed, by the blaze
of the noonday sun, to hard, literal,
substantial verities, comprehended
and appreciable literalities.

In presenting the manifest Lord
and Saviour of the race as the arch-
type of the genus, *Theo-anthropos*,
and as a confirmation of the law of
cumulo-projective evolution, I sound
the key-note of the processes of evo-
lution and involution as the universal
law of development or creation.

In the Lord Christ we have the be-
ginning, head or archetype of a race
of men yet to be unfolded. He was
the God-man and in his ascending de-
gree he was projected, by involution,
from a lower class, type or genus of
men. That he came as the product
of a *partheno-genetic* ovum cannot be
a strange thought to the advanced
mind when it is regarded as a higher
phase of the law of virginal reproduc-
tion, a scientifically demonstrated fact.

His manifestation as the infolded,
regenerative product of the law of evo-
lution is also in keeping with the in-
spirations of Ezekiel, the prophet, in
his vision of the process of involution
or infoldment as set forth by the fol-
lowing language of the prophet and
seer.

"And I looked, and behold, a whirl-
wind came out of the north, a great
cloud, and a fire infolding itself, and
a brightness was about it, and out of
the midst thereof as the colour of
amber, out of the midst of the fire.
Also out of the midst thereof came the
likeness of four living creatures. And
this was their appearance; they had
the likeness of a man."

This is the description of the Lord's
literal manifestation and presence.
In this Ezekiel had a prophetic vision
of the process and product of involu-
tion or infolding.

The recorded facts concerning the
Messiah or archetype of the regenera-
tive genus of men—God-men or sons
of God—are these:

FIRST. Jesus was born of intra-
impregnation, commonly denomina-
ted the overshadowing of the Holy
Spirit. This Holy Spirit was the
Spirit and power of holiness, pervad-
ing the soul and physical structure of
a life dedicated to virginity, and the
intrinsic vivification of an ovum formu-
lated as the legitimate sequence of
the institution of virginal ministration
in the temple service, running through
a long series of years and culminating
in the virginity of Mary.

SECOND. Jesus was distinguished
from other men as being begotten of
God, the Father, in contradistinction
to men who are begotten of the Devil.
I am from above, ye are from be-
neath. I came forth from the Fa-
ther, ye are of your father the Devil.
This distinction contrasts immortality
with mortality; the immortal flesh
with the mortal begotten in sin and
shapen in iniquity.

THIRD. The Lord Jesus Christ was
the Life of the world. In order that
the life principle, incorporated in the
Divine human structure, should be
communicated to the world, and the
world in consequence should be trans-
formed to the nature of the God-man,
somehow the mortal man must par-
take of the substance of the body of
the Christ.

FOURTH. It is recorded, "Except
ye eat the flesh of the Son of man
and drink his blood, ye have no life
in you. Whoso eateth my flesh and
drinketh my blood hath eternal life,
and I will raise him up at the last
day."

FIFTH. The Lord arose from the
dead and appeared in his body at
various times and in various places,
substantially.

SIXTH. He disappeared bodily in
the presence of many witnesses, and
as a sequence of this obliteration of
the physical structure the phenomenon
of what is called the outpouring of
the Holy Spirit was manifest.

The Holy Spirit was the imparta-
tion of a power or force which, in its
operation, exerted peculiar and holy
influences upon those who were recip-
ients of the potency. It was a force
communicated, received and appropri-
ated by such as were amenable to its
influence. This peculiar and wonder-
ful potency was a product of something,
and inasmuch as Jesus declared, "It

is expedient that I go away. If I go
not away the Comforter will not come
to you. But if I go away I will send
you the Comforter," we must conclude
that the Comforter, the Holy Spirit,
was the product of the departure of
his body.

As all forces are the product of
some kind of combustion, we can but
conclude that the combustion of the
Lord's visible body resulted in the
generation of the Holy Spirit which,
being imparted to the disciples and
appropriated by them, fulfilled the
Lord's declaration, "except ye eat the
flesh and drink the blood of the Son
of man ye have no life in you."

As the flesh and blood of Christ are
the life of the world, and the Holy
Spirit is also the life of the world, we
conclude that the flesh and blood of
Christ and the Holy Spirit are identi-
cal, and when the Holy Ghost was
received the body of the Lord was re-
ceived. Here then is the law of trans-
substantiation as portrayed or sym-
bolized by the institution of the
sacrament of the Lord's supper. This
supper constituted not the real trans-
substantiation, but merely a symbol
of it.

In the transposition of the Lord's
body, those partaking of the Holy
Spirit were literally made partakers
of his flesh and blood, and therefore
they constitute the body of Christ.
Hence the Son of God has set down
in the church at the right hand of the
Father where in the hearts of his
people he maketh intercession with
the Father, an intercession which
must continue till the priesthood of
the Son shall culminate in the mani-
festation of the Father at the coming
of the Lord now at hand.

GOD IN MAN.

The beginning of the spirit of anti-
christ was at the very inception of
"The Mother Harlot," the Catholic
Church, and this same "spirit of anti-
christ" has continued ever since with
her daughters, the Protestant Churches
of the world, in the idea of a three-
headed, incomprehensible or unknown
God. As in the beginning of the fall-
ing away, spoken of by Paul and
other writers of the New Testament,
the Protestant Church seems to have
forgotten that "the fulness of the
Godhead" came in the flesh of the
Man, Jesus; they also persistently
continue to ignore the fact that "God
dwells in the generation" (or produc-
tion) "of the righteous."

In this age of intellectual progress
the rising, independent and fearless
Anglo-Saxon race will not be bound
down to the old dogmas, articles of
faith and doctrines of a priest-laden
church, but are to-day demanding a
reasonable, sensible and lawful con-
ception of God and His mighty works
as seen in man and in all nature. This
is the primal and only cause for the
"religious unrest" and the political un-
rest extant in the world to-day, and
which cannot be put down by the
votes of conferences, councils or other
forms of conventionalism.

There is such a demand "to know
God" that it seems it must carry our
complaisant and smiling preachers
high on the crest of a wave that is
likely to land them into a "knowl-
edge of God," or dash them to pieces
on the rocks of hard logic. This is
the "burning" question of the hour
and it is going to continue to burn
until all this "spirit of antichrist" is
burned up as chaff, leaving us clean
grain which is "knowledge of God."
Then may we hope to see fulfilled the
only prayer ever given us by the Mighty
God of this great universe, Jesus.

This Man, Jesus, had a genealogical
line of generation or production
through the human family, and God's
fulness was not manifest in him un-
til the completion of his incarnations
or generations (completion of the
Father principle, Spirit, within him);
and thus it will be again in the "fulness
of time," with him who is to be "the
fulness of the Gentiles," when will come
God's kingdom in earth, a Golden
Age under a Golden Rule, bearing

purified and immortal *virgine* forms,
each a heaven within, wherein the
Spirit of the Father-Mother dwelleth.
—Samuel.

RETRIBUTION BEGUN.

A cable dispatch says that the laws of Italy for
the suppression of religious guilds and frater-
nities which have existed for centuries, and for
the abolition of chaplains in hospitals, asylums,
and prisons, began to go into effect in February.
The result is extraordinary. Until a few Sun-
days ago there were 5,300 masses celebrated in
Rome every Sunday. The number is now re-
duced to 800. One hundred and fifty-two churches
are to be closed at once, and their altars de-
molished. The pictures and statues, except such
as the State thinks proper to reserve for public
galleries, are to be sold by auction. All sacred
names are being erased from the school books,
and sacred emblems removed from the school
rooms. —Eze.

In its first remove the reaction from
excessive superstitious faith is excessive
doubt, neither of which is favorable
to the reception and maintenance of
the truth. Of the two doubt is the
most hopeful state in relation to the
final acceptance of the truth, so that
we may regard this breaking up of
old superstitions and dispersion of its
teachers as, if not progress in the di-
rection of truth, at least preparation
for such progress.

This also is noteworthy—if it doubt
were not more tolerant than supersti-
tious faith, in the change of circum-
stances, the celebration of the 800
masses would not be permitted. The
truth never, and doubt seldom, resorts
to persecution. It is one of the mar-
vels of this and every time that infidel-
ity can be so blind as not to see the
folly of its charges of persecution, in-
justice and wrong against Christ and
the early Christians who are all the
real Christians the world has ever seen,
but not all it will see when the har-
vest of the seed which Jesus sowed in
the beginning of the age is fully ripen-
ed now in the end of it.

Real Christianity, as in the past,
will have little use for the magnificent
and costly churches that paganized
Christianity has reared by money
wrenched from the necessities of the
poor by the arts well known to "lazy
and cruel priests, and their abettors";
still less will it care for the gaudy
tinsel ornaments with which exces-
sive superstition has adorned them.
Its corrected taste will not brook the
sight of marble statues as aids to wor-
ship—men of stone—scarcely more
unfeeling than the hearts of the men
who adore them, purchased and
housed and cared for at large expense,
while the real or prospective temples
of the living God are left to wander
homeless and shelterless in hunger
and rags.

It will not countenance, or even
tolerate, that counterfeit piety and
benevolence that grow rich out of
the unpaid, or half-paid labor of
others, and then, when it stands face
to face with inevitable doom, seeks to
compound the felony of a life time of
overreaching and fraud by the donation
of a statue, or a large donation of
money, to a hospital or church or col-
lege, for current expenses, or to be
kept as a permanent endowment to
perpetuate, in defiance of justice and
the law of God, the extortion and
robbery of the poor by which it was
originally obtained.

It argues well for the progress of
the present that changes so marked
and fundamental can be peaceably
inaugurated in the "eternal city," from
whose seven hills for centuries, nay,
for decades of centuries, the forces,
civil, military and religious have gone
forth to the conquest and subjection
of the world.

In this time of judgment and de-
struction of the old to make way for
the glorious advent of the new heav-
ens and new earth, in which every
crime against humanity as well as
every sin against God, will be righted,
happy would it be for the world if the
reform thus peaceably begun at the
centre of the world's abuses could be
consummated in the spirit which has
characterized its commencement!

Unhappily for a doomed and damned
world it is written on all the pages of
history as well as in the Scriptures of
truth, where sin has been commit-
ted, "Without shedding of blood there
is no remission." —O. F. L.

DEMONETIZATION OF SILVER HOW OBTAINED.

In 1872, silver being demonetized in France, England and Holland, a capital of \$500,000 was raised and Earnest Seyd, of London, was sent to this country with this fund as agent of the foreign bondholders and capitalists, to effect the same object—the demonetization of silver, which was accomplished.—*Bankers' Magazine* for August, 1873.

The cool diabolism of bankers, confessed in the above clipping, is refreshing to say the least. When men heretofore have secretly conspired to buy legislation to produce panic and the ruin of millions with the attendant drunkenness, poverty, crime, suicide and murder, for very decency's sake, if for no other reason, they have usually refrained from publishing the record of their villainy, but such unutterable crimes against humanity have become so common, and are perpetrated with such perfect impunity that the great criminals who are guilty of them, and who reap the advantage of them, seem, by the matter-of-course-way in which they publish them, to have come to the conclusion that they have lost their character of detestable crimes, and, by some alchemy in morals, been converted into meritorious and public-spirited acts of benevolence.

Many hundred millions of dollars in bonds had been issued, because of the infamous exemption clause in the greenback law, at an average of not much over 50 per cent in specie. They were all in the hands of home or foreign bondholders and it was the interest of the people that their value should not be rapidly enhanced, as all their additional value would belong not to the people but to the bondholders.

Through the constant effort of these unpatriotic blood-suckers, home and foreign, frequent legislation enhancing the value of these bonds which were payable, despite the lies to the contrary, of such bullion organs as the *Chicago Herald*, in the same kind of money by which they had been purchased, which was the "Lawful Money of the United States," was the Treasury Note, which is now by the national bank law, the specie base of that swindling system.

The inauguration of Gen. Grant's administration must be marked by some great event, so it was forever made infamous by the passage of what was called the Credit Strengthening Act, which, in plain English, was an act to take many tens of millions of dollars out of the pockets of the loyal poor—who had not only given their money but a half million lives of their loved ones to save their country—and put them into the pockets of covetous and cruel bondholders, home and foreign.

Among the iniquitous provisions of this infamous act one of the worst was that which provided that these bonds which were purchased by Treasury Notes depreciated by act of Congress should be paid in coin.

At that time, as we learn by the report of the U. S. Silver Commission, silver, which had been the standard of the country for over ninety years, was worth three per cent more than gold, and the large returns from California gold mines made it probable that that difference, instead of lessening, would increase.

Silver, after discussion by the coin manipulators and bond owners, who feared that the increased supply of gold would depreciate the value of their money and of their usury-drawing obligations and hence of their power to rob labor, was selected for demonetization, as the most valuable of the two metals, the demonetization of which would more surely enhance the value of coin and bonds, and most effectively rob the people.

Then we beheld the spectacle of the Secretary of the Treasury and members of Congress conferring with this emissary of British bankers, Earnest Seyd, whose pockets had been lined with gold, as we see above, for the occasion. The result was that months afterward it was discovered, that, in some mysterious way, silver had been demonetized, and that that great innocent, the man who was ambitious of a third term and empire, had signed the demonetization without knowing it, and honorable senators and representatives confessed to equal stupidity in voting for it!

The Silver Commission, in vain search for a reason for such a dastardly and devilish trick, and none can be found except in the half million dollars mentioned in the above clipping.

None the less, however, will Shylock claim the full measure of his bond, enhanced as it was, by the treachery his coin inspired and prompted, and it irks him not that the exacting of it has cost the life of thousands, and living death and damnation of tens of thousands of miserable wretches who must drag out a miserable existence in penury and want, till death cuts short their sufferings, in consequence of the panic his dreadful deed precipitated.—*O. F. L.*

MAYOR WASHBURN'S WARFARE ON THE GAMBLERS.

It will be good news to all honest people, whether living in Chicago or elsewhere, that the new mayor of that city has closed up all the public gambling places and announces his intention to keep them closed. Chicago has, in the past, been the paradise of gamblers and thieves, and expulsion therefrom will be a proper subject for rejoicing.—*Industrial Review.*

Some years ago the *Chicago Daily News* devoted a whole page of one of its issues to an exposition of Chicago gambling. Among its surprising revelations was the statement that fully one-third of the citizens, including all classes from ministers to boot blacks, were engaged in some form of gambling. It further declared the truth that the Chicago Board of Trade was the "head-center" of all the gambling of Chicago and the west. All the other gambling offenses against good morals and the property interest of others are mere peccadillos compared with the giant sins that flourish and grow rank beneath its lofty steeple.

A prominent and successful member of the Board said to the writer, that there was some honor among faro gamblers but none whatever among Board of Trade gamblers, and that the people would some day get their eyes open and stop the whole business. Some time ago its pious and respectable members waged exterminating warfare against the impious and ungodly "bucket shops" whose impiety consisted mainly, so far as appeared to the public, in the fact that they practiced the same deceptive, fraudulent, and robber methods upon an unsophisticated public without having first paid to the great robber concern, which claimed to have the complete monopoly of the business, a \$8,500 fee for the privilege of doing so.

It detracts much from the satisfaction that every friend of good morals and the best interests of his fellow men must feel in the closing of our gambling hells to know that it is largely an effort to make capital for a political party, and to save it from future defeat by an appearance of seeking to fulfil pledges made to the voters before election, and that, as a matter of fact, it will do but little, if anything, to destroy the great evil and curse of gambling in Chicago.

It is the respectable, pious, church-going, and church-sustaining gamblers, whose business is rather protected and made honorable and so increased and made more profitable by this warfare upon the disreputables, who are responsible for most of the loss and ruin and wrong and murder of gambling.

It would take a mind more discriminating and accurate than that of the old metaphysicians who, in their controversies, could split a hair between the north and north-west side, to determine the difference between most of our business methods under our present hell-born competitive system and the worst and most destructive forms of gambling.

Speed the return of honesty and righteousness, that have long since mostly deserted the earth, say we, but we have no faith that we shall ever see them, or that gambling, with the other forms of robbery, will be greatly diminished while the present apostate Church, and consequently corrupt and evil State continue to exist.—*O. F. L.*

OUR DESIRE.

We all desire, with inexpressible intensity, not only the dawn, but the full effulgence of Divine Freedom in our lives; then shall we know that whatsoever we do will be for the glory of our Creator, our Saviour, our Humanity, our World.—*Hirsch.*

"The smallest hesitation, the least grain of that insolent and foolish pride which dares to deny the very existence of the Creator, the faintest shadow of self-seeking or self-love, and the inner spiritual force is instantly paralyzed."—*From Romance of Two Worlds.*

THE DIVINE MACROCOSM.

In the human brain are many different physical parts or organs, arranged in orderly relations to each other according to their various degrees of use or importance to the whole; the governing or pivotal organ occupying the central part of the brain, while the others lie around it, and at its circumference are the smallest and least complex parts, the thousands of minute cells of the cortex.

In the living brain every part, from the central governor down to the most minute, individual cell, is actuated by a spirit or life-force corresponding to its specific use or function. This life-force, which is primarily generated at the center of the brain, and which causes each part to act in harmony and unison with itself, in flowing out into the other parts of the brain so unites with the forces of those parts as to impel each to more fully perform its specific function.

Related to the brain and projected from it, at the time of its formulation, is the body, which is the correlate and negative pole of the brain, sustaining relations of reciprocal support with it, neither being able to exist independently of the other.

As the brain in its formation puts forth or evolves its different parts, it also puts forth the different parts of the body, so that every part in the brain, even the most minute cell of the cortex, has a corresponding, but more enlarged or expanded part in the body.

As some parts of the brain are more important and necessary in the perpetuation of life, or more vital, than others, so in the body some parts are more vital than others; yet persons can live, perhaps a life-time, deprived of some of the less vital parts of both brain and body.

The ordinary human structure, whether complete in all its parts or deprived of some, lives together with its spirit for a certain length of time, and then its spirit withdraws from it and leaves it to crumble into ruins as any other deserted mansion.

WHAT IS THE CAUSE OF THIS WITHDRAWAL OF THE SPIRIT?

The spirits which aggregate on the sensual plane and enter into the human matrix to formulate a new body for themselves, are never perfect in their qualities or perfectly orderly in their groupings, hence they cannot form a perfectly structured body; so when they have dwelt together in one body until the relationship has become no longer desirable as a pleasurable association or as a means of development, they desert the body and are then free to separate and seek other combinations with which in time they may form another body. In general the longevity of a person depends upon the power of attraction between his different spiritual members, and his health upon the harmonious relations of those members.

Science, the Science which knows something, says that a perfectly complete and harmonious grouping of spirits will formulate a perfectly structured body which it cannot desert and leave to corruption. In such a being the male and female elements of the spiritual nature are so perfectly equalized and so harmoniously adjusted and blended that the brain and body, with which this perfect combination clothes itself, constitute a structure complete and perfect in itself, because in it the male and female elements are equipoised, and perpetuate their own life within their own structure, placing it beyond the power of sickness or accident to discomfort, or death to dissolve; while in the ordinary, imperfect structure one or the other of the sex elements preponderates and entails the distribution of the life-forces outside of the structure to build up other structures, which results in the death of the parent form.

This biunity of the sexes in one form is the highest and most perfected form to which man can attain. It is the Arch-natural or Divine-natural life, and differs from the sensual or vital life both in its spiritual nature and in the physical structure of the brain and body. The unity of the spirit, soul and body of this being is so perfect that he cannot "put off" his body; but his unified will and wisdom have such perfect control over his body that he may at will convert it to spirit and reformulate it.

Only one person, the Christ, is recorded as having attained to the fullness of this Divine-natural state. But several others, as Enoch and Elijah, possibly others, have approximated it in a high degree, and have, although born in the line of mortality, through knowledge and application of higher law been enabled to voluntarily transform their body to spirit and enter with it in this state into their spiritual degree. As these persons had a mission to perform in the spirit state, and as they had not completely perfected the body, they were not able to formulate a body at will.

Jesus, who by his birth from a virgin came into an almost perfect structure, being born an enmeshed as to outward, sensual desire by virtue of the inner balance and conjunction of his masculine and feminine natures, by the shedding of his blood and his death while on the cross eliminated all the mortality he had derived from a natural mother, and arose from the tomb in the full power of the perfected life, being able to project his form at pleasure. He appeared several times in this form to his disciples and talked, walked and ate with them. He thus confirmed in their minds his promise that they should become as perfect as he was, and should do even greater things than he did. He told them he must go away from them in bodily presence, but he would go to the Father or become the Father; and as the Father or Seed of their regeneration, he would baptize them with his Spirit, the Holy Ghost, and enter their spirits and regenerate them until they were almost perfected, when he would "come again" to them and raise them up on the last day or end of the age into the life that he had, wherein they should have more power and wisdom than he, even as he should have augmented power and wisdom in his second coming.

THE DIVINE MICROCOSM.

In the personality of the Saviour, when through his resurrection he had reached his highest state in which he could, at will, from his perfect mentality put forth his absolutely perfect structure, we have the Divine Microcosm, or manifestation of the Divine life in its least form.

When Jesus "went away," it was because his mighty love to man impelled him to give up his own personality for the time being and become wholly spirit, that he might thus enter the spirits of his people and quicken them to the new birth, or the putting on of the immortal structure.

When the Lord transformed his body to spirit, that spirit, (which was one and the same with the mentality which formulated and actuated his body,) contained the essence, or seed of every part of his perfect body.

As this spirit essence, the seed of the Divine microcosm, went forth, it went into those who were prepared to receive it; and such, as the Record says, "were filled with the Holy Ghost," and "cloven tongues sat upon the people." So completely did the love of the Lord sacrifice self that the most perfect and complete blending of the masculine and feminine natures within him, which made him a being perfect in himself, were separated by his will and as "cloven" or divided spirits entered into his disciples—his positive masculine spirit being attracted to the negative or interior masculine spirit of the women, and his positive feminine spirit attracted to the negative or interior feminine spirit of the men.

The thousands of people, who received the Holy Ghost, had been, as we have said, prepared to receive it. They had been prepared through the course of ages by the general working of the universal laws of progressive and retrogressive evolution and involution. But they had been specially prepared, during the grand cycle (now closing), by five special and direct, periodic baptisms from the Divine Center, which had developed their spiritual natures up to the state of receptivity of the sixth baptism, or the implantation of the spirit essence or seed of the perfect body, the flesh of Christ.

This Holy Spirit, although it was all of the same quality as to purity and holiness, did not go out as one homogeneous mass, but in degrees, corresponding to all the different parts of the Lord's mind and consequently of his body also. These degrees of spirit in passing out separated from each other and divided as to their masculine and feminine unities except the central unity which is inseparable and indivisible.

This eternal Unity entered into

Peter as the representative and receptacle of the Head.

Neither was the humanity which received the Holy Spirit a homogeneous mass, but one in which each person, though having a desire for the baptism and the immortal life, had that desire in a different degree, according as his conception and love for such life differed from every other person's conception and love.

Thus each of the divided or vital personalities, who had been prepared for this baptism, was attractive to and received his own, rightful degree of the cloven or vital spirits from the Lord, each of which in its unity, corresponded to a certain part of the Lord's body. Paul said, "Know ye not that your bodies are the members of Christ?" and again, "Now are ye the body of Christ, and members in particular," "For by one Spirit are we all baptized into one body."

When the Lord comes again in the end of the age, to "raise up" his people as he promised, he will give them the final or seventh baptism, or outpouring of spiritual unities, each of which will separate and seek its affinity with the cloven tongues which have been working, the past eighteen hundred years, to perfect their chosen personalities. The attraction of these unities for each other and for their chosen individuals will be so great that it will result in the dissolution of the vital and imperfect male and female forms, and the perfect unity or blending of the six factors, into one complete whole, forming a being, male and female in one form, perfect in mind and body, as was the Christ.

This will produce the hundred and forty-four thousand virgins (*virgine*, men-women), redeemed from among men, who will stand with the Lamb on Mount Zion. Although each of these *virgine* beings will have the fullness of the Divine life, yet each will be specially representative and related to some part of the Lord's body, and each will differ even as "one star differeth from another in glory."

Thus the Divine Microcosm, the Christ, the Divine life in its least form, expands into the Divine Macrocosm, the sons of God, or the Divine life in its greatest form.

But some may say, "How has each one his place appointed in this great Macrocosm?"

Paul says, "But now hath God set the members every one of them in the body, as it hath pleased him," and "hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all members suffer with it; or one member be honored, all the members rejoice with it."

God hath indeed set the members as it hath pleased him, but it pleases him always to work according to the laws of the universe, and of his own being.

One of these laws, and the one upon which all forms of life depend, is that the spirit essence or ideal of the perfect structure, both male and female, is eternally maintained at the God-center, whether expressed or not. The Divine forces, flowing down from the Divine Center in degrees corresponding to the parts of the Divine body, meet with corresponding forces in the lower domains, and form with them more or less perfect and harmonious unions and formulate the mortal structures; so that every expressed form in the universe is materialized and impelled by some part of the descended spirit. Hence every form of life, even the mineral, in a way, is related and corresponds to some part of God; and the nearer the life approaches, through the operation of the laws of involution and evolution to the higher states of development, the more perfect the correspondence to that part of God, until it reaches the perfect correspondence and relation as a member of the Divine Macrocosm.

The working of the law of the constant perpetuity of the spiritual form of God's being in its every part, and the giving forth, from this Center, of these forces in their corresponding degrees, even as the sun gives forth his rays corresponding to the substances of his body; together with the law of the transformation of vital forces (corresponding to the correlation of non-vital forces in the physical domain) when they reach certain culminative or terminal points, account for all the differences and also for all the resemblances we observe in the

members of the great human family.

In the periodic going forth of the life-forces of God, the Central Being, the only life-center of the universe, and forming his Holy Temple, the Divine Microcosm, and thence unfolding through humanity the Divine Macrocosm, and through further transformation of its members whereby they both withdraw into the invisible Divine Center, and at the same time descend, divided in vivifying rays, for the revivification and perpetuation of life, into vital humanity, extending through gradual processes even to the circumference of organic life, we trace the fall of man, or rather of the God-men. People say the fall of man, because they comprehend only the descent of the Divine life into sinful humanity, and do not take into account the Divine life that ascends into the Center.

In the return flow from circumstances of these forces, transformed and variously combined in numerous embodiments, and strengthened and purified by baptisms from the Messengers of God, we trace the restoration of man to his membership in the Divine Macrocosm.

VITAL KORESHANS.

People who have slightly investigated Koreshanity wonder and doubt that people, who outwardly appear so like "other people" as Koreshans undoubtedly appear, can at the same time be as near to the acme of perfect-life as they claim.

But when we take into consideration that every being now manifest is a vital (divided) being, and only represents a fragment, so to speak, of a perfect being; and that even the vital, who has now nearly reached the completion of his regeneration, as yet represents outwardly but one sixth of his individual being, the divided natural degree, while he infolds another sixth, the "cloven" spiritual degree, the higher will, not yet in conjunction with his natural will, and still lacks the other four sixths, which must unite with him before he can become a whole or holy being, a *virgine* (man-woman) or virgin perpetuating life within himself, a perfect mentality clothed with a perfect form; when we consider that he does not now perfectly represent even that sixth part because he has incorporated with it in his present sensual embodiment many imperfect, retrogressive spirits which he must eliminate through the voluntary dissolution of his present form after he has received sufficient impulse from the Holy Spirit of the baptism; and finally when we reflect that this self-dissolution and conjunction with the other degrees of his being are the last acts of this cycle of regeneration, it does not seem so strange or wonderful that Koreshans should now appear to be "just like other people," and still be able to soon reach an immortal state, while those who doubt and deride pass to dust.—*A. M. M.*

The Ninth Paradise.

"In the nine heavens are eight paradises, Where is the ninth one? In the human breast. Only the blessed dwell in the paradises But Blessedness dwells in the human breast. Created creatures are in the paradises; The un-created maker in the breast. Rather, O Man, want those eight paradises Than be without the ninth one in thy breast, Given to thee are these eight paradises When thou the ninth one hast within thy breast."

—From the Persian.

Dare You Deny Them?

If the government can make a good bond it can make good money.

If the government can loan money to the banks it can loan it direct to the people.

If it is right to loan it to an association of individuals it is right to loan it to an individual.

If a government has to issue bonds to borrow money, how can it ever pay the bonds off in money?

If a government can make money, and is the only power that can make money, why does it issue interest bearing obligations to get it back from the people?

By what authority of law, common decency or honesty, does a government issue bonds to borrow money from a people that would be placed under arrest if they attempted to make money to loan to the government.

The above is for honest and intelligent people to think about. It is bad reading for fools or rascals.—*Fort Scott Globe.*

In the new order of things men will be a law unto themselves.

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. Koreshanism 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.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

MY REDEEMER LIVETH.

"I know my Redeemer liveth
And will come in latter days"
This has been the theme of ages
And is heard in song of praise.
It is strength given to the weakest,
When they're weary with earth's strife,
To know their Redeemer liveth
And can still the storms of life.

I know my Redeemer liveth;
He is the Eternal One!
God the Everlasting Father,
God the Spirit, God the Son!
Straightway to the earth he cometh
When he all the misery sees,
In his right hand holds love's banner,
In his left the golden keys.

"Tis to save the weak and erring
Who lie prostrate at his feet
He holds out his golden scepter,
And will make their lives complete.
More than this, he takes their burdens,
In their sins he hides his face,
And the glorious "Sun of Morning"
Deep is buried in the race.

But the morn again appeareth
In the glow of Wisdom's light;
And the "door" of heaven is opened,
'Tis a land of pure delight.
See the treasures laid before us
By a wise and loving hand!
I'll take only what he giveth,
He knows best my soul's demand.

Lord, I would not ask position!
Lowly at thy feet I'll stay,
Neither would I choose my mission,
But would serve in humblest way.
I know my Redeemer liveth!
This is joy enough for me,
And if I love obey him
I shall all his glory see.

I am waiting, hoping, longing
For the baptism sure to come,
For I hear my Father calling
All his children to his home.
I will haste to do his bidding
For my soul all honor gives.
O, the joy there is in knowing
That my dear Redeemer lives!

—Mizpah.

WHAT ABOUT THE CURSE UPON THE SERPENT AND THE MAN?

Question Answered Before Campus Golden Gate, Society Arch-Triumphant, San Francisco, Cal.

I doubt not all are familiar with the reading in full in Genesis where the Lord said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and every beast of the field" and "dust shalt thou eat all the days of thy life."

What was the serpent? What was his temptation and what the curse?

Whatever view we may take of the symbolic description of the Garden, and the drama there enacted and portrayed in biblical record, one thing is certain, namely, that the serpent comprised the acme of wisdom, true or false. "Be ye therefore wise as serpents and harmless as doves." If we take the foregoing statement of the Lord's association of the serpent and the dove as specifically significant in their relations, and study them from their basis of symbolism, we may discover a significance that might not otherwise reveal itself. Be ye as wise as serpents. Here the idea of wisdom is associated with the serpent as if the serpent were wise. It was also said of the serpent that it was more subtle than any beast of the field. Which we think means more

subtle than any other principle of animal life in man.

The dove is the symbol of regenerative power and desire, as may be demonstrated by the study of natural history, and inferred also from allusions to it in the Scripture. The dove, we are told, lays but two eggs, one male, the other female; they are mates for the period of natural life. The dove, therefore, is the symbol of union for life, the true symbol of regeneration. To insure union for spiritual life the love of the natural union must be killed.

The temptation presented by the serpent was that the woman (Church) should eat of the fruit of the tree of knowledge of good and evil and thus become wise; which wisdom was to plant in the church the aspiration for power to discriminate between good and evil by contrast. This could only be accomplished by incorporating evil and fallacy in human life. Genuine wisdom, the Divine serpent, leads into life because it governs administrative activity and economic devotion. This wisdom (serpent) placed in control of the propagative function merges its desires and energies into the legitimate utilization of its power, conserving them solely for their designated use. But the prostitution of its Divine use is the curse of wisdom, the condemnation to eat dust and crawl upon the ground.

The two great factors attending the fall of man are the curse of masculine supremacy and the degradation of economic use to labor, involving the sweat of the brow by which man should be compelled to earn his bread. If we were to single out any one of the great vital issues of the hour as specific, we would first of all urge into most conspicuous prominence the liberation of woman from the thralldom contingent upon the fall, and man from the curse and degradation of labor. The curse pronounced upon the woman and the man, which has followed them through the ages, is that against which they both cry out and contend at this vital hour of the world's history.

If the mission of Jesus as the Messiah was to restore, the first step towards that restoration will be to exalt woman above the influence of the curse pronounced upon her. The seed of life was sown in the beginning of the age. The firstfruit of life and the resurrection of the two sexes to their normal relation must therefore come at the end of the age which, as appearances now indicate, we have about reached.

The curse of labor then pronounced upon woman in which the indiscriminate and unsought for multiplicity of progeny has been enforced, and the coordinate curse of labor entailed upon man as the result of prostituted desire, will be removed, and culture and refinement will be lifted to the standard of legitimate and essential use in their vital domains.

The legitimate performance and exercise of use will be substituted for drudgery and the curse of labor, when we shall have learned that most desirable lesson of all lessons, viz., love God with all the heart, and the neighbor as the self, not in word, only, but in thought and in deed.—S. E. V. Harris.

Women as Inventors.

The steady increase of patents granted to women since scientific studies have been opened to them explains in part why inventions by that sex have been heretofore so rare. A list recently published gives the number of patents granted to women inventors by the United States Government, from the year 1790 to July 1, 1888, as two thousand three hundred. After 1809 to 1815, only one patent was issued. From 1857, the number of women inventors increased rapidly. In 1870, the number was sixty; in 1887, the number reached one hundred and seventy-nine. If last year's list were published, it would probably show a still more rapid advance. And these inventions take a wide range, from mere household and dress inventions to railroad journal boxes and submarine telescopes. In addition to the better scope and invitation for inventive genius which wider knowledge gives, the more independent position of women now requires less moral courage on their part to apply for patents than would have been necessary at an earlier period.—New England Magazine.

THE SYSTEM OF FINANCE RESPONSIBLE.

It is not American capital that is causing the tyranny and oppression of the masses of this country; it is not an American system of finance that is managed so unfairly and unjustly toward capital and against the people by government; it is not an American financial policy that is reducing the masses to serfdom; but it is English capital, English system and English policy that has engrafted itself upon our government that has wrought all the damage. Most of the syndicates have an American figure-head and an English body. Nearly every scheme has American manipulators and English backing. England believed she had her golden opportunity in the war between the states, and at once went to work to accomplish by diplomacy what never would have been undertaken by force. Her plans have been well organized, her schemes well arranged, and her efforts well directed. The little figure-heads who are vile instruments of her management are the most despicable traitors who ever disgraced the world; for they are trying to sell the liberties of their country, not for a price, but ten per cent of a price—a mere pittance of the whole. There should be no patience with this gang, but still less with their aiders and abettors, who are foolish fish biting at a hook with no bait on it. The purpose of England is to reduce the United States to two classes, just as in that country—an aristocracy and serfs. The policy is working for the consummation of the purpose, and unless the masses shall rise up as one man and annihilate the hireling traitors employed in this unholy mission it will be accomplished. Let every patriot be at his post ready for the conflict, and prepared to wield that little instrument of power—the ballot—to dethrone the conspirators and annihilate this vile iniquity.—Montgomery (Ala.) Alliance Herald.

CORRESPONDENCE.

VALLEY FALLS, KANSAS, June 8th, 1891.
DEAR SWORD:—Being somewhat inquisitive, and much interested in Koreshan Astronomy I would like to have a little light on some points if you find them worthy of answer.

I will state them as briefly as possible. How does Koreshan Astronomy explain measuring the distance of the sun at the transit of Venus; the phenomena of regular inter-solar transits of Venus and Mercury; the eclipse of the moon; the progression, or ascension and descent, east and west, of the inter-solar planets; also, the distance of the moon and its parallax? If you can handle the above as you have other queries of correspondents and the scriptural exegesis you will do a great deal toward convincing an agnostic. Yours Truly,
A. E. G.

In reply to the above questions we will say that they in fact do not enter into the merits of the great question of astronomy, as far as the establishment of any one theory is concerned. We do not consider the question of the distance, diameter or magnitude of the sun, moon, or planets when we are hunting for a correct and rational interpretation of the laws of form—hence the form of the universe. Our questioner has gone off into the sky for evidence with which to disturb his faith in Koreshan Astronomy, or that with which to brace his faith in the old theory. He seems willing to admit the fact that we have given safe reasons for our terrestrial teachings and he hopes, though full of doubt, that we can do as well with celestial questions.

It is a fact, admitted by agnostics, that we are dwellers in the earth and not inhabitants of the sky. It is a well established fact, also, that we know more about the earth than we can know about the heavens, especially if we follow the method given by astronomers, viz., that of standing on the earth and looking heavenward through a telescope. With this fact admitted it would seem, that, if we prove the fact that the surface of the earth is concave, no celestial question should enter to rebut the direct proof of concavity. It is a fact that a critical examination of all the evidence obtainable and a clear, rational, perfect interpretation of that evidence and said facts will prove to even an agnostic that the earth is a hollow globe.

We base our whole theory of both science and religion upon the evidence of actual experiments, a rational interpretation of said experiments, and with it a revelation, as well, that our interpretations are true. The actual experiments no one, who has made the same, will question. The interpretation we give to the facts discovered can be questioned. We do not

expect all minds to reason alike. It would seem, however, that, if we all start with the same premise, and one that has been proven beyond question, if we reason faultlessly, we should reach the same conclusion.

Take man in his mental and physical make up; take the physical universe; study critically the laws of form and the actual relation that forms hold to the force or energy by which they are produced, and put them all together as parts of one grand whole. Any one who will do this cannot place himself elsewhere than on the inside of the shell—called the earth.

Our correspondent will notice from the above statements that we look upon his questions as points merely to be explained to an inquiring intellect, and not in the least related to the facts bearing on the establishment or rejection of any theory.

We will proceed as far as we can in a newspaper article to answer his questions, to inform his intellect, and not to set the objections aside as though they contain evidence against Koreshan Astronomy.

To begin with, our correspondent must see with his agnostic mind that modern astronomers have based all their calculations on mere assumptions. If a religionist should be guilty of such irrational methods no agnostic would think of even considering the faith, let alone accepting it. It is quite clear that our correspondent forgets that the nature and extent of light and vision have never been settled; no more than have the churches settled the question of the nature of spirits. He forgets, also, that our astronomers are compelled to assume as a fact that light comes from the sun to the earth, and that it comes in straight lines until it passes into the atmosphere of the earth through which it curves. They assume as a fact that by triangulation they can measure distances beyond the confines of the atmosphere.

We assert, that, as all observations depend on these basic facts it is presumption on their part to make believe that they can measure distances via the heavens.

It is clear that our correspondent admits that triangulation is a correct method of calculating the distance to the sun, etc. No one has ever proven that the sun is visible. Nor that he can see beyond the atmosphere, nor that his lines are known that form the angle with his base line.

The sun's apparent diameter is 32'; but its apparent parallax is only 8".78. There is no agreement among astronomers as to the exact parallax, which is one fact they do not and cannot know. In the Venus transit many hundred plates have been taken, yet there is no real accuracy. There is so much to guess at before a premise is possible that we question the whole performance and the results forced by the observations and calculations.

If there is no light beyond the atmosphere—and it has never been proven to exist beyond that limit—all this parallax question and the calculations therefrom are in vain. Two errors balance each other. One is the assumption as to speed and the other as to distance. Of course if the sun is at the distance named, and Venus at the distance named, to return to the relative positions in the heavens certain speeds are necessary. If the earth is concave instead of convex their said calculations are not to be considered.

It is well to note that the lines of vision do not and cannot move in straight lines. It is well to note that but few thinking people accept as a fact that the velocity of light is determined. The whole question is clouded with so much orthodox faith that we are surprised to know that an agnostic can believe it. We regard all the astronomical calculations, that is, the methods by which they reach certain definite conclusions, as intellectual blindness.

The question of the relation, distance, etc., of the sun, moon, and stars, if Koreshan astronomy be true, is one that cannot be explained in less words than can the old theory be explained. One must learn the laws of vision, the relation that the object holds to the eye, the sphericity of the field of vision, curvilinear vision, the limits of the atmosphere, the location of the sun, moon, planets, etc., their relative distances from the observer or their special positions within the field of vision and a thousand and one other things, from a Koreshan standpoint, before he can understand

the Koreshan method of accounting for all celestial phenomena.

When man can see at all, he looks over curved lines. The sun, moon, and planets, are all so near to one another that, even though they are near the earth, the parallax of each must be small. The nearer the object is to the upper limits of the atmosphere, the less will be its parallax. This is why some stars present very little parallax.

The moon has the largest orbit of all the visible celestial bodies. Its orbit is nearer the earth than that of any other body. It is some 750 miles to the moon. Venus and Mercury travel in orbits inside of the moon's orbit, yet outside of the sun's orbit. If by observation we can locate any planet in its orbit and can locate the sun in its orbit, it is a very simple question to tell when they will come into conjunction. By this method, the calculation of transits of planets and eclipses of the sun is very simple.

The eclipse of the moon is in your way. Suppose we prove concavity, you would have to admit all the balance. We do not need to depend on this, however, to get away from a fact. The moon is eclipsed. It is said that the earth passes between the sun and moon, which eclipses or cuts off the moon.

The word eclipse means to cut off. If you understood all of the facts concerning the action of the great physical forces which are generated and which operate within the earth, their circuits, bands, movements, breaking and closing of said circuits, you could readily see that, when the moon is in the opposite side of the heavens from the visible or light sun, it is in that part of the heavens where the three currents of energy—that of the solar in its negative pole, and the lunar in its positive pole, and that of the magnetic flow from the north magnetic pole of the earth—meet, hence the moon is cut off by the opening and closing of these currents, or the breaking of the circuit. All of this requires many pages in which to go into detail.

We can only hint at the line of explanation and refer our correspondent back to the original question, that of convexity or concavity. If he admits the latter, in due time he will understand how all celestial phenomena are produced. If he denies concavity, we ask him to show cause for so denying and we will answer his objections.—Royal O. Spear, San Francisco, Cal.

THE SAPPERS AND MINERS.

There are troublous times ahead in the church. All around the theological horizon dark clouds are gathering, portending a storm. In the Episcopal Church the MacQuary heresy has been followed by numerous other cases. Drs. Hoher Newton and Hainsford of New York will shortly be on the rack for violations of the practices and discipline of the church by association with shepherds outside their own fold. Across the river in New Jersey the Rev. Hibbert H. Roche of St. Luke's Protestant Episcopal Church has been accused to his Bishop of uncanonical practices by elevating the elements at communion so that the congregation may adore them, and he will have to stand trial for heresy. The professors in the theological seminary of the church in New York also have been shocked to find that some of the students have left the seminary in the dead hours of night and gone to a Catholic priest to be received into that communion. They have been still more shocked to learn that it was the teachings at the seminary that induced these students to study the dogmas of the Catholic Church and to believe that they are the true ones.

The old rock-ribbed Baptist Church also has been invaded by heresy. The Rev. Dr. Bridgman, as is well known, has resigned his pastorate because he cannot longer preach the doctrine of a literal hell. He has been followed by the Rev. A. J. Bonnell, a Baptist clergyman in Rochester, Pa., who is even more outspoken in his heretical utterances, for last Sunday he rose in his pulpit and calmly declared his belief that "there is nothing positive as to the authorship of the books of the Bible; that he did not believe St. Paul was inspired; that he did not believe Christ when on earth was conscious of being God; that the Bible should be put in a crucible and the dross expunged."

The Briggs case in the Presbyterian Church already is familiar to our readers. It has gained an added dignity and significance by the calm and deliberate manner in which President Hastings and Prof. Schaff, Vincent, and Premises of the Union Theological Seminary have come to his defense against the malignant attacks of Prof. Shedd, and by the assurance that the entire faculty and the Board of Directors of the seminary will make a strong presentation in Dr. Briggs' favor in their annual report to the General Assembly. It is significant that this controversy over Dr. Briggs' famous address, which began in a spirit of Christian courtesy, is beginning to partake of the bitter partisan character which pertains to the controversies of the world, and bids fair to develop a malignancy as fierce as that which separated the church into the new and old schools.

Thus the theological foundations are being shaken on various parts of the composite structure. Doubt is abroad in the land and this is a good sign, for doubts are honest and lead to progress in healthy conditions. Out of it surely will come better things and a larger and broader view. It is the dawning of a new era in Christendom which will develop into a brighter, gentler, and sweeter light and give the world clearer visions of the truth. The closing words of the

protest of the Union Seminary professors are significant: "The word of God will come forth from the fire of reverent criticism as fine gold, with a new accession of testimony to its divine origin and a new power of appeal to the world." In this new appeal lies the hope of the future. It is no longer profitable to appeal to the world on the basis of medieval ignorance and credulity. Christianity is too powerful to be hurt by honest doubts or to be shaken by free and open discussion.—Ed.

"He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. They meet with darkness in the day-time, and grope in the noonday as in the night."

When men begin to pick stones out of the wall of their own house the ruin of that structure is in the near future.

The ambitious ministers, who desire to be thought abreast of the science of the times, finding themselves unable to answer the objections of the agnostics and infidels against the Bible, have had their defences broken in and have ingloriously surrendered their only stronghold.

If the Bible is full of errors as they now confess, who is to correct those errors so as to make it a safe resting place for the sole of the feet of the faithful disciple? It purports to be a revelation of the mind and will of God! According to the orthodox idea of God, if he has failed to express his mind and will in a manner free from essential errors, how is the failure to be corrected? Can it be done by men who are themselves in darkness and error without any clue to the real truths in the case?

But for the humiliation of having to confess their ignorance, would it not have been better for these blind guides to confess, what is the real fact, that they are ignorant of the true meaning of the statements pointed out as errors: that many of them are prophetic allegories to whose meaning there can be no clue, unless some great, Divine teacher comes to reveal it, until after their fulfillment: that still others of them are the result of failure properly to translate into another language that which was inadequately comprehended by the translators, in the language in which it was written: that, if the Bible was inspired by a mind that comprehended, and proposed to reveal all things in their perfection, it could not be fully understood by men until they reached a state of development in which they were capable of comprehending all things, or in other words, until they became Gods?

The very fact that we boast of our great progress shows that we are far from having reached any such goal of perfection, and the humiliating spectacle of ignorance everywhere manifest, and universally confessed, except by those who have an interest in being blind, confirms and clinches the confession. Should the conceited agnostic or infidel scientist set back on his haunches, and laugh at such statement of facts, ask him to please solve the mystery of the sphinx; or, what is even more impossible for him, let him show how, by processes of evolution, in which without any evidence, he implicitly believes, inert, lifeless matter, without any ears, or senses, or sensibilities, managed to wake itself into life; or how, after, by some unexplained and inexplicable method, it had, without any muscles, leaped the bridgeless and impassable chasm between death and life, it pursued its blind and tortuous way from the monad up to the man, leaping numberless chasms in creation, or if not leaping them, leaving no connecting links to show its pathway across them.

The mysteries that the so-called science of to-day expects us implicitly to believe, under penalty of being pilloried under her pelting gibes, and with really thoughtless, but pretentious people, incurring the reputation of fools and fanatics, are infinitely greater and more unthinkable than any that the Bible contains.

With invincible cheek the professed science of the present, which is based almost exclusively upon hypothesis, which is somebody's guess-so, has beaten out of their senses and driven before them the popular religionists, forcing them to abandon their only possible standing ground. They have stampeded their antagonists, such of them as they have not already, in fact, corralled within their own fortifications, and have turned them into sappers and miners, seeking to destroy their own stronghold. Truly whom the gods would destroy they first make mad—deprive of their reason.

Such facts are among the strong indications that we are rapidly approaching the end, when the old heavens and old earth, old Church and old State, shall pass away, preparatory to the coming down out of heaven from God—the only source whence they can come—the new heavens and new earth, new Church and new State, "wherein dwelleth righteousness."—O. F. L.

SOWING AND REAPING.

"Whatsoever a Man Soweth, That Shall He also Reap."

If we look critically into the nature of all things, and draw our conclusions from the irresistible force and tendency of the principles of eternal law—the law that the Creator made inherent in all nature—we will readily perceive that the law of seed sowing is one that pervades every domain of existence. Sowing and reaping, losing and gaining, receiving and returning are the great processes of continuous life—activity and being. This uniform series of exchange is controlled by a law that cannot be violated without producing deleterious effects.

That which sows and reaps, whether it be in relation to material or spiritual things, must work in harmony with the law, conforming to all its requirements. It is a subject that is entitled to our most serious consideration.

We will carefully yet briefly examine this law as it obtains in the natural or physical domain, for we must first compass the simple ere we can fathom the complex. The matter or substance of all organism came from something, and it is reasonable to conclude that it was derived from a corresponding parent source. If we sow wheat we expect to reap wheat. If we sow tares we will most assuredly reap tares. As seed sowing is a process through which an increase is gained, there must always be coordinating factors producing appointed and appropriate means to effect desired results.

There is no more and no less substance in the world to-day than there has always been, but if the constant flow of forces was always in one direction it would become exhausted; hence the law has made the grand provision of reciprocity.

The vegetable products take from the earth and air all necessary nourishment, scatter their seed in the native soil, then die, giving back to earth and air all that they received, thus strengthening and enriching the forces in the soil that are conducive to the growth of the young plants. The giant oak scatters its luxuriant foliage beneath its wide-spreading branches, and through the essential aids of nature, heat and moisture, there are furnished means for its increase and strength; soon that which was the little acorn vies with the parent tree for supremacy.

The husbandman desires a greater increase than is found when nature alone does the work, therefore through self-appointed means he overturns the thick sod, pulverizes and fertilizes the mellow soil till it is prepared to receive the seed that is now lavishly scattered abroad, to reward him in due time with a full compensation for his labor.

The fertilizing shower falls from the clouds, moistening the parched earth, but how soon would every product of nature cease to exist if the water sank into the earth and no means were provided whereby the clouds could be replenished! The same substance ascends in the form of vapor through the medium of the powerful rays of the sun, forming new clouds that will again descend with revivifying power. In like manner all nature contributes to the whole realm of growth, constantly giving and taking back, and the result is a continuous flow of life, activity and all of the forces of reproduction. Seed-time and harvest, seed-time and harvest follow each other in cyclic succession through all time.

In the animal kingdom the same law obtains, and the human and Divine kingdoms differ not in the manifestation of this law. One endless chain of complicated laws surrounds all created things, working harmoniously together as if but one grand, all-pervading law. Man sows his seed in the natural soil for reproduction and a being is brought forth with the form and functions of the parent; through successive stages of progress he arises to the highest condition that humanity can attain. God then appropriates the field, sowing himself as seed, and the human and Divine are crossed, thus enabling the God-man to stand forth the highest, grandest fruit of reproduction.

We will now turn our thoughts to the spiritual domain, for we see clearly that the law controlling the principles involved in this subject is as applicable to the spiritual, as it is to the physical sphere.

Jesus always taught his disciples by comparing the spiritual with some type or symbol in nature, or some human experience, because he desired that the truth should not be thrust upon them from without but that it should come from within. "The hearing is of the ear, but the understanding is of the heart."

It was in this manner that he unfolded the whole idea, progress and destiny of the kingdom of heaven.

In the parable of the sower he clearly elucidates the germinal beginning by the imagery derived from the fields of Gennesaret already sown by the husbandman—the corn putting forth its tender blade; the hard beaten paths running through their midst; the innumerable hungry birds ready to devour all seed that was not well covered; the feeble struggle for life on stony ground; the tangled weeds in neglected corners; the deep rich loam where golden ears give rich promise of an abundant harvest, even an increase of an hundred-fold, as they ripen in the genial rays of the sun—a fit emblem of the great field of human nature in which the Divine Sower would sow his seed for the Divine harvest.

We are placed in this great world which might well be called a preparatory state where we gain a solemn education for immortality. We are appointed our own teachers and there is entrusted to us the formation of our own characters. The condition of culture to which we attain in one session of this great school will appear as our credentials when we enter the next session or embodiment, for we reap the fruit of our own seed sowing.

Our continued line of conduct, our words, thoughts and deeds through our various successive embodiments construct the character which is to be ours forever, determining the sphere to which we attain.

Of a truth "life is the seed time of eternity" and every day, yea, every hour we are sowing broadcast the seed that is to appear, reproduced, yielding immortal fruit, or else that which will go to death and corruption. This is all governed by the great eternal law of seed sowing. It must also have coordinating means, and these means lie mostly in our own desires.

All spiritual life depends upon the seed sown in the heart by the Divine Sower and its reception into the soil; but the growth depends upon the cultivation of the soil into which it falls that it may reproduce.

I do not refer to that cultivation determined Orthodoxy, where the "Westminster Catechism" is the main implement for breaking the tough clod and cultivating the soil wherein fallacy grows most luxuriantly among rocks and thistles; but the condition of the soil that has been mellowed by affliction, cultivated by the sacrifice of self and devotion to others.

In order to accomplish this the heart must be kept tender that it may be receptive; the attention must be fixed that there may be a glad, earnest receptivity coupled with a resolute determination to follow Christ with an undivided heart and an undivided service thereby nourishing the precious seed that is springing up in the souls that will ultimately bloom in Paradise.

We are compelled to constantly battle with the circumstances that surround us; the number and diversity of the encumbrances of life. There is so much hurry and confusion, so many and varied employments, so many new plans and theories succeeding each other with damaging rapidity; so many enticing circles of pleasure; so many wandering thoughts; so many troubles and afflictions, that we soon realize the devil is exerting all of his arts and devices to render our good thoughts, desires, even the precious Word of life, sown within, fruitless; endeavoring to take away God's seed out of our hearts and lay waste the garden in which it should have taken root, treading the ground into hard paths and destroying the life forces so that there can be no nutriment, preparing the soil to nourish thorns and thistles.

It is our own fault, in a great measure, if the good seed sown be not living seed in our hearts; for it is not on the seed alone that the result depends. Jesus came to be the light, or *understanding* of his words of truth, but man must have willing ears and take heed; he must have a receptive heart and ready mind that he may ponder the words in his heart.

This is the germinal beginning of a new life, a course whose end is in the dim distance. The thoughts or ent-

ties already in our being meet the new ones that find ingress, and at once wage warfare unless they are of one accord. Thought is substance, and every thought is a distinct entity exerting a spiritual influence for good or evil.

In the unregenerate soul the tendency of the thoughts is evil, for Satan sits on the throne, controlling these willing emissaries, sending them forth on evil missions to corrode the springs of life, fouling their waters; they come and go at will, exerting a most deadly influence on human life. These must be met at their first onset. One desire after another that has become inordinate through long indulgence must be brought into subjection to the higher will. We cannot sin in the body and escape the reward, for the sin goes inward, and is of itself the penalty that cleaves to the soul till eradicated by the cleansing efficacy of the Spirit of Truth that can alone bring both soul and body into harmonious relation with the law of righteousness.

Every principle of action requires the confirmation of effort, and every effort requires severe discipline. Thoughts and affections must be developed to the high standard before we become fit receptacles for the Divine seed; thus a love of truth and virtue will be awakened, and the mind made alive to a keen sense of justice, truth and all that goes to make a man a child of God, reproduced in the image and likeness of Deity.

Jesus taught his disciples that the truth he had veiled in parables must be given as a light to the world; that they were to educate themselves to be his ministers for diffusing it, and that for this purpose they must grow in knowledge by a faithful employment of the means he had given them. Then he said unto them, "Go ye into all the world, and preach the gospel to every creature." This was the sowing of the seeds of truth which would bring a fruitage in the end of the dispensation when Christ would return to gather the harvest.

Jesus came to be the light of life; now, in this the end of the age, the Christ comes again with the light of wisdom, unfolding the mysteries of the Science of Life. The voice of prophecy resounds through the long aisles of the ages—"Ephraim is an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."

To those who received the Christ in the beginning of the age will he now unfold all mysteries. Having received the precious seed in their souls they are expected to let their light so shine that the whole world may know that God is with them.

Soon again will the command go forth, "Go ye into all the world and preach the gospel unto every creature." Those who receive the sacred commission are expected to respond with all earnestness of purpose. We will go forth sowing the precious seeds of truth—mixed with our own thoughts, senses, and ideas—broadcast in the great field in which we are to labor; they go forth from yet unsanctified hearts to which Satan still clings by the ties of the flesh, which make it so easy to fall into his snares in the hour of weakness.

With various subtle arts he tickles our vanity and suggests a desire for vain glory. Fearing that Christ's kingdom may flourish, ultimately destroying his power, he takes each disciple of Christ "into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," saying, as he did to the Sinless One, "All these things will I give thee, if thou wilt fall down and worship me."

When we write or speak we are in constant danger of self-exaltation and then Satan sees his advantage. Though trembling on his throne he still hopes, therefore whispers in our ears, "All the honor and glory you win through the power and strength given you by your Master, may be yours if you will but ignore him and appropriate his Divine Science, proclaiming to the world at large that it is the fruit of your own masterful intellect." Whosoever yieldeth, findeth all too late the sad mistake; they find themselves "wells without water, clouds that are carried with a

tempest;" "they have sown the wind and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal."

Every sower gathers the increase to himself of the kind of seed he sows. If we sow the seeds of righteousness through good works, we reap to ourselves fruit for the kingdom. If we sow iniquity through the strength of evil passions, whether anger, revenge, or lust, it will not only bring forth evil in other lives but the greatest fruitage in our own souls, for it ever returns to disgrace or condemn.

The kingdom of God begins in our souls in the solemn and central purpose to become like God; to honor, love and serve him by the entire personal commitment of ourselves to the Father through the mediation of his Son. This is but the commencement. Evil influences circle us on all sides, yet we must answer for our own sins. Whosoever is master of himself bendeth events to his high purpose. The resisting or yielding to evil, fashions our destiny, for it determines the position we will sustain toward God and his kingdom in the day of the harvest.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Misph.*

COME!

Oh earth, earth, so bent, so worn, so weary with thy burden of sin! Is thy heart so seared it cannot give one responsive throb to the great loving heart of Him who comes to thee now with outstretched arms, wooing thee to peace and rest on the bosom of thy God?

O, fools and blind! O, fools and blind! I could weep my heart out over thy vain struggling for the light, for joy, for peace where none is to be found. O that I might open the eyes of the blind, might bear this message of love and hope to a sick world! The true Healer is here and bids all who are weary and heavy laden to come unto Him and find rest. Then come and pour out thy full heart to Him whose ear is ever ready to hear the cry of the oppressed.

His very life is thine own. He lays it at thy feet: invites thee to the marriage supper of the Lamb. The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely.—*L.*

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