

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

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on 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 TRUE RESURRECTION.

The fingers of a man's hand seen writing upon the wall, signify the extremity of the man's life ultimating at the wall—in death—while to pass over the wall is to overcome death and enter into life.

But the extremity of the man's life (the fingers of a man's hand) was seen over against the candlestick. The candlestick was taken out of the temple at Jerusalem, and carried to the palace at Babylon. The temple in its supreme degree is the Lord; in its second degree—middle court—it is the Church of the Lord. The candlestick is the intellectual principle of the Church supplied by the oil of Divine love. This is the light of God's house—the Divine humanity. In its ultimate, literal perception—for in this only is conjunction—the candlestick is the church or new body, for it is the receptacle of the oil, the life of God. It is composed of seven churches, *genera*, and is in Babylon, in the palace occupied by Belshazzar. This candlestick, with all the sacred vessels pertaining to it, is about to be restored; taken out of Babylon and carried back to Jerusalem. This restoration is the resurrection of Christ in his Church—his second coming.

Over against the candlestick—in opposition to it, its antithet—were seen the fingers of a man's hand. The candlestick, being the new body, the seven churches taken out of the temple (Jesus Christ) at Jerusalem, in its restoration will be in Christ and will be the genuine resurrection, while over against the candlestick, at the time the true resurrection is about to transpire, will appear a spurious resurrection in which the Lord Christ and the power of his resurrection will be denied.

This counterfeit resurrection, as seen by Belshazzar, is a simple reflection from the adulterated light proceeding from the Pagan oil introduced into the church by Pagan Rome, (modern Babylon) the feet or pedal extremities of which are Spiritualism and Materialism; their ultimate being Materio-Spiritism, called materialization. This power constitutes the feet of Nebuchadnezzar's image which shall soon be broken with the stone cut out of the mountain—the power of the true resurrection.

## THE TWO FIG TREES.

CONCLUSION.

In presenting these two antithetical and antagonistic systems to consideration, I shall call the attention of the reader to facts which, though they may have escaped the notice of the masses, are nevertheless actualities.

There is a large class of men and women throughout the world who have, within a period of about thirty-five years, suddenly come to a consciousness of what they suppose to be a knowledge of the prime or ultimate principles of being. With this supposed knowledge comes the conviction that of the entire number but one is to constitute the central nucleus, and each supposes himself or herself to constitute that one. Many of them make the Word (inverted) the basis of their convictions. All of them claim to be, or have, the truth (the Christ), but if they do not possess the Word in his Divine and unperturbed state they are antichrist and false prophets. They comprise a class extensively acquainted with "men and things," and possess great intelligence; but they entertain ideas so far from the prevailing thought that their opinions and doctrines have not gained extensive circulation with the masses, and the masses are even ignorant of their existence.

The men of the class referred to are of two general qualities: active and passive. The females correspondingly are also active and passive. Of their general and particular relation they are principally ignorant, one only of the entire number having reached a consciousness of his psychological control of all the others. These characters are nuclei upon which depend the psychic and spirit phenomena that now pass current for Spiritualism. Many of them enjoin the practice of continency and chastity and therefore, through inversion, are the gates of hell through whom the Word is inverted and imparted to the mediums throughout the country who, through ignorance, are made subjects of spiritual prostitution, and made to deceive the world. They constitute the gates of hell which are now open, emitting its abominations. These are the serpents (wisdoms, infernal) begotten of the rods thrown down by the magi who withstood Moses when he threw down his rod (Christ).

In submitting to inspection that extreme or ultimate condition of society which in its general aspect actually constitutes antichrist, Materio-Spiritism, I will observe the same order from lowest to highest, followed in the presentation of the system previously considered. In studying the subject of natural ultimates of good and evil, it is well for the mind to be made familiar with the thought that the term embodies. The extreme ultimate of a tree is the seed it produces; to this end it directs its energies. The literal ultimates of man and woman are the germs they produce projected as fruit—in a special sense, spermatozoa and ova, in a general sense, the mingled magnetisms, the product of universal sensualism, generated through promiscuous association intensified by confused promiscuity in circles for "spiritual" manifestations. This is the order of ultimate evil which culminates in the final disintegration of the race that accepts it and rejects its antithesis, ultimate good.

To begin, then, with the lowest or outermost stratum of this phase of socialism, we come first to the class of mediums who ply their mediumistic endowments as a craft for personal gain; actually instrumental in appropriating the merchandise treasured in the storehouses of sensualism—the wills of those who are deceived by their manifestations—to prostituted purposes. They constitute, in a more extreme sense than in the preceding series, the rabble who, destitute of well defined and elevated desire, and even ignorant of the robbery they commit, prey upon those who

have treasured up a wealth of desire (love, affection) through natural ties and attractions, and rob them of the vital substance which, if directed to its holy purpose, would restore humanity to its immortal condition. They correspond to the vulgar mob who would dispossess the wealthy of the treasures that by industry they have accumulated, and lavishly bestow it upon a vagrancy to waste by profligacy, and to be trampled under foot as valueless.

The next class of this order comprises a large body of would-be respectable people who hold themselves aloof from the low or vulgar Spiritism of the day, and who would give Spiritism and Materialism a high-toned character, a pseudo-organic form, with a semi-religious respectability; and outwardly observe what is considered the most sacred of all relations, the recognized marital relationship and family circle, while under cover of this cognized, sacred institution they are guilty of all the social abominations outwardly practiced by the class they effect to despise.

The third and higher class is the center or nucleus of socialism, including their following, that produces as many distinct systems of social science (above and beyond the conception of the masses whom they would arrange into social subdominance) as there exist nuclei. This class is composed of the female and male, the root and branch of the psychism ultimating in the fig tree; (extreme literal sensualism in its universal aspect) the extreme or ultimate of natural evil. Under this fig tree will be found the disintegrated Adam and Eve, fallen through universal sensualism and decaying through disobedience. "A basket of very naughty figs"—death.

"In that day saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree."

Said Jesus to his disciples, "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Why should Jesus the Lord drink the blood of grapes (the truth of the Word) new with his Church? Because He was buried with them in the baptism of regeneration, from which burial the Lord's new body, the Church, is to be made alive by the drinking of this juice of the grape expressed through Elijah the prophet, and through his translation (which is the revelation of the Father,) imparted to the body, and in the Lord's *hand* (life) becoming, by mutation, the fruit of the fig tree.

The Lord, who is the interior of both Elijah and the new body, is the vine. THE BRANCH of this vine is the Father revealed in Elijah, the righteous Branch to be raised up in David—the Lord—and conjoined with him. The fig tree is the literal product of the conjunction of the living God the Lord, effected through the translation of the Lord's prophet, with his body, the remnant—the new Church. The social arrangement of families and tribes under the auspices of the angels, of the several genera will follow the translation of the Lord's prophet, and the product will be the offspring of the literal, conjugal pairs who now constitute the booths, succoth or tents, in whom the feast of booths is held, and by which feast the absorption of the two forms, male and female, will ultimate in the fruit of the fig tree—eternal life. Here ye shall call every man your neighbor under the vine and under the fig tree.

The leaves of the ultimate literal good of the Word, the fig leaves, are the man and woman who are related in the outward, visible church, after the translation of Elijah, in conjugal or counterpart relations, and their union by absolute conjunction is the marriage of the man and woman in the blending that produces the angel man—the male and female in one form—by the absorption of the two outward, visible forms in the product of the two, the son and offspring of the pair, the eternal man. He is the ark of the covenant (conjunction) in

whom the two tables of the covenant, male and female essences, reside.

These fig leaves are thus sewed together and an apron or covering formed which hides and protects the germ of immortality, the seed of life. "And they sewed fig leaves together and made themselves aprons." This is the ascending degree. From this point of unity, in the descending degree, in the direction of segregation, the determination is toward persistent and continual disintegration, and the copulation of the sexes is to disintegrate in the multiplication of external forms. Hence in the literal sense (external sensual), the man and woman are the fig leaves, and the sewing together is the legalizing of sexual relations by marriage to cover and protect the commerce of the sexes in the propagation of offspring, and by it excluding the shame (or hiding it) of such commerce.

A few words concerning the manifestations of Divine love as actuating those subject to its impulses. The love that proceeds from the infinite mind melts to tenderness the hearts prepared, through Divine chastenings, for its appropriation. When once it takes possession of the soul that distinction of caste rendered conspicuous by worldly affluence on the one hand and poverty on the other is obliterated. Within the courts of God's household the distinction made by poverty and wealth is forgotten, and it remains alone to Paganism to perpetuate and foster that social abomination—competition—which reduces to vassalage ninety-nine hundredths of the human race.

When the above thoughts are presented to the man elevated to social exaltation through wealth, accumulated by his manipulation of the mill that grinds the face of the poor, he invariably meets you with the argument: "What would you have us do? Shall we distribute the result of our industry and economy and the skillful management of business, to a class of people whose poverty is the legitimate product of habitual idleness? If we give them our property it will be squandered. Their conditions are not improved and we become the losers proportionably to the amount we contribute." Such an argument is well calculated to misguide the unwary. This class is not numerous, not so numerous as the Shylocks who would appropriate the pound of flesh within the vitals of the industrious poor, thus precluding the possibility of suitably providing even the indispensables of life, to say nothing of the comforts surrounding the affluent.

Were it not for the fact that for the projection into society of the class in question the responsibility lies at the very door of the rich, we would meet the argument by replying, "Enter into social and financial equality and communion with the *industrious* poor, and leave the laggards and Shylocks to solve the remainder of the problem." But the soul revolts. Seven-tenths of the idleness of the world originates in the hot-beds of ease and luxury, directly. The remaining three-tenths is produced indirectly through the relation of rich and poor in the influence of poverty upon pre-natal conditions.

That communion of interests and relations instituted in the world by our Lord Jesus Christ, at the inception of the Divine kingdom, is about to eventuate in fruit, the kingdom of our God, and he who lifts up his hand, whether he be in the modern church or out of it, against the genuine communism originating in the Word—the Lord Christ—and constituting the acme of Pentecostal glory and the earnest of a Christian brotherhood, the eternal kingdom of the Saints of the Most High, will find that hand palsied by the avenging energy of Divine love.

The law of the resurrection is the law of development, which embraces two complementary processes; namely, evolution and involution. These operations proceed from the germ, and evolve the tree and fruit, and involve the new germ.

## REWARD OF SACRIFICE.

The Final Requitual Awaiting Those Who Forsake all for the Sake of Truth.

Self-denial is the only road to progress, whether of personalities or institutions. It is the conserving power in humanity and only as it is exercised is the vitalizing energy of the race built up. A dissolution of this inherent force leads to dissolution and decay. This is a universal law which underlies all life, and yet the relaxation as well as the employment of this power must ever obtain in the ceaseless rotations of time.

Human life has its periods of conservation and waste. Youth wears the blush of vitality and commands the elasticity of vigor because the springs of life have been nurtured and guarded; anxiety has not spread its hideous wings; appetite follows the legitimate behests of artless nature and love has not drunk of the waters of passion; the hearty and soulful laugh vibrates and enlivens every corpuscle of the body, and dame melancholy has yet to wield her sway; then it is that power is made, but when the allurements incident to companionship first warp the appetite; when love is poisoned by the guilt stained eye, and the cumulating cares of age stamp their indelible upon the brow, destruction rapidly ensues.

Youth, with generous impulse, assists nature, and that is why the budding years charm and illumine the mind; but age, with selfish promptings, antagonizes and resists. Youth, then, is unconsciously the symbol of sacrifice, and therefore only through the perpetuation of youth, by sacrificial life, can men and women progress and at last attain to immortal life.

Reared in a sensual world where every inclination on every side is to pamper and gratify the ever-increasing clamor and insatiate mandates of the flesh; when the gaunt fiend of indulgence, whether expressed in the scramble for wealth, the appeasing of the polluted appetite or the exercise of base desire, bears aloft his glittering wand that holds the eye and catches the fancy of the masses when the thousands are caught in the maelstrom of unfettered pleasure, how difficult it is to keep the eye and the interest steadily fixed toward that goal whose attainment enacts a rigid and unbroken adherence to the principles of self-sacrifice!

This self-sacrifice comprises a careful guarding of the appetite, a total abnegation of lustful desire, a recanting of carping, uncharitable criticism, the tendency toward anger in the bond of Koresnan fellowship, and the unceasing fidelity to the law of love to the neighbor by the performance of use.

An obedience to these principles is the price of immortal life. Their practice involves the one constant tread, tread, tread, up hill, but "he that endureth to the end, the same shall be saved." Every act of self-sacrifice, every thought that is for the good of others instead of ourselves adds to that accumulation of eternal energy within us, that, when culminating, through theocrasial fire, must rule the world.

How careful we should be then to see that none of life's forces implanted in us for the use of the race shall be dissipated! A tremendous trust and responsibility to contemplate is the mission of a soul.

The way is often dark and in our fight for the truth, with error upon every side to ridicule and disconcert, we sometimes grow faint. But, down there is nothing but sin, death and misery; while above, though the way be steep, a light is glimmering, so let us press on and with every foot we will gain additional potency.

Cheer! cheer! the end is not far off! Already we can faintly hear the triumphal cry of the coming host! Jehovah is settling down, the New Jerusalem is descending, and soon, by the operation of transmuting law, evolving and involving truth will meet, and lo! the summit is attained! —C. J. M.

## JESUITISM SUPREME IN IRELAND.

THE PRIEST IN POLITICS.

Sir Henry James, M. P., addressing the members of the Liberal Union Club, at their annual meeting in Westminster on Tuesday, April 14th, said it had become a demonstrated fact that the Roman Catholic priesthood held the balance of power between all parties in Ireland, and that if the Government were ever given into the hands of the people it would, in fact, be handed over to priestly control. In other words, Home Rule would be simply Home Rule.

The following pronouncement of the Archbishop of Armagh, the Roman Catholic Primate of Ireland, the Most Rev. Dr. Logue, has excited attention in England: "We have," he says, "newspapers which pass as Catholic and writers trying to turn away the people. These people call themselves Catholics; but they are Catholics that have lost that spirit of holy religion to which God has called them. They are following in the steps of Freemasons and other (sic) Secularists of the continent, and are trying to turn away the people from the guidance of the people. We are all frail, weak men; but we have God's grace, and we are given special light, if we have grace, to direct the people; and if from time to time we make mistakes, we are more likely to be right than those who have only worldly prudence. The doctrines of the present day are calculated to wean the people from the priest's advice, to separate the priests from the people, and to allow the people to use their own judgment."

On this the London, England, *Globe*, of April 14th, remarks as follows:

"The point is that the R. C. hierarchy and priesthood in Ireland not only openly claim to dictate to electors in the choice of parliamentary representatives, but have now attained a position which gives them almost absolute control in that matter."

"This being unquestionably the case, Sir Henry James has full warrant to remind his former colleagues of the object they thought to accomplish by the Corrupt Practices Act. That object was 'to allow every man, weak or strong, poor or rich, to vote according to his own principles.' Is this freedom permitted to him when he finds himself threatened with excommunication unless he votes as ordered by his spiritual director? Gladstonian Liberals are bound to face that crucial question. As they answer it, so will the world see whether they still abide by their former convictions, or whether freedom of election has been sacrificed, like so many other Liberal principles, to that insatiable Moloch, Home Rule. The Roman Catholic Primate of Ireland denounces the revolt of the Parnellites against priestly dictation in electoral matters, as a great disobedience to ecclesiastical authority, and as a product of the doctrines which 'allow the people to use their own judgment.' No doubt both averments are strictly accurate; every Irish elector who supports a nominee of Mr. Parnell sets ecclesiastical authority at open defiance by exercising his own judgment. But from the old standpoint of Liberalism, it is not only his right, but his duty as a good citizen, to obey the promptings of his own mind and conscience when choosing the fittest person to represent them in Parliament.—The Anglo Saxon.

The Satanic craft of Jesuitism and the Catholic Church was never more adroitly exercised than in destroying the power of the Irish Nationalists, under the pretense of championing the cause of purity against that awful sinner, Charles Stewart Parnell.

The whole thing was clearly a case of Satan rebuking sin. Probably very few of the bishops and priests and virtuous politicians and pious preachers and editors who made the welkin ring with their pious anathemas of moral impurity in high places, if their real, secret history were known, would not cause Parnell's offences, in that line, to dwindle into insignificance compared with theirs.

But this interested cry raised by bishops and priests, ostensibly in the interest of Christian morality, but really in the interests of priestly domination, gave a splendid opportunity for political tricksters, Catholic and Protestant, both in Church and State, to make an ostentatious display of their burning zeal for Christian morals. It was a splendid opportunity for all sneaking, slimy thieves in that line to cry, "Stop, thief!" and so strengthen their own position by turning public observation from themselves.

Suppose Jesus had been in the earth, and these gallant defenders of Christian morals had brought Parnell before him, and had actually made out a case of violation of Christian morality against him, such as interested parties charge against him, but so far as the public has any knowledge, has never been proved against him, and the all-wise judge had done as he did in a similar case eighteen hundred years ago, what would have been the result? How many of all the pious frauds, Catholic and Protestant, that joined in the hue and cry raised



by crafty priests and political leaders against Parnell, unless they have grown more callous and reckless than their predecessors of the old time, would have ventured to hurl a stone at the convicted sinner?

How now do the dumberheads, the English home rule political leaders, and leaders of Protestantism relish the results of their moral raid under Jesuitical leadership?

The Jesuit, when the smoke of battle clears away, serenely bobs up again, thanks to his sturdy coadjutors, easily master of the situation in Ireland, which he feared was slipping through his fingers, with home rule and Protestantism, nowhere in sight. Parnell is dandied indeed, for the present, perhaps forever, but nothing stands in his stead save the power of priestcraft, before which, as history plainly shows, morality is nothing, liberty, nothing, real Christianity, nothing, the state, nothing, except what crafty, cunning, conscienceless priests, who know but one motive of action and that the maintenance of the supremacy of the Catholic Church, are disposed to allow them to be.

In the present free fight, which is being fought out by masked batteries, manned by politicians, between the forces of Protestantism and Catholicism, Koreshians have but little more interest than they would have in a contest between two Kilkenny cats, beyond the interest they may feel in having each succeed in thoroughly destroying the other.

That is the consummation devoutly to be wished, and that must and will be thoroughly accomplished before the advent of the peaceable kingdom of righteousness, for the coming in earth of which Jesus taught us to pray.

In cases where these opposing forces are likely to come into conflict in state affairs, the politician deftly holds the balances and adjusts the opposing forces. If a mayor of Chicago is to be elected, should the candidate, for party reasons chosen, be nominally a Protestant, his wife will be a zealous Catholic, and you may trust her and her conscience keepers, the priests, to see that the interests of that communion do not suffer. Should your President be a Protestant, the man behind the throne must be brother-in-law to the Catholic Church.

But for all her craft and measureless cunning Babylon must soon fall, and great will be the fall thereof!—O. F. L.

#### TIDE OF THE TIMES.

Bishop Hall must have been inspired when he said, "This earthly moon, the Church, hath her fulls and wanings, and sometimes her eclipses."

The Jewish Church had her flood-tide, then ebb-tide, then came her eclipse: after which followed the flood-tide of the new church, the outpouring of the Lord's Spirit upon his disciples. Then came the ebbing away of the life potencies of Christianity.

The church acknowledges her fallen state, but, like the Jews in their fallen pride, holds fast to old rites and ceremonies, empty symbols, "wells without water." "For I bear them record, that they have a zeal of God, but not according to knowledge." "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted unto the righteousness of God."

The relation between the modern church and Koreshanism is the same as that of the Jewish Church toward Christianity, for now is fulfilled the prophecy, "I was found of them that sought me not; I was made manifest unto them that asked not after me."

The world feels this eclipse, and waits the issue, restless as the great ocean itself. Know ye not, O restless sea of men, that this tide hath a shore in sight, and that ebb-tide and eclipse, portend the nearness of the flood-tide? "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—I. L.

#### AWAKE!

Awake ye sleepers; arise from the tombs of the dead past; shake off the dust of the ages; behold the dawn of the Golden Age, and make ready for the great supper of the Gods.

The spirit of the God of Abraham, Isaac and Jacob is moving upon the waters of the whole earth, and is calling for the resurrection of the sons of God, the harvest of the fruit of the Tree of Life.—Echo.

#### SIGNIFICANT SIGNS.

##### LET THE HUNGRY BE FED!

In a recent letter to the *Tribune*, by the London correspondent, he writes of the departure of the German Emperor and says: "Wherever the Kaiser may be he is certain to be a war lord at a not far distant time. There has, probably, been no time during the past ten years when the German Emperor could so ill afford to be out of the closest touch of his ministers, marshals, and allies."

"The air is thick with ill omens. Famine, disease, and war are raven cries around us."

"If there be any single cause that could hasten the rupture of the present ruinous, armed peace it would be the failure of the Russian harvest, for which recent intelligence prepares us."

"Russia is an immense country, with vast resources and a rapidly growing population. This population is, intellectually, as backward as the people of Western Europe were in the middle ages. Moreover, it is ground down under the burden of tax upon tax, made necessary by the State's enormous military expenditure, until it is only held in submission by severe repressive measures. If a famine be added to the present hardships, no repressive measures would suffice. Famine was the ultimate determining cause of the French Revolution, and France was not then more seething with disaffection than Russia is today."

While famine has been in many countries within the last fifty years, Russia, it is said, has never helped other countries in their distress, so it would be difficult for her to command any outside aid. Her shameful persecution of the Jews has made all the Jewish financial houses of western Europe hostile to her, and determined if possible to depress Russian credit, all of which greatly complicates the situation.

We find that not only in Europe are there germs of trouble in the air. The cholera reports from the shores of the Red Sea are disquieting. While there is always more or less of the disease in the neighborhood of Mecca, it is sporadic in this time of fervid fanaticism. There being no attempt at sanitation, for miles around the holy places the ground is foul, the air fetid by reason of the rotting offal; the bones and hides of slaughtered animals, unburied bodies of those who have perished within sight of the shrine, and immense quantities of decayed and decaying rags, (the accumulation of many years) cast aside by pilgrims.

The cholera has now reached Africa and, while it is being vigorously fought, there are grave fears that the weak condition of the Soudan tribes, that are already suffering terribly from starvation, will attract it if the disease spreads into the interior of Soudan, where years of riot and oppression have ably prepared the ground. No limit can be fixed to its ravages nor can any human attempt check it.

We read where the Pharisees and Sadducees, desiring to tempt Jesus, or trap him, asked him for a sign from heaven, and he said, "When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

He also said, in answer to the question of his disciples, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" that there should be false Christs, and wars, and rumours of war, famines, pestilences and earthquakes in divers places. He also said to Peter, "Ye cannot follow" (understand) "me now, but thou shalt follow me afterwards."

He taught, when he went away from them, that the Comforter would come and when he, the Spirit of truth, came he would guide them into all truth; then they would know that there was a threefold interpretation to his words. At the beginning of this age they were only able to comprehend the one interpretation, but at the end of the age they will then be able to "follow him" as it will be the age of scientifics, signified by the conjunction, follow the man with a pitcher of water in his hand; the truth-bearer—Aquarius.

Are we at the end of the age? Have we knowledge of any one who might be this man with the pitcher of water

in his hand, bringing us the truth, guiding us into all truth?

Can any reader of the "Sword" fail to see that this truth is come, and that "whosoever will" may know? There need be no famine, for we know that Joseph has gathered all the corn and stored it, and if we come to him we may be filled with the bread of life.

The primary meaning of Russia is red. "Can we not discern the signs of the times?" How plainly the words of Jesus: (we see it now, "though darkly") "when ye see the face of the sky red, know that the time is nigh, even at our door." Must we faint and die? Will we know not, until the flood come? Rather let us be like Job and cry aloud: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." "They shall hunger no more, neither thirst any more; \* \* \* for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Let us be wise in this our day and generation, and keep our eyes and ears open that the harvest does not pass, and we be not saved.—Elizabeth.

#### PROGRESS IN THEOLOGY.

The Chicago *Herald* of July 22, in commenting upon the paper of Dr. Brand, of Oberlin, read before the late Congregational Council in London says:

"Truth cannot be self-destructive. If man's faculties had been given to him perfected, had all scientific knowledge been implied in revelation, the world would have had little to do. We should not be men, but gods. It has been the greatest mission of imperfect human intelligence to improve itself, to seize upon all means and methods by which larger knowledge can be had in every field of unexplored inquiry. No truth thus discerned, no new sound theories extracted from larger scrutiny of nature, can be offensive to truth in religion and morals. Timid or ignorant Christians take alarm from time to time over apparent advance of infidelity and attribute its seeming success to hostility between religion and science. Dr. Brand said truly that as human nature could not change itself it would never drift into permanent infidelity. He might have added that the experience of each generation with infidelity has been the experience of every preceding generation."

This indicates a singular difference between progress of religion and progress of infidelity. Religion can always present new arguments, interpret newly fixed moral truths, and in every added chapter of scientific research confirmatory evidence of the infinite beauty and benignance of creation, and the duty, as well as the happiness, of moral responsibility to the divine spirit that animates it."

Jesus in all his teachings likened the kingdom of heaven (to come after a process of regeneration or reproduction) to a grain of mustard seed which a man took and sowed in his field. He also spoke of the good seed of this kingdom as being the Son of man.

Jesus also said, "These things have I spoken unto you in parables; but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." But notwithstanding all these promises of more wisdom and a better knowledge of God in the future, the church has always been foremost in the fight against every advance of the scientist and every new idea in regard to doctrine. Most of them now cling to the dogmas and creeds of centuries ago.

This course has only had a tendency to give those opposed to the true doctrine an advantage, and the church has been steadily carried down, down, down into a maelstrom of division and uncertainty.

Let honest and fearless Christians frankly and willingly invite new thoughts and new discoveries in every domain of our existence, in every domain of truth if they would be true friends of primitive Christianity coming now in ultimates.—Samuel.

#### The Survival of the Fittest Exists as a Law in Every Domain of Life.

In each molecule, corpuscle, or microcosm of any degree of life, when in process of growth or decay, there exists a struggle, action, determination, a battle against and with environments, ascending and descending, simultaneous and successive in its tendency.

The eliminating substances, with the coordinate appropriations, come to a final crisis in which there is a struggle with all the elements within and without.

Here centrally lodges the focal point of absolute rest and intense activity from which the impetus goes forth, which determines the quality and kind of fruit, as its ultimate disintegration.—Hirsch.

#### THE BEAUTIFUL WORLD.

O world! of such wondrous beauty,  
O'er thy landscapes fair we gaze  
On thy hill tops and thy valleys,  
Tinted by the sunset rays.  
There is magic in the vision,  
And our hearts with rapture thrill;  
For we know whose artist fingers  
Pencilled these with wondrous skill.

The sun shines upon thy mountains;  
Fills the day with glorious light;  
In thy valleys silvery moonlight  
Leads the stars to light the night.  
The old ocean in its grandeur,  
In its bosom folds its strength;  
Controlled by the mighty Builder,  
To His will 'twill yield at length.

Thro' thy valleys flow pure rivers  
That have worn their channels deep  
In the solid rock thro' mountains,  
Then in quiet valleys sleep.  
Turbid floods unloosed by torrents  
Now rush on in mad'ning haste,  
Devastating fields and gardens,  
Leaving all a dreary waste.

In thy gardens trees are growing,  
Stately cedars, hearts of oak,  
While in sacred lands the Palm trees  
Holy memories evoke.  
On their strong and spreading branches  
We see lovely clinging vines  
Blending with the pure green leaflets  
Which with tendrils they entwine.

Above all, the heaven o'erarches,  
Golden lamps in its blue dome,  
Unseen hands preserve the order  
With a power to us unknown.  
Wonder not that once was worshipped  
All the glories of yon heaven,  
Till a knowledge of its Maker  
To humanity was given!

Thro' the mists we now are gazing,  
And we see reflected there  
In the mirror of the heavens  
Glimpses of this world so fair,  
Of humanity a symbol,  
As they stand upon life's plane  
Basking in the warm bright sunshine,  
Or else struggling with its pain.

Stately trees, tho' they are human,  
Stand alone upon the strand;  
Heeding not the tempest's roaring,  
Firmly in the ground they stand.  
The deep soil is bound together  
By their roots so firm and strong,  
And their wide and spreading branches  
Seem to higher realms belong.

Here, a tender vine is growing,  
Clinging to a stronger hand,  
Folds and twines in its embraces  
Till united by strong bands.  
When unto the "True Vine" grafted  
It is nourished till, at length,  
It reveals its hidden powers  
And becomes a tree of strength.

We see souls like mountain torrents  
With all barriers aside,  
In the sea of self-indulgence  
Rushing madly with the tide.  
Passion, lust, all sinful pleasure  
Wild with joy and hope and pride,  
Until the stern hour of trial  
Finds the springs of life are dried.

Here's a life filled with composure,  
All is sunshine, calm and still;  
It perchance has borne great trials  
But now yields to higher will.  
Sad and weary hearts look upward  
For the star of Hope to rise,  
They have struggled with temptation,  
Nought of earth now satisfies.

In the depths of yonder heaven  
Glow with every changing hue,  
The mysterious bow of promise,  
God says, "I'll remember you."  
Covenant of peace forever,  
What of life could we desire  
If our hope in this were blighted,  
And faith lost, that leads us higher?

In this bow we see a pathway  
In which Holy feet have trod;  
Now, our Saviour bids us follow  
In this path that leads to God.  
With his hand so firm to lead us,  
Upward in his strength we'll go,  
Not to leave this world of beauty,  
But to bring the heaven below.

—Misspah.

#### FALL UP! FALL UP!

One never realizes more fully the absoluteness of the law—if ye fail in one jot or tittle ye fail in all—than in listening to sermons, given as hidden manna—the manna truly hidden—that play so near to the genuine truth, that one, who has come to see with the eyes all have, but not all use, holds his breath in eager anticipation of the earnest searcher after truth, sweeping asunder the veil that blinds, but to be—not disappointed, you cannot be that when you have once adjusted yourself to law—but reminded that few there be in each cycle that find the Way.

One such sermon, which up to its close held the truly scientific listener in partial uncertainty as to whether the climactic application would be made, was an exposition of Jesus' application to the anthropotic sphere of the parable of the planting of the seed. All the points of the law of transmutation were clearly perceived and analogically applied except to the biological domain, the most important of all.

It is surprising that a man of clear, penetrative intellect can stand so near the crumbling brink of a precipice—over which if he fell he would fall up instead of down, as he would, through his change of understanding, enter a domain where all law is reversed—and keep his error-balance.

One by the significant name of Freemount ought to mount freely the Himalaya height of the India of Koreshan Science.—P. M.

#### NO MORE CURSE.

##### WOMAN'S BONDAGE ENDED.

A late southern paper reprints from the Philadelphia "Press," the following: "A celebrated lawyer recently said that four-fifths of the divorces of the present day are the result of money disagreement. 'What have you done with all I gave you?' How many women have heard this question from husbands or fathers who did not mean to be unkind? The poor victim drops her head as if conscious of theft."

C. W. Thompson thinks to make women sexually free by "awakening the husband's conscience." There is a nearer, surer road to woman's emancipation than to await the education and humanization of men as husbands. Make women pecuniarily independent by a socialistic industrial system that will give her leisure to "build up herself," and she will realize as she has not hitherto, except, perhaps, in a semi-conscious way, that the marriage relation of men and women, even under the accused, "What God hath joined together," is prostitution, unless influenced by perfect love; and in the dignity and power of her emancipated womanhood she will refuse to longer surrender herself to degradation. She has been a beggar. She shall henceforth be a queen. Marriage will not then require the intervention of Church or State, and woman, through voluntary maternity, will redeem the world. She will "set herself to man like perfect music unto noble words," and her empire will be established.—Ruth Harlow, in *Twentieth Century*.

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

"And there shall be no more curse." Whether a man believes the Bible account of the fall and the threefold curse or not, the fact remains that the world of to-day is in deadly conflict, and that conflict has a threefold origin corresponding exactly with the triple curse.

It must be apparent to any thinking person that all the woes of the present are entirely needless if men had the wisdom to invent and apply remedies that are easily within their reach but for their ignorance. With a country overflowing with every resource there is no need, in the nature of the case, of any one lacking for any material resource needful to the perfect happiness of all.

The serpent is the symbol of wisdom, and it must be evident to all reflective minds that the serpent lies under a curse that has turned all our boasted wisdom to deadly and destructive fallacy. There is no love of God because there is no true knowledge of God. There is little love to the neighbor because there is everywhere a false conception of who, or what the neighbor is.

That the serpent (wisdom) literally crawls upon its belly and eats dust, can but be apparent to any one who observes at all how the priest, the lawyer, the professed statesman, the business man, the politician, all granks and classes of men, professed saints and sinners alike, bow the supple knee to Mammon, that thrift may follow fawning.

To the scribes and Pharisees, hypocrites of his time, Jesus said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" and to the multitudes that came forth to be baptized of him, "O generation of vipers, who hath warned you to flee from the wrath to come?"

If Jesus thus addressed the professed wise men who had used such wisdom as they had to lift themselves upon the backs of their fellows and make beasts of burden of them for their own aggrandizement, what would he not say of those of our time, the pious church members who have, by the aid of cunning lawyers as law-makers, gone even further than men at that day had any conception of as possible, (as though selfish, devilish men were not wicked and grasping enough) and have made artificial,

conscienceless and soulless, legal individuals, mere greedy, all-devouring appetites for money, called corporations, to steal for them what they could not, would not dare to steal for themselves?

As a manifest result of this curse upon the serpent (wisdom), more than nine-tenths of the humanity of to-day has its nose kept constantly at the grindstone, and finds existence one unvarying round of incessant, soul-and-body-crushing toil for the bare pittance that shall keep soul and body together, or at best, the slave's ration that shall keep him in good working order, with millions deprived of the poor privilege of earning, by their own labor, even that. Surely, then, whatever may be our notions about the fall of Adam, man is under a grievous curse of labor and in the sweat of his face, with rare exceptions, is he compelled to eat his scanty and fearful bread.

But the greatest sufferer of all is woman, because, in addition to man's poverty and sweat and ceaseless, unrewarded toil which, often in greater measure she has had to share, she has had to bear alone, the shame, and the weary labor and peril of a multiplied maternity, often rendered doubly oppressive by the fact that it was unwelcome, and only borne as a slave bears his burden, because she must.

That woman is under a very great curse, and that that curse is the very one pronounced in the garden as the result of her transgression of law, is manifest. The question, then, is, will it be lifted? If so, how? If the curse came by transgression of law, the lifting of the curse cannot come till she is ready to keep the law.

One of the dire results of transgression of the law—ignorance of the law transgressed—came, as always, in course of time. Obviously, then, the first thing she has to learn is the law, the transgression of which brought the curse upon her, and how can she learn without a teacher? How can one teach that which has fallen out of human knowledge unless he be sent on such message?

God made a covenant with Abraham, and Jesus came as the Messenger of that covenant, or conjunction of God and man—the God-man. That first covenant was only a covenant preparatory to another covenant or conjunction of God and man to be perfected in the end of the Christian age when Jesus, the Divine seed, is multiplied in the harvest of that seed—the resurrection of the dead.

When Adam was created he was made in the image and likeness of God, male and female in one form. In Jesus, the second Adam, the image (likeness) of God was restored, he being a virgin—man-woman—as the term virgin signifies. When in His translation he was changed to Holy Ghost, and as such was received by those prepared to receive him, they were born of the Spirit, had a new spirit in them, and this Spirit was the personality of Jesus, body, soul and spirit, changed to the spirit form to prepare it for sowing as the Divine Seed.

The record plainly shows that they had a new spirit within them, and that that spirit led them to do just as Jesus had done. Among the most striking of these acts performed by all of them under the promptings of this new spirit, was the fact that every one of them who received this Holy Ghost went and sold all his possessions and laid the proceeds at the apostles' feet, and they had all things common. History tells of another thing which they did under the promptings of this new spirit. Most of them led the lives of celibates as Jesus did, and the portion of them that married at all abstained from sexual intercourse except for the purpose of offspring.

When this spiritual begetting—again, or sowing of the Divine seed, in the beginning of the age, which for a time produced such results, but had to die because it was seed, matures its crop in the harvest, the new birth, or resurrection of the dead, in the end of the age, now close at hand, there will stand forth on Mount Zion the 144,000 virgins whom John saw.

These will constitute the new kingdom for the coming of which in earth Jesus taught us to pray. It was under their government that John saw the time when there was no more curse, and Peter looked for a "new heavens and a new earth wherein dwelleth righteousness."

In this way and in no other, may woman reasonably look for the lifting of the curse under which she has toiled and sinned and sorrowed for such weary ages, and it will not irk her gentle and forgiving spirit to find that he, who has often appeared the guilty yet favored sharer of her sufferings will be an equal partner in her glorious freedom from every curse.—O. F. L.



## 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.

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.

## A BRILLIANT RECEPTION!

Mrs. A. G. Ordway of Chicago Tendered a Right Royal Welcome by Her Sisters in San Francisco.

The home of the San Francisco Koreshan Unity at 218 and 220 Noe Street, presented a scene of gayety and brilliancy last Thursday evening which would have surprised the outside world if some of its people had stepped in upon the scene. They would have found there rational, entertaining and happy folks who gave no external evidence of holding "peculiar" views. It was the occasion of a reception, but it differed from affairs which usually go under that head in that there were no liquors consumed and no coquetry apparent. "What a strange reception it must have been," says one; "for I never attended a *soiree* where the latter quality if not the former article was not present." Well, it was a strange reception in that sense and also in one other: it was a gathering together of people of all classes who harmonized and affiliated through the comprehension and acceptance of one principle; that of centrality as the key to the solution of human woes. Every walk of life was represented and the greatest cordiality among all was manifest. It was a great democratic gathering, typifying the day when mankind shall be blended in one universal brotherhood. There were no silly simpering nor senseless sallies. It was not an assemblage of shallowness bedecked with diamonds and backed by enormous bank accounts, but a galaxy of solidity, substantiality and brilliancy such as no San Francisco reception, though held in the greatest mansion, could boast. It was the coming together of minds, young and old, witty and sedate, including the beautiful of face and the strong in purpose, if less marked in comeliness; a people with one love, and that, for a common humanity; one aim, and that, a personal sacrifice for the redemption of the race.

Mrs. Annie G. Ordway, President of the Society Arch-Triumphant of the Koreshan System, from Chicago, paid a visit to the Golden Gate Assembly and was made the recipient of this entertainment. The parlors of the Koreshan Unity were gayly decorated with flowers, ferns and greens, and the lady in whose honor the reception was given was literally loaded with flowers such as only the balmy air and rich soil of California can yield.

The President of the Society Arch-Triumphant is a tall, stately woman of strong, yet winning face and pleasing voice, who has consecrated her life to the cause of womanhood and her freedom from the curse of sex slavery. In this personage woman has found an able and aggressive advocate. She is a born leader of her sex. Miss Wass, The President of the Golden Gate Branch of the Society,

made the speech of welcome in neat and appropriate sentences, to which Mrs. Ordway responded in words fraught with heart-felt gratitude and love. Mr. Geo. C. Ludington, presented the program for the evening, which was varied and entertaining. There was rendered as a piano overture, Rossini's incomparable "Semiramide" by Mrs. J. T. Coan and Miss Daniels, followed by introductions to the official visitor by Mrs. Ludington, a handsome and charming woman, in middle life, with a head of fine, snow white hair artistically dressed, and a most pleasing visage. Mrs. Aimie Jackson rendered a piano solo, and Mrs. Mills a song. Then Dr. Cyrus R. Teed, gave a masterly and spirited exposition of some of the tenets of Koreshanity—particularly as they embrace the greatest question of the age—that of woman, upon whose solution, alone, rests the hope of the world—and the admirable commercial system which he has just launched upon a starving world. His utterances were listened to by the assemblage, composed of many not associated with the Unity, with rapt attention and interest. The founder of a system of ethics destined to revolutionize the world was, upon this occasion, certainly at his best. Mrs. Renew Benedict, on the part of the Society Arch-Triumphant at large, gave a greeting to its President, filled with deserved encomiums and conched in choice rhetoric. Mrs. Currie gave one of her inimitable recitations in the Irish dialect, succeeded by "Love's Request," a song happily rendered by Mrs. Coan. The event was a pronounced success and yet only a type of the many enjoyable, genuine and soul-refreshing reunions which Koreshans, with their rapidly augmenting numbers, will give in the future. The happy company broke up about 11 o'clock.—*Plowshare and Printing Hook, San Francisco, Cal.*

## "MARK WELL THE ENTERING IN OF THE HOUSE."

[Written by MISS ANNAP. JOHNSON, about 1885.]

According to Mythology, Osiris went down to the fires of hell at the time when the Sun was in the Scorpion, and, wonderful to relate, that was just the time when he reappeared on earth under the name of Romulus. This conclusion we arrive at from the fact that the Wolf who suckled the new born Romulus is found, in Astronomy, just beneath the Scorpion, and when the sun was in the Scorpion, it was at the same time in the Wolf, and these two evil portending constellations are opposite the place where the Dog Star, Sirius, was giving up his reign over humanity, and the constellations of the Bull, the Ram, and the Fishes were coming into power. These constellations are the three roughs who assassinated Hiram Abiff of Masonry, or the human body.

Let us now follow the career of this new born Romulus who was once Osiris. The cycle of time which gives him birth is branded as hell, by both Scripture and Mythology: all the constellations which influence that cycle are portentous of the direst evil, of bondage and burning, for right beside the Wolf that suckles the new born babe is a great burning Altar, symbolical of the perdition fires into which Osiris had fallen; symbolical of the fire worship of Persia, over which land of fire Cyrus reigned, and symbolical of the chariot of fire in which Elijah and Romulus ascended from hell to heaven.

After Osiris descended into hell and became Romulus, his great work was to lay the foundation of that accursed city of Rome which was destined by the decree of Fate to be the overthrow of Jerusalem and of the glorious temple of God. It is written, "Jerusalem shall be called the throne of the Lord." God says, "I will dwell in the midst of Jerusalem," yet that abominable city of Rome, whose very foundations were laid in hell, has dared to pour forth her legions of fire fiends upon the holy Jerusalem, and to destroy with fire the very temple of God!

The description given by Josephus of the burning and the destruction of the temple by the Roman Legions is most sickening to read, but this is not all; in her arrogance Rome has set up a throne for the Bar-Abbas or Bar-Jesus whom the people chose instead of the true Christ: a throne for him who is prophesied of in II Thes. ii: 3, as that "man of sin," "the son of perdition who opposeth and exalteth himself above all that is called God or that is worshipped."

The true God is the Saviour of the body, and the giver of life; but this demon of Rome, called "The Christian Religion," has used his utmost endeavors to destroy life, and to afflict the human body. As he was conceived and born of the fires of perdition, his chief delight through the dark ages has been to burn human bodies at the stake.

The Roman usurper has fired the temple of the true God, and set himself up as the God to be worshiped. Jerusalem is in ruins, and her people, like sheep, are scattered far and wide over the face of the earth! And who is the Wolf that has scattered these sheep, and fired the fold? Who, but the Wolf-suckled Romulus, who is the Osiris who descended into hell, and there laid the foundations of Rome?

Now one of the strong points we wish here to make is that God has never identified himself with the Church at Rome: in fact, Jesus Christ before he was put to death disclaimed all part or lot with the usurper that was to come. In II Cor. ii: 4, Paul foretells that the usurper will preach another Jesus whom they did not preach, and another gospel which they had not accepted. Neither God nor Jesus Christ have any part or lot in the Church of Rome: but the eternal throne of God, and of Jesus Christ the Saviour, is established in the city of Jerusalem, and in the holy temple there.

This, of course, appears like a most ridiculous assertion. The idea of God being more partial to Jerusalem than to Rome, or of God's throne being established in any city on earth, is certainly most absurd. But, turning to Ezek. 28: 2, we read, "There were two women," Samaria and Jerusalem. Again, turning to the 4th chapter of Gal., we read of two women which were Jerusalem in bondage, and Jerusalem free. Wherever Jerusalem is spoken of she symbolizes woman, and it is the temple of woman's body that the Scriptures declare to be the everlasting throne of God.

The Church of Rome is masculine; the feminine element is entirely excluded from pope, cardinal and priest, and we will challenge every student of Divinity in Christendom to bring forth Scriptural evidence of God's claiming in any way, shape, or manner to be with the Church of Rome. On the other hand, Jerusalem is feminine, and Scripture can be piled upon Scripture in evidence of God having chosen that city for the place of his throne, and the place of his habitation forever.

Free Masonry, even more than the Christian religion, has excluded from itself the feminine element. Masonry is absolutely masculine, and woman is entirely ignored by it. If we look into the Mark Master's Degree we will learn that in the building of the temple there was a particular stone which was ignominiously thrown among the rubbish as of little or no value, and it was discovered that the temple could not be finished without it as it was the chief stone in the building. When its value and vast importance were realized, there began a most diligent search amongst the debris and rubbish, and when it was at length found the Master said, "This is the stone which was set at naught by you builders, which is become the head of the corner!"

We would ask, what is this precious stone which the builders have set at naught? We would ask Masonry, what is this stone you have rejected? What is this corner-stone which you have permitted to be cast aside with the rubbish, the refuse and dirt, until it has become blackened, corrupted, and foul, but which you must take up again from the debris, and make the corner-stone, the chief in the building?

Let us turn to Psalms, cxlv: 12, and we will there read that our daughters are to be as corner-stones, polished after the similitude of a palace. Can it be true that the daughters of rejected woman are the corner-stone so long renowned in story, without which the glorious temple can never be finished? Can it be that woman, so long held in contempt and bondage by man's physical and animal superiority, is to arise from her environs of rubbish, fetters and fleshly lusts, and is to take her rightful place as the corner-stone in the temple of the living God?

Let us now turn to the 4th chapter of Zech. vii: 5, and we will find that, according to prophecy, the headstone of the temple is to be brought forth by one who bears the name Zerubbabel, and, strange to say, what he brings forth is woman!

(CONTINUED.)

## OUR GIRLS.

Some time since, I made a note of a woman's idea of what girls should be taught.

She took the ground that a girl should be totally ignorant of her physical nature, its functions and demands, until after she is married. She should enter that condition in life, which is the most important change for her, wholly unprepared, to learn by bitter experience the duties devolving upon wifehood and motherhood.

She assumes that "purity consists in having been carefully guarded from all knowledge of vice, the temptations of men, from coming in contact with women of loose morals, or even of talking of these things;" that "modesty and innocence, qualities so charming in a young girl, are destroyed by knowledge."

That such ideas as these should be entertained at this age of the world seems like opening the door backward into times medieval, when our grandmothers sat silently by with covered heads, and the minister was "chosen of God," whose interpretations of Scripture were truths unquestioned.

Those times are past. In this evolutionary age knowledge is deemed the one thing needful; the want of knowledge is the crying curse of the world. Ignorance must hide its face; it cannot be tolerated.

But the girls! I ask, in all candor, are they not the very foundations upon which humanity rests? Who should be so wise as they? Should not every avenue of knowledge be open to them? Is knowledge dangerous? I claim that ignorance is far more so. Ignorance is the stepping-stone to vice, to disease, to prostitution and crime, to untold misery and death. Why should we not seek to dispel it from the minds of our girls, and our boys, too?

Girls hold the most important position in society, consequently they should be thoroughly educated in all that pertains to themselves, physically as well as mentally, for they are in turn the educators of the race. Speed the day when every girl can learn from her mother the true functions of her physical being! Virtue would be queen, and rule supreme if enthroned upon a pedestal of knowledge!

Every girl has a right to know what lies before her in the path of life, that she may fully understand and be prepared for her work—a work the most important, yet the most neglected. What a race of noble men and women the world would have if as much time, money and care were used in teaching (for that lies at the base of all) our girls and boys their true relations to each other and the proper use of every function, as there is now in the cultivation and propagation of the animal and vegetable kingdoms! The same happy results would be obtained.

The writer says, "There is nothing gained by divesting human life of certain mysteries." There are no mysteries in the realm of nature; she knows no shame; she is ever ready to divulge her processes of birth, development and decay. Why should the same processes in human nature be clothed in mystery, especially that of birth? If there is "nothing gained," there is much that is lost.

When the eager, inquiring and trustful child seeks to know the sources of its parentage it is answered with falsehood; then and there are the seeds of deception and fraud implanted. It loses its confidence and forthwith there springs up the determination to solve the mystery of life.

If a careful, judicious statement of facts were given according to the years and understanding of the child, and such a system pursued through youth, how much truer to its real being would it live! Developing in an atmosphere of truth, confidence and respect it would have no incentive to become acquainted, in a secret manner, with the fraudulent practices of those who believe in hidden mysteries.

The truth will bear the light! Darkness is the playground of mysticism. There its schemes of vice are propagated. If there were no mysteries, if the natural functions of life were properly unfolded to the youthful mind would it not do away with the leering smile, the whispered innuendoes, the disrespect to woman and, above all, the secret vices which are so appallingly prevalent?

Men would have more respect for women if girls were taught to be more self-reliant, capable of being their own protectors. Protectors from whom, for-

sooth? From some other woman's son or husband, when perhaps they need it from their own!

A one-sided law gives a legal right to enslave, and will until girls better understand themselves and their capabilities. Self-support, consequently financial independence, will be great lever for the uplifting of woman. Sometimes, when I realize the ignorance of the substrata that underlies it, I wonder society is as good as it is.

No! no! let us teach our children the truth in all things. It will ever be to them an impregnable rock of defence, a shield which can at all times and under all circumstances be their protection. They need no other.—*Rita Ray.*

## WOMAN'S MISSION, K. U.

The Mission held its regular lecture meeting Friday afternoon, July 24th.

The lecture on the "First Steps in Koreshan Science," by Mrs. Alice Miller, gave the fundamental ideas of the science, beginning with an outline of the form and function of the universe as a whole, and briefly of the five domains. The lecture was plain and comprehensive, giving a fair idea of the foundation of the science on which to build the more advanced and complex parts.

The question and discussion brought up more fully the relation and correspondence of the different domains, and the work of the science.

Mrs. A. E. Brown, in place of Mrs. Emmertz, as announced, is on the list to lecture, Friday July 31; and Mrs. S. E. Fox, Aug. 7th.—*Sec. W. M. K. U.*

## "I THOUGHT I STOOD."

I thought I stood in Heaven before God's throne, and God asked me what I had come for. I said I had come to arraign my brother, Man.

God said, "What has he done?"

I said, "He has taken my sister, Woman, and has stricken her, and wounded her, and thrust her out into the streets; she lies there prostrate. His hands are red with blood. I am here to arraign him; that the kingdom be taken from him, because he is not worthy, and given unto me. My hands are pure."

I showed them.

God said, "Thy hands are pure.—Lift up thy robe."

I raised it; my feet were red, blood-red, as if I had trodden in wine.

God said, "How is this?"

I said, "Dear Lord, the streets on earth are full of mire. If I should walk straight on in them my outer robe might be bespotted, you see how white it is! Therefore I pick my way."

God said, "On what?"

I was silent, and I let my robe fall. I wrapped my mantle about my head. I went out softly. I was afraid that the angels would see me.

## II.

Once more I stood at the gate of Heaven, I and another. We held fast by one another; we were very tired. We looked up at the great gates; the angels opened them, and we went in. The mud was on our garments. We walked across the marble floor, and up to the great throne. Then the angels divided us. Her, they set upon the top step, but me, upon the bottom; for, they said, "Last time this woman came here she left red foot-marks on the floor; we had to wash them out with our tears. Let her not go up."

Then she, with whom I came, looked back, and stretched out her hand to me; and I went and stood beside her. And the angels, they, the shining ones who never sinned and never suffered, walked by us to and fro and up and down; I think we should have felt a little lonely there if it had not been for one another, the angels were so bright.

God asked me what I had come for; and I drew my sister forward a little that he might see her.

God said, "How is it you are here together to-day?"

I said, "She was upon the ground in the street, and they passed over her; I lay down by her, and she put her arms around my neck, and so I lifted her, and we two rose together."

God said, "Whom are you now come to accuse before me?"

I said, "We are come to accuse no man."

And God bent and said, "My children—what is it that ye seek?"

And she beside me drew my hand that I should speak for both.

I said, "We have come to ask that thou shouldst speak to Man, our brother, and give us a message for him that he might understand, and that he might—"

God said, "Go, take the message down to him!"

I said, "But what is the message?"

God said, "Upon your hearts it is written, take it down to him."

And we turned to go; the angels went with us to the door. They looked at us.

And one said, "Ah! but their dresses are beautiful!"

And the other said, "I thought it was mire when they came in, but see, it is all golden!"

But another said, "Hush, it is the light from their faces!"

And we went down to him.—*Oliver Schreiner, in "Dreams."*

## A Fair Agitator Who Is Attacking the Customs of Centuries.

Kageama Hidde is probably the most remarkable woman in Japan, says the Boston Transcript. She is hardly 27 years old, of medium height and faultless figure, and has great, soulful eyes. \* \* \*

She considers love and matrimony to be matters of secondary importance in her busy life, and values men above women only as more powerful instruments in the accomplishment of her one purpose, the democratizing of Japan, for Kageama Hidde is a radical of the radicals, an agitator of agitators, a kind of Japanese Louise Michel without Louise Michel's craziness and venom. She is the leader of the radical party that is shaking the aged institutions of the mikado's empire, and from her home in Osaka superintends the organization of her followers and the spreading of the propaganda.

What do Kageama Hidde and her people wish? How do they try to induce others to wish the same? How do they intend to get what they wish? Kageama Hidde recently answered these questions with her own pretty, painted, Japanese lips.

"We desire no central government, but self-government. The organization of the party is difficult. As we may not conduct it openly, we conduct it in secrecy. Most of our people are so far behind the times that we consider it best to proceed step by step. The end of it all will be communism, or something of the kind. Of the radical movement we know nothing, because our papers are not allowed to print anything about it. Our own views, too, may not be printed here. As the law neglects to forbid the reading of our works, however, we print abroad as many papers as our limited means allow, bring them here, and distribute them among the masses. We are sorry for the Russian nihilists. Louise Michel's name is familiar to us, but we know too little about her views to say whether we indorse them or not. Most Japanese have very antiquated ideas. Nevertheless we must labor with them if we are to revolutionize our political system, and we must move forward little by little. Thus we conducted our agitation for a parliament, the advocacy of which was once a penal offense. Now we have the parliament, we ask for more.

We are founding associations or groups for the elevation of the masses and the undermining of the aristocracy. We are calling for a government by the people, in which the lower classes will also participate. We wish equal rights for all and we look for the supporters of this government naturally among the working people. They must be won at any price. A small part of the Japanese people is very radical, but only a small part. I am founding schools in which women are educated practically. Our party is called the liberal party and our organization is known as the group system. The present system of government is bound to be upset by us, but how soon I cannot say."

Kageama Hidde is a schoolmistress by profession. She has already been punished by imprisonment for expressing her radical opinions. She is worshipped by the mass of people, among whom she electioneers, not only for her kindness and cleverness, but also for her humility and simplicity of dress.—*E.x.*

Man cannot become like God without entering into his rest; hence, to become like God is to become obedient, and this implies an application to life of the doctrine of immortality.—*K.*



## God's and Man's Household.

The new theology of the world is establishing the fact that God is an indwelling Spirit, a part of man's better, inner self, as was revealed to John on Patmos, and also as Job, David and other prophets have plainly stated. Jesus also said that God cometh not with observation, for, behold, the kingdom of God is within you.

If this is good doctrine it is not very important that we be exceedingly solicitous and careful about how we provide for this household and vineyard of God? Paul, in writing to Timothy says, "If any provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel."

I am very well aware of the fact that the Church of to-day would like to have us believe that he referred to material and temporal provisions directly, in opposition to the teaching of Jesus who plainly said, "Seek not ye what ye shall eat, or what ye shall drink, neither be of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you; \* sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

But Paul speaks of "those of his own house," as though those here referred to were dwelling with others. Can it be that others are dwelling in our spiritual inner selves? Do we, as ordinary common humanity, carry about with us the vital, soul potencies and energies of persons who have left their mortal, human bodies, for an existence in the spirit world? In other words, do the spirits of the departed dead dwell with those who are living in the flesh?

"How are the dead raised up, and with what body do they come?" Paul answers this question thus,—"God giveth it a body as it hath pleased him, and to every seed" (or spirit) "his own body." Job understood this law and order of things when he said, "though after my skin worms destroy this body, yet in my flesh shall I see" (know) "God." "Whom I shall see for myself and mine eyes shall behold," (the God-given Spirit of Wisdom within) "and not another; though my reins be consumed within me."

Were the spirits of Job, David, Abraham, Isaac, Jacob and a legion of "the children of the kingdom" raised up in Jesus, the image of the invisible God? We, as Koreshans, believe they were, and that David was made, or made himself to be, the "first-born from the dead."

Job saw God, or was conscious of at-one-ment with God, and they, with many other spirits of departed saints and "children of promise," or children of God, came up by the way, the gate, or the door, Jesus, and were the same "children of the kingdom" that Jesus said should "be cast out into outer darkness." They went out as Holy Spirits on the day of Pentecost as Jesus, through his translation, went away in order that he might send the Comforter.

The Church has been dividing and disintegrating ever since the first break in the primitive Church, and will continue to be divided against itself until it cannot stand any longer. It will then give way to a new Church that will know of God's household, and man shall know an at-one-ment with God that will make it possible, and a pleasure, for him to "keep the commandments."

The church of to-day will undoubtedly battle itself out of existence over the various ideas concerning the Divine conception of Jesus, his miracles and resurrection, and other similar questions involving the creative, indwelling Spirit of God.

It certainly can do the human family no harm to recognize the fact that "the kingdom of God is within," and to remember that if we are to be perfect even as Jesus was perfect we must provide righteously for the indwelling spirits that may be with us seeking either good or evil.

Let us ever provide only good, pure and virtuous spiritual food for those of our household!—Samuel.

Production and distribution are the two primary essentials of life.—K.

## A GREAT SUCCESS!

FIRST CONVENTION OF THE BUREAU OF EQUITABLE COMMERCE.

Metropolitan Temple was filled, July 16th, with an audience of intelligent, liberty-loving people, anxious to hear of some feasible plan of co-operation by which men and women may escape from the consequences of human selfishness in the great revolution which is about to fall upon the world. The Temple will seat 2,000 people, and was well filled. Upon the platform sat the speakers for the evening, prominent among whom were Dr. Cyrus R. Teed, (Koresh) founder of the Koreshan System of Philosophy, and promulgator of the new system of Equitable Commerce; Mr. Geo. C. Ludington, the Chairman of the meeting, and well known in the business circles of San Francisco, where he has lived for many years in prominent business relations; Mrs. A. G. Ordway, President of the Society Arch-Triumphant of the Central Unity of the Koreshan System in Chicago, and Mrs. Mills a lady of unusual mentality and presence, prominently identified with the Golden Gate assembly. Others occupied seats upon the platform including the President of the San Francisco society, and Dr. R. H. H. Hunt. The hall was beautifully decorated with flowers, and the presence upon the stage gave any other indication than that the adherents to Koreshanism were a lot of cranks. The great organ which the hall contains pealed forth the wondrous harmony of Beethoven to the touch of a musical master, and the superior execution of the piano gave to the assembled audience a musical treat, if nothing else.

Mr. Ludington opened the convention by explaining tersely and clearly its object and its proposed plan of operation, and then introduced the orator of the evening, Dr. Teed, who impressed all present as an earnest, man-loving, alert scholar and thinker who, doubtless, had at last evolved a workable, comprehensive and potential plan for the amelioration of the condition of suffering humanity. He said among other things that the Commonwealth to-day was a farce—a commonwealth only in name—and that there was no use of appealing to the masses from either a standpoint of religion or morals, but from the standpoint of selfishness; feed the stomach and in that way you will reach the brain—which he proposed to do. He explained the admirable certificate and check system of the Bureau and how it would operate, selling goods to patrons at wholesale prices, making each certificate holder a part owner of the cooperative enterprise. His speech was well received and heartily applauded, winning for him the esteem and confidence of his audience despite the gross and outrageous vilification which he has received at the hands of the daily press.

We will not give a lengthy report of the meeting but simply say that the interest manifested in the Koreshan System of Economics last evening at its first convention presaged the day when it will become a great power in the land, crush monopoly by a monopoly of the people, and bid the hoary head of famine to wing its flight.—*Flourish and Pruning Hook, San Francisco.*

## WHAT IS THE SIGN?

DEAR SWORD: In reading the article entitled, "Waiting For a Sign," by A. M. M., I recalled the words of Christ to the Pharisees: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." A possible interpretation of the passage suggested itself to me. The meaning of the word Jonas is *dove*, that of the word Columbus is *dove*. It would therefore be the same if rendered—there shall no sign be given unto it save the sign of Columbus.

What is a sign? Webster says, "That which furnishes evidence, a token, an indication, an event considered by the Jews as indicating the Divine will, or as manifesting an interposition of the Divine power for some special end." Is not the coming event of world-wide fame, the Columbian Exposition—in which the world's thought is centering—is not this the sign of Columbus, or (the words meaning the same) of Jonas?

It seems to me there is no escape from the conclusion that this is the

sign that shall herald the Lord's coming, or the end of the world (age). Christ says, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" We who are noting "the signs of the times" firmly believe in our Lord's early appearance. We hear the approach of the chariot wheels, and "know that it is nigh, even at the doors."—V.

## Throwing Dust in the People's Eyes.

The spectacle of a number of wealthy and supposedly respectable business men conspiring to defeat a law, with no higher purpose than their own gain, is not a pleasant one, regard it as we may. Yet such a spectacle is afforded by the tobacco manufacturers of the St. Louis-Louisville trust who are inviting—or rather demanding—the co-operation of Chicago merchants in a conspiracy to defeat the anti-trust law passed by the Thirty-seventh general assembly of Illinois.

Quite aside from the immoral—not to say criminal—aspect of such an attempt, is it not worth while to consider its effect upon that large body of the community which, by reason of poverty or misfortune, is never too well effected toward the state, but continually regards the wealthy and fortunate with suspicion and envy?

The rich manufacturers conspire to heap up wealth by violating the law and, if they succeed, will claim the respect and deference that is always arrogated by wealth. But if the envious and disaffected poor were to conspire to destroy or confiscate that wealth they would very likely pay the penalty at the rope's end. And serve them right! Very true. But who shall reckon the force of a bad example or draw the line between the responsibilities of the rich and of the poor?

It is a pleasure to note that the merchants of Chicago have shown as yet not the slightest willingness to become parties to this trust conspiracy.—Ex.

The great daily paper that editorially publishes the above grush about the regard of Chicago merchants for law and the interests of the dear people, knows that there is scarcely a single article in which those same merchants deal, however small it may be, the price of which is not arbitrarily fixed by some illegal combination, or trust. And it knows still further that the only merchants that succeed at all in amassing wealth, or even avoiding bankruptcy are those who in some way become parties to illegal combinations, or trusts, by which they corner the market on some particular article or articles.

We have come to the time, literally, when no man can buy nor sell unless he has in some way the mark or sanction of this image of Mammon's beast—the trust. All efforts of newspapers, like the above, are efforts in the interests of combinations or trusts to deceive the people as to the thousands of ways in which they are actually being robbed by conscienceless, soulless, artificial individuals, (images of beastly, greedy men) that are restrained from plundering the helpless by no notions of compassion, or shame, or regard for truth and righteousness, or any regard for human, or Divine law.—O. F. L.

## EFFECT OF COMPETITION.

Competition breeds hatred—hatred of the foreigner, hatred of one's own kith and kin. War is the natural concomitant of competition. In an era of competition the most rapacious become the leaders. In an era of cooperation the most loving and lovable will be leaders—the ones who do the most for their fellow-beings.—*Universal Republic.*

The worst effect of competition is that it fosters the meanest qualities of mankind and crushes the best. It makes it unsafe to be just; ruinous to be generous, and the height of folly to work for the interest of others. Most men are at heart a great deal better than they dare to be in practice under our damnable system. "Business is business." Which means that business is heartless and soulless. It knows no pity; it is a stranger to sentiment; it ignores friendship; it is not honest; it is selfish, deceitful, treacherous; it is restrained by nothing but policy. The better nature of man finds no expression in "business." The goodness of his heart shows itself only in times of temporary release from the trammels of trade. Amid the joys of home or the pleasures of social intercourse "Richard is himself again;" but in business he is under a devilish spell, which makes him such a coward that he dare not be a man. When engrossed in efforts to overreach others or to protect himself, nothing will arouse him from his blind selfishness but the occurrence of a great calamity—some Johnstown disaster or Chicago conflagration. Then he forgets the ignoble part he is playing on the stage of life, and becomes for the time a man and a brother. At such times he acts out his real nature; at other times his life is controlled by the competitive system, and that has no use for mercy or justice.—*The Carrier Dove.*

## WAR ON CAPITAL.

OPENING OF THE KORESHAN CAMPAIGN.

The Bureau of Equitable Commerce and Its Purposes Explained.

Metropolitan Hall was well filled last night by a representative San Francisco audience, attracted by the hundreds of invitations sent out by the "Bureau of Equitable Commerce." A few were there because they were really interested in the scheme, but the majority were there out of pure curiosity.

The Bureau is the commercial branch of the Koreshan Unity, which claims for its creed the secret of the perpetual existence of the human race. The Bureau was incorporated last April, and its object is the cooperative plan of distribution and collection in groceries and other household necessities, as practiced by the Mormon Church in Utah and the big cooperative store of the Santa Fe Railroad employees in Topeka, Kas. The policy is the same as that which caused the fatal dissension in the ranks of the "Commonwealth of Jesus."

The idea of the Bureau is to do away with the middleman in commerce. The patron becomes a sharer in the profits of the organization. Goods are sold at a nominal percentage above cost and the customer has the option of a cash discount on the amount he purchases or a pro rata share in the annual profits of the business.

The meeting last night was ostensibly for the purpose of advertising the scheme and securing subscribers, but it resolved itself before the finish into a convention in which the relation of capital to labor, politics and woman's rights were bewilderingly intermingled.

George C. Ludington revealed the scheme of the order to be a revolution in commerce, the establishment of a national school of economy and the formation of a new political party.

Dr. Cyrus R. Teed, the president of the society, was the orator of the evening. "Citizens of a Commonwealth—once a Commonwealth, but now only a farce," began the doctor with fine irony, "the wealth of the world has flowed beyond the reach of the masses. The question for the people of to-day to consider is that of bread and butter. It must henceforth be a battle to the death between organized labor and organized capital."

The doctor talked some politics and wound up with a warm recommendation of the cooperative plan of purchasing groceries.

Dr. R. H. Hunt followed with a description of the cooperative plan, and Mrs. Mills, and Mrs. Ordway of Chicago, dwelt at some length upon woman's sphere in politics.

A number of certificates of membership in the Bureau were issued, and the officers announced that the initial battle of a vigorous campaign against organized capital had begun.—*San Francisco Chronicle, July 17th.*

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